

Indian Opinion

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THE DAY OF PRAYER IN INDIA

THE accounts which have now come in from the Indian papers reveal at once the marvellous success of the Day of Prayer and its universal observance.

The following extracts, which are subjoined below, have been taken from the *Indian Social Reformer*. They show vividly the wonderful way in which the Day of Prayer was kept.

Letters from England have told the same story. The Day was also observed, in East Africa and in America, by members of all races and religions.

AT BOMBAY

In Bombay, a public meeting of the residents of Matunga, a suburb, was held on the 19th evening to offer prayers on the South African Day. Swami Sharvanand of the Ramakrishna Mission who conducted the prayers said that there was no doubt in the minds of Indians about the justice of the cause for which the South African Indians were fighting. Wherever the cause of justice suffered in the hands of force, prayer to the Almighty must be taken recourse to as one of the means of redemption. "May God show His grace to them to change their angle of vision and give them a better understanding about the present situation in South Africa." The proceedings terminated after five minutes' silent prayer to God to crown the efforts of the Indian Deputation to the South African Round Table Conference with success.

AT MADRAS

In response to the call of the National Christian Council, a solemn prayer meeting for the success of the Round Table Conference in South Africa was held on the 19th at the Y.M.C.A., Madras, the Lord Bishop of Madras presiding. There was a large gathering of the public, clergymen and ladies. The Lord Bishop of Madras in the course of a short speech, said, that on this day, began one of the most momentous Conferences held in the British Empire and the question was whether they could agree to live in South Africa or whether it was necessary that they should say that it was impossible. The whole Empire was watching with eagerness the result of the Conference. The world was entangled in a tremendous race struggle and any unpleasant question which might arise might set the spark kindling the whole world into a conflagration, the consequences of which it would be impossible to foresee. They had to fight first the thought that the world was to be divided on the basis of colour. Prayers were then offered for the successful ending of the Conference, for a better understanding, firmness and charity on both sides and for the welfare of Indians and South Africans.

Mr. K. T. Paul, General Secretary of the Y.M.C.A., addressing the audience, read a letter received from Mr. C. F. Andrews in the course of which Mr. Andrews said: "The situation is very grave. Indeed, there is a world issue at stake in this quarrel. They are likely to withdraw the demand for repatriation but to insist all the more on segregation and we simply cannot give way. We have had a terrible small-pox epidemic here and I have had to spend most of my time in the quarantine areas, looking

after the sick and infected. It has been of peculiarly virulent type and only Indians have been attacked. Obviously it has made a further ground for segregation but we have done much to resist that attack. I cannot tell you how tired I am."

Continuing, Mr. Paul said that the question should be viewed from the human standpoint. Before Christ, there was no white or coloured man, no Brahman or Pariah. The fortunes of the British connection with India were being tested not only by events in this country but also by events which occurred in other parts of the Commonwealth and the world. It was difficult to say how these events would affect the solidarity of the British Commonwealth. The speaker appealed to the audience that, whatever might be the issue, they should go forward constructively in the land. After six years of uncertainty they were emerging into a period of what seemed to be some promise, a period in which they might build. Lord Irwin's Viceroyalty was more propitious for them to go forward and help the country out of the present situation.

Presiding over a prayer meeting, held under the auspices of the City Students' Club, that evening, Mr. R. K. Shanmugam Chetty, M.L.A., said that it was not the occasion for any vehement speeches on the justice of the cause of Indians in South Africa. Their one thought that day should be that representatives of India and of the Union of South Africa, assembled at Capetown, should approach this question on this momentous occasion in a spirit of brotherhood and mutual goodwill. The question was the acid test of the British Empire, on the solution of which lay the real test of India's place in the British Commonwealth. He hoped that the statesmanship of the British people which had succeeded in solving many thorny problems would not be wanting in this greatest hour of trial.

AT MANGALORE

Prayers were offered in Mangalore in churches, temples and mosques for salvation to the suffering Indians in South Africa. At the Mangalore Brahmo Samaj Mr. Gangooly Krishnarao, B.A., L.L.B., conducted service and offered special prayers for the salvation of South African Indians. Mr. Panchakesha, M.A., I.C.S., was present on the occasion.

AT DELHI

The South African Prayer Day was observed in Delhi on the 19th instant at a public meeting. Lala Deputy Nall presided, and several speakers, including Maulanas Abdul Kalam Azad and Mahomed Ali and Pandit Inder, addressed the gathering. Mr. Abdu Kalam Azad said that Indians were slaves in their own country and could hardly help their brethren overseas. The real remedy existed in closing their own ranks and winning Swaraj. A free India would adequately protect her sons abroad. Mr. Mahomed Ali pleaded for more human treatment to the untouchables in India for, he said, till then they could not very well complain of the white man's bad treatment of the Indian. Pandit Inder thought that God helped those who helped themselves. The South African Indians had said that they going to

help themselves and needed their moral support. With prayers for the South African Indians by Maulana Azad, the meeting came to an end.

MAHATMAJI'S MESSAGE AT WARDHA

Mahatma Gandhi sent the following message to the public prayer meeting at Wardha on the 19th night: "I am glad you are having a prayer meeting in respect to the appeal of that good soul Mr. Andrews. The problem in South Africa is the problem of the removal of untouchability. The work of the Conference now held in South Africa will have a far-reaching effect not only on Indians but on all Asiatics, Negroes and others. Let us pray to God that He may inspire the members of the Conference with wisdom, and that justice may be done." Mr. Mahadeo Desai read the message and spoke on the situation in South Africa. Mr. Gangadhar Deshpande and Mr. C. Rajagopalachari also addressed the meeting and the Chairman, Mr. Jamanlal Bajaj, wound up with a solemn prayer in which the audience participated.

Public meetings were also held at Hyderabad, Karachi, Sukkur and other places in Sind to celebrate the Prayer Day in a fitting manner.

UNIVERSAL OBSERVANCE

These instances specially quoted are only examples of the universal observance of the Day of Prayer throughout the whole of India.

Notes and News

THE provisional date for the Annual Conference of the South African Indian Congress will be March 5th, 6th and 7th at Johannesburg. But if there is any delay in the announcement and also of cables from India, when consultation is made concerning it, there may still be a necessity to postpone it until March 12th, 13th and 14th. The actual date of the Conference must, this year, entirely depend upon the date of the announcement and the necessary consultation afterwards. Readers are specially asked to look carefully at the advertisement on the front page next week which will give the final date.

Mr. C. F. Andrews will deliver a lecture on the Poet Rabindranath Tagore at the M. K. Gandhi Library on Friday Feb. 18th at 7-30 p.m.

The *Natal Mercury* Capetown correspondent writes as follows:—

Dr. Malan's statement on the Indian agreement is expected this week, but as cables are still being exchanged with the Government of India regarding a simultaneous announcement, the date has not yet been fixed.

The Poet Rabindranath Tagore, sent the following special message on the South African Question at the time of the Day of Prayer:—

"I shall rejoice when the rights of Indians in South Africa had full recognition and so the cause of the native Africans themselves is also helped.

Mr. Bore, Member of the Viceroy's Council, sent the following message: "There is, I am sure, no one in this country who does not earnestly hope that the conversations which begin to-day in South Africa will lead to a settlement acceptable to both parties and to the foundation of better relations between India and South Africa.

The *Natal Witness* in an article, published in one of its leading columns, entitled "Fifty Six Years Old To-day" congratulates the Rev. C. F. Andrews as follows:

"To Mr. C. F. Andrews all Indians to-day must join in wishing him—to use the stereotyped phrase—"many

happy returns of the day." This thought will find an echoing response in other parts where Mr. Andrews is so well-known. In South Africa the name of Mr. Andrews is known in practically every Indian home and his effort in their cause are of a nature which will be re-called with gratitude.

Mr. Andrews was born in 1871. He had a distinguished career at Cambridge from 1890-1896 gaining a double first in classes and theology, and two University prizes, besides securing the Crosse University Scholarship and the Burney University Essay Prize in 1895.

He resided at Pembroke College Mission, Walworth, S.E., from 1896-1899. He returned to Pembroke College as Fellow, Lecturer and Chaplain 1899-1904.

He went on to St. Stephen's College, Delhi, as Professor in English and History. He was on the professorial staff till 1913, when he resigned to come to South Africa for the first time. It was during the passive resistance struggle when he in the company of the late Mr. W. W. Pearson, came out to see for himself the conditions of the Indian indentured labourers in this country. From this period began his active labour in the interests of Indian immigrants in whatever part of the world they happen to be. It was here that he first met Mr. Gandhi, and that meeting laid the foundation of a deep and abiding love which exists between these two "lovers of humanity."

After his visit to South Africa in 1913, Mr. Andrews went out to Fiji to enquire into the labour conditions there. In 1916, he accompanied Rabindranath Tagore, the Indian poet, to China and Japan. He visited Fiji, Australia and New Zealand in 1917, and afterwards Malaya and Ceylon. In the following year he again came out to East and South Africa. 1921-22 saw him back at East Africa. In 1924 he again visited the Far East in company with the poet and spent some time in Malaya and Burma, studying the labour problem. Mr. Andrews re-visited South Africa for the third time in 1925-26 and again last year and he is still with us this year.

When in India, since 1913, Mr. Andrews has stayed at Santiniketan where he has been teaching under Rabindranath Tagore, the Indian poet.

The above is a bare recital of the chief facts of Mr. Andrews' activities on behalf of the Indians—without any embellishment—and yet how eloquent they are! He has earned his place among those who are rightly called "the friends of India."—*Natal Witness*.

The following account of the Poet's return to Calcutta is taken from 'Forward'. In another issue we hope to give in full an important communication by him on the condition of Europe to-day:—

"Rabindranath Tagore, on his return to Calcutta on Monday morning by the Madras Mail at 10-58 a.m. after his sojourn in Italy, Switzerland, England, Norway, Sweden, Denmark, Germany, Czechoslovakia, Austria and Hungary, had a warm reception at Howrah station by his friends and admirers. On alighting from the train he was garlanded amidst shouts of "Bande-mataram" and "Rabindranath-Ki-Jai."

With considerable difficulty, way was made for the poet to proceed to his car, where he was welcomed by a representative and distinguished assembly including Srimati Sarojini Naidu, S. J. M. Sen-Gupta and Mrs. Sen-Gupta, Dr. D. M. Bose and Mrs. Bose, Dr. Kalidas Nag, Dr. P. N. Bannerjee, Messrs. R. Chatterjee, P. K. Chakravati, Latit Mohan Das, Abindra Chowdhury, S. K. Das, Amal Home and a large number of students and literary men of Calcutta. Rabindranath Tagore, who looked very cheerful and healthy, in a few words acknowledged the hearty greetings of his admirers. A few minutes later, the car proceeded slowly, amidst enthusiastic cheerings, towards his Calcutta residence, but had to be stopped several times to satisfy the expectant crowd that had gathered up to the approaches of the Howrah Bridge. The poet started for Bolpur the next day to join the 'Pous' festival of the Santiniketan Aaram."

New Delhi, Feb. 9.—Replying to Pandit Motilal Nehru in the Assembly, Sir Alexander Muddiman (Home Member) said that the Government of India was communicating with the Bengal Government with regard to the steps required to carry out the policy whereby an undertaking by any person in Bengal under detention, not to take part in any revolutionary conspiracy, would afford ground for an examination into the case for his release. The Swarajist members were satisfied with the reply, and abandoned their proposal to oppose the supplementary estimates, which were voted without a hitch, with the exception of the vote for aviation, which was adjourned to allow the members of the Assembly to study the Government memorandum on the subject.

A Reuter's message from New Delhi states that the Raj has decided to fix a definite Trans-India air route, with a chain of landing grounds from Karachi to Victoria Point, which will be the invariable course for airmen. The scheme, it is estimated, will cost a lakh and a half of rupees. The Government is seeking the Legislative Assembly's sanction for the proposal.

THE COMING ANNUAL CONFERENCE AT JOHANNESBURG

(BY C. F. ANDREWS)

WE have been waiting with the utmost patience day after day for the announcement to be made about the Agreement reached at the Round Table Conference in Capetown.

We expected some delay, and it seems as though the announcement may be later even than was originally expected by the Delegation when they left the shores of South Africa.

Anyhow, the postponement has had its advantage, because the elections will all be well over before the Agreement is made public. Therefore, it will be kept throughout altogether beyond the bounds of party politics and electioneering tactics.

After the Agreement is published there is much that still remains to be done. Let me make quite clear at once, that I have not personally seen a single word of the written statement, which formed the basis of the Agreement. I have only been told concerning its general purport. Indeed, it is not at all impossible that others, at the present moment, know more than I do about it.

This does not imply that I was not consulted on vital points. I was consulted very freely indeed, and gave my frank opinions. But it is not possible for me to say, how far my opinions were accepted. Yet I must say I am hopeful.

Therefore, when the announcement is finally made, it will be extremely important for us to consult Mahatma Gandhi and Srimati Sarojini Naidu before coming to any

decision or conclusion. This can only be done by cable; and it will be necessary to spend some time in cabling and getting replies. It must be remembered, that for long cablegrams the rate called L.C.O. is ruinously expensive; and that D.L.T. cablegrams are all that we shall be able to afford on both sides of the water.

But an important cable and its reply by D.L.T., when necessary delays are included, will take anything up to a week. If the reply needs another interrogation by cable, this will mean a second week. While, therefore, in the advertisement, March 5-7 has been provisionally announced for the date of the Congress Session, it is not altogether unlikely that it may still further be postponed till March 12-14.

There can be no question concerning the importance of this coming Congress sitting. It will decide, once and for all, the attitude of the Indian community at the present juncture, and it will give the lead to everyone for the future. Therefore, it is vitally necessary, that there shall be a good attendance of delegates from Natal and the Cape, as well as from the province of the Transvaal, in which the Congress is to be held.

May I ask for the complete withdrawal of all merely party and personal issues? Let there be complete concentration on the one object before us, namely to uplift the whole Indian community so that it may fully respond to the work that has been done by the Indian Delegation at the Round Table itself.

✓ CAPETOWN AND AFTER

(BY C. F. ANDREWS)

THE whole of our future, as an Indian community, now depends on ourselves. If we obtain the relief, as we now hope, from the humiliation of the Asiatic Bill, (which was brought in against us last year) are we able to use the new opportunity given us to the full, or do we merely intend to stay where we are?

This was the vital question; which the Rt. Hon. Mr. Sastri put before us when he urged us in his speech at Durban to become 'good South Africans.' It is not right either to come into this new country, or to be brought up in it, without doing our utmost to help forward on the best lines the country of our adoption. We must—to repeat Mr. Sastri's admirable phrase, on which he laid so much stress—become 'good South Africans.'

This will mean two or three things at the very least. In this article, I will mention them very briefly. In future articles, it may be possible to write more fully about them when I have more leisure.

(i) It will mean that we try to keep our bodies physically fit and healthy through exercise and athletic sports. In South Africa, sports and athletics take a very prominent place in life. Every child tries to grow up as an athlete and to excel in some kind of game. We can see this, at a single glance, when we examine the columns of a newspaper. There, the very first thing we notice is the emphasis laid upon all athletic games. Page after page is full of them; and in the trams and railway trains it is easy to see how people look first at the sporting columns.

This is a good habit, on the whole, in a new country like South Africa, where Nature herself is always telling us to be healthy and strong. If those who read my words are parents, I would like to ask them one important question. Do we, as parents, sufficiently encourage our children to take part in games? Do we also patronise the clubs which young boys are always ready to form if the older people give encouragement? Do the masters in the schools see that the children under their charge get these healthy athletic habits?

I would make one point clear. While it is good to take physical exercise by doing 'drill' in school hours, this is not at all the same as a good game at football or cricket. For these games have a special value of their own. They teach people to play together, to play for the team, and to endure hardship, without becoming angry and losing one's temper. All these things are of immense value in training people to be 'good South Africans.'

(ii) I do not think there is anything more noticeable in these new countries, such as South Africa and Australia, than the determination to build up an entirely new civilisation which shall not repeat the evils of the old civilisation of the past, whether in Europe or in Asia. It is very interesting to me, after visiting Australia very many times, to notice that Mr. Sanmukam Chettiar from Madras at once recognised this very same thing, namely, that every house, however small, was clean and tidy, newly white-washed and painted. This is a very striking feature in Australia. It is easy to see also that

there is the same good habit in South Africa.

But do we, the Indian community in South Africa, always observe this good habit? Are we, in this respect, always 'good South Africans.'

I am well aware that many Indians in South Africa have already gained this good habit to perfection. I have seen houses, built by Indians, even in the midst of locations in the Transvaal, where no proper leases are given, which were models of neatness and cleanness. They were, indeed quite perfectly what 'good South African' houses ought to be. But I have seen others which were just the reverse.

One day I said in ^{lie}fun to a friend in Durban, "I believe I could settle the Indian question of Natal in a month's time!" He said: "How could you do that?"

I said to him: "I would form a 'white-wash and paint Brigade,' and would go round the whole of Natal white-washing and painting Indian houses, both outside and inside. That would settle the Natal Indian question!" RUBBISH!

Of course I said this in fun; but there was a great deal of truth behind the exaggeration.

Just as I often stated, during the small-pox epidemic, so let me say again. Could not our Indian health and sanitation committees take up this duty? Could they not, in their own neighbourhoods, find out the houses that needed such a cleaning, and persuade the family using the house in question to paint and repair it?

Someone will say that it is the duty of Government to send round its inspectors and force the people to do this. But that is altogether a wrong way of looking at things. The inspectors are only for those people who are constantly breaking the law. Indian families in such matters ought not to go on breaking the law until they are found out. They should not wait until their premises are so bad, that the Government inspectors have to condemn them. Rather, they should take matters up immediately themselves and put them right before the inspector comes. If anyone thinks for a minute, he will see the force of this argument.

I have mentioned in this article only two methods. There are of course very many other ways by which we may become 'good South Africans;' but it will be best to emphasise only these two points in this article, and leave other things for a second number of 'Indian Opinion.'

Mr. Andrews at Johannesburg

A Full Programme *for himself*

On his way back from the Round Table Conference at Capetown, Mr. C. F. Andrews halted at Kimberley for one day. He examined there very carefully the local Indian problem, meeting the Indian leaders. He also called upon the Bishop of Kimberley, Dr. Gore Browne, who promised his cordial support in the cause of mutual friendship and good-will between India and South Africa.

Mr. Andrews then proceeded to Johannesburg, but only remained for two hours on that day, because he was obliged to reach Pretoria on January 31st, in time to see the Immigration Department and the Minister of the Interior concerning some cases of Deportation. In addition to paying these special visits to the Government Departments he saw also the Rev. A. Macmillan and the Dean of Pretoria.

The good news can now be told that the wife and two little children of Adam Rajah Muhammad are likely to be allowed to remain in South Africa and not be deported.

In Johannesburg, Mr. Andrews was very active indeed, interviewing prominent people on behalf of the Indian community. He met with a most favourable reception. Indeed, every moment of his time from morning to night was taken up with engagements all of which were of great importance. His kind host and hostess, Dr. and Mrs. Godfrey, hardly saw him at all in the course of each day, till late in the evening.

At a meeting held in the Patidar Hall, Mr. Andrews explained, as fully as he was able to do, what he hoped might be gained by the Round Table Conference. He also pressed with the utmost earnestness that there should be a worthy memorial both in Johannesburg and Pretoria and in other places on the Rand, of the settlement of the great struggle, if (as he anticipated) a settlement had been arrived at in Capetown honourable to both countries.

Mr. Andrews suggested that an Indian Hospital should be erected in Johannesburg, close to the extension of the General Hospital, on the top of the Hill. This should be a public memorial of the Delegation's visit and a sign to the European community that the Indians in South Africa wished to leave their mark on the country as its permanent residents. Similar steps are being taken, in each locality, where Indians are congregated, to do something for a public purpose. The effort needed will be a very great one; but it is hoped that the appeal which Mr. Andrews is now making will not be made in vain.

After Johannesburg, Mr. C. F. Andrews went on to Newcastle, where again every moment of his time was occupied with engagements. He twice visited Dannhauser and considered fully with the authorities at the Mine, where the disaster had occurred, concerning the disposal of the voluntary charity, subscribed by the public. He also examined the possible sites for a school.

In the evening of the second day, during his visit, he gave a lecture on Rabindranath Tagore to the Europeans of Newcastle, which led to a long discussion of the Indian problem, going on till after 11 p.m. There can be no doubt whatever, that such discussions do an enormous amount of good, helping to clear the atmosphere of all manner of misconceptions.

Mr. Andrews, while in Newcastle, held a public meeting at which Indians and Europeans were present. He pressed them immediately to take in

never intended for school purposes. He urged that this should be done as a memorial of the Agreement and of the visit of the Delegation.

From Newcastle, Mr. Andrews proceeded with a party from that city to Glencoe and Dundee. On the way to Glencoe, a number of motor cars, gaily decorated, came out half-way to receive him. He stayed at Glencoe, addressing there a public meeting, urging the local Indians to improve their school accommodation. Then he proceeded to Dundee and inspected the school. He also visited some leading Indian houses and had light refreshments.

Mr. Andrews reached Ladysmith at 7 p.m., after an arduous and trying day. But his labours were not yet over. At 8 p.m. he addressed a very crowded meeting in the Hall belonging to the Tamil Society, which is now being used as a school. Here also Mr. Andrews pressed hard for a worthy memorial of the Delegation's visit. He also suggested that it might take the form of hospital ward at the Sanatorium on the Hill, which is managed by the Sisters of the Convent.

Mr. Andrews went on, the next morning, by train to Maritzburg, where he stayed for some days at the house of Mr. S. R. Naidoo. He there held many discussions and meetings. An account of one of his lectures will be found in another column. The enjoyment which his lecture on Tagore gave can only be fully appreciated by those who had the good fortune to be present.

Mr. Andrews was invited, before leaving Maritzburg, to speak to the Wesleyan Methodist Synod, which was fortunately assembled in that city during his visit. He was given a full morning session, from 11.30 a.m. to 1 p.m., and was able to make the whole Indian situation clear. He received from the large audience of clergy assembled the promise of their support for the promotion of friendship and good-will between India and South Africa.

On Saturday, Feb. 12th which was his birthday, this above-mentioned meeting with the Wesleyan Methodist Synod occurred. After the meeting was over, he had a birthday party at the house of Mr. S. R. Naidoo. He then caught the afternoon mail train, and was met and garlanded at Durban Station. In the evening, after talking with those assembled at Mr. Sorabjee Rustomjee's house, (where he was staying) he was welcomed by his host with another birthday party. On his arrival in Durban he had found nearly a hundred telegrams of congratulation on his birthday waiting for him, especially one from the Poet, Rabindranath Tagore, sending his love and blessings.

On Sunday, he went to Umgeni, and had lunch at the Majmul Habab Club, where again birthday congratulations were given him and felicitous speeches were made. After that, in the afternoon, in company with Messrs. H. Kallenbach, A. I. Kajeje, and Sorabjee Rustomjee, he went on to Phoenix.

In spite of his incessant exertions Mr. Andrews' health does not seem to have suffered. He has also been able to continue writing, all the while, his numerous articles for the South African and Indian Press.

On the evening of his birthday he received from the Rt. Hon. V. Srinivasa Sastri a cablegram addressed from Delhi which said that he had seen Mahatma Gandhi and that all was well.

A Renter's message from Calcutta states:—A strike involving 8,000 railway shopmen on the Bengal and Nagpur railway has broken out at Khargpur. The strikers invaded the railway yard and attacked the police guard, who were compelled to fire upon the mob, injuring one striker. Traffic is being carried on by the troops.

Rabindranath Tagore

India's Greatest Poet

"Friend of the World"

The H.Y.M.A. Library at Maritzburg was crowded in every corner and verandah on Thursday with the large number of Indians and Europeans, who came to hear Mr. C. F. Andrews speak on Rabindranath Tagore, the Indian poet.

Mr. R. B. Maharaj presided and in well-chosen words introduced Mr. Andrews to the audience.

Mr. Andrews on rising received a great ovation. He stated that he wanted to tell them the very simple story of Rabindranath Tagore, who was recognised in India as one of the greatest poets of the whole world. Tagore's fame was world-wide, and wherever he went the Poet always received a royal welcome and was regarded as a friend of the world.

RAMMOHAN ROY

Mr. Andrews continued to unfold his story, which was listened to with the closest attention. The speaker threw on the foreground the figure of the great Hindu social reformer, Raja Ram Mohan Roy, who through his works was one of the earliest students of Comparative Religion. Raja Ram Mohan Roy was an inspirer of the Tagore family, influencing Debendranath Tagore, the father of the poet.

THE POET'S FATHER

The poet's father had his whole life changed by his first great sorrow, the death of his grandmother at Benares. The sight brought to him the thought of immortality, and showed to him that this world of sense was unreal and the only real existence was God Eternal.

From this beginning Debendranath, started a life of service to God. At the age of eighteen Debendranath lost his father. Mr. Andrews referred to the noble way in which he was able to pay the creditors the debt incurred through the over-generosity of Dwaraknath, his father.

MAHARSHI

Rabindranath Tagore was the youngest child when his father was nearly fifty years of age. He often accompanied his father in his wanderings in quest of "ananda." Sometimes Maharshi, as Debendranath was called, would go to the Himalayas, or the River Ganges, hoping to find peace.

Mr. Andrews, in vivid terms, described the founding of Santiniketan, the Abode of Peace. Peace was found by Maharshi among the solitary "Chattim" trees in the open country of Bengal on one beautiful evening at sunset.

VISIT TO ENGLAND

The poet at the age of 17 was sent on a short visit to England. On his return when he was 18, there came to him his own poetic illumination. Mr. Andrews thus described it:

"He was staying at Calcutta in a house overlooking the park. It was early in the morning; the sun's rays were just visible. Rabindranath, coming out as usual, little realised what was going to happen. Just as he saw the golden rays of light penetrating the foliage, it seemed to him as if a veil was withdrawn from the face of nature, and everything around him was bathed in a new light, which was equivalent to a new-found ecstasy of joy in his soul. He saw a cow licking her own calf, and it filled him with an unutterable tenderness, such as he had never felt before."

But when later Rabindranath Tagore was asked by his elder brother to pay a visit to Darjeeling in order to see the snow-clad Kinchinjunga, a mountain of the Himalayas, the ecstasy of joy departed and he felt the veil being drawn back once more.

One of the lessons he learnt was that it was not by seeking the grand and the majestic that God's presence was found, but rather by meeting

with the despised and the lowly. In Calcutta, the joy had come to him, in the midst of the crowd of fellow human beings, with their sorrows. That had brought him near to God.

Mr. Andrews quoted the tenth poem of the Gitanah:—

"Here is thy footstool and there rest thy feet,
Where are the poorest and lowliest and lost."

THE SCHOOL AT SANTINIKETAN

The lecturer described the peace at the poet's school in Santiniketan, where children begin the day with hymns. At half-past six the school starts. There are no classrooms, but outside they sit under the shade of the trees on the carpet of grass with birds singing overhead. In the afternoon they work with their hands, drawing or working, and in the evening they sing, and tell fairy stories, or act the plays written either by themselves or by the poet.

Mr. Andrews described, in moving terms, the poet's sorrow, the death of his wife and two children. Yet the death of his last child in his arms was a moment of "ananda," which came back to him when the gloom was greatest.

"Lead me from darkness to light, from death to immortality, from unreality to reality" was the prayer which arose, in the words of the Upanishads, from him at that time. It was this sorrow which led him to write "Gitanjali."

Mr. Andrews expressed an ardent wish that one day Rabindranath Tagore might be well enough to come out to South Africa. "Then you will see my guru (teacher), and when you see him then indeed you will know why I want to return to Santiniketan." (Loud applause.)

A vote of thanks was proposed by Mr. M. I. Kaje, and seconded by Rev. A. J. Chonoo.—*Natal Witness.*

The Poet's Message on the Death Of Swami Shradhananda

The following is the message of the Poet, Rabindranath Tagore on January 9th, 'Swami Shradhananda Day'—

"While sympathising with the object of this meeting, I strongly feel that the time has come for action, not merely for holding meetings and expressing our sorrow and indignation. We have had a rude shock which has been useful for opening our eyes to the evils of our society. Until the causes of disunion, which are inherent in our social life, through the age-long abuses of caste and of untouchability, are removed, all our efforts to unite amongst ourselves and offer adequate resistance to molestation, of every kind are sure to meet with failure.

"At this time of sorrow, we should above all things try to realise the greatness of the mission which the late Swamiji had accepted as his life's work. The best tribute we can pay to Swamiji's memory is to organise our energies and resources in order to remove the various evils of our present day Hindu Samaj, to work whole-heartedly in the cause of its emancipation from all bonds of social despotism and to extend the hand of amity to all sections of our people. If we can even partially achieve this, the death of this great martyr will find ample compensation.

Meanwhile let us specially beware of accepting defeat by allowing ourselves to imitate the folly of blind anger that has caused us to mourn to-day."

At all the different religious centres, and indeed all over India, by men of every religion and creed, the Day was solemnly observed.

Prayer Day at Sabarmati

(BY C. F. ANDREWS)

I have received, at Mahatma Gandhi's request, an account of the Prayer Day on Dec. 19th on behalf of South Africa and India. It has been written by Kakaji himself, who conducted the Day of Prayer and is full of the deepest interest to all of us in South Africa.

It has always been certain to me, beyond any manner of doubt, that whatever success we might be able to obtain would be through faith in God and faith in God alone.

Such an account as this of the Prayer Day at Sabarmati will surely make everyone of us understand what moral forces were at work behind the Conference. At Santiniketan, the same spirit of prayer was strong and at innumerable centres all over India and South Africa, and in England and America as well.

I have received a letter from His Grace the Archbishop of Canterbury in answer to my appeal to him in England. It is clear to me from this letter, which is a personal one and therefore cannot be quoted, that a true response to my appeal was made in England.

We have also had very many accounts as to the way in which the Indian students in London kept the Day of Prayer in that great city where over a thousand Indians are studying for the different professions.

On the eve of the announcement of what has been agreed upon between the two Governments let us remember that this invisible chain of prayer was stronger than all the weapons of the mighty in binding the Round Table Conference to the moral issues of righteousness and truth.

The following is the account of the Day at Sabarmati Asram :—

"The 18th of December was utilised in explaining to the inmates of the Asram the critical situation of our brethren in South Africa and the noble work that Mr. Andrews has undertaken to educate public opinion in South Africa against heavy odds. The ladies were greatly moved, and next day there was an exceptionally solemn atmosphere at the time of prayers.

"On the 19th day of December all the inmates of the Asram gathered together for a special prayer in connection with the South African struggle. The prayer began with the celebrated song of Surdas.

Nirbal Ke bal Ram

(He is the support of the weak and the strength of the defeated.)

Sjt. Naganlal Gandhi explained the South African situation and said 'We are claiming the barest justice at the hands of the South African Government. We want to show that the old spirit of Satyagraha i.e. self-respect is not dead in the Indian community. We pray that God may open the eyes of the South African Government and let them recognise the justice of our claim.'

Imam Saheb Abdul Kadar Bavazir who had his share in the Satyagraha Campaign against the £3 tax made a short speech. He said, 'Colour prejudice is a sin against God, since all human beings are children of the same original parents. If India had self-government to-day it would certainly have deemed fit to declare war against the South African Government. We are powerless to day. We must pray to God that He may help us in the hopeless situation.'

Kaka Kalelkar, in offering his prayers, observed, 'It is high time we declared war against our internal defects and bickerings. We were strong once. Dissensions and social injustice have sapped our strength and we are no longer strong. Strength has got to be proved from day to day. The proposed legislation shows

that people have ceased to believe in our strength of yesterday. Our prayer, therefore, is two-fold. May the Lord of all peoples of the earth open the hearts of South African whites to righteousness and human brotherhood. May he cleanse our own hearts so that the Hindus may recognise the dignity of the lives of the untouchables, and both Hindus and Mussalmans may realise that they are blood brothers, children of the same Mother Hind."

"The song, favourite to Mahatmajee, 'Vaishnava jan to tene Kabiye,' (He is the true servant of the Lord whose heart is alive to the misery and affliction of others, etc.) concluded the proceedings."

The Self Denial of Japan

(BY C. F. ANDREWS)

It seems as though the West never would or could understand the East. One of the main points of misunderstanding is due to the fact that the West has still got only the 'coolie' idea of the East as a place to be exploited for cheap labour, and therefore, fails to realise that the standard of national honour and chivalry, which in India is called 'izzat,' is far higher than the West has often reached.

The following paragraph from the *United Empire Review* frankly acknowledges the bewilderment of the West :—

"Japan is a power which the West has never understood. Seventy-two years ago the Americans forced her to open her ports to the outside world. Other nations followed suit. Japan astonished them all by her progress in industry, her developments in power. Great Britain made an alliance with her. In the War she rendered inestimable service to her allies, and after the War, at the instance of America, Great Britain refused to renew the Treaty. At Washington, Japan accepted the policy of naval limitations which cut right across any ambitions she may have had in the Pacific. Her loyalty and her readiness to fall into line were met with hostility to her nationals on economic grounds in the United States, in Canada, and in Australia. Trouble has been anticipated in consequence, and the United States have sometimes wished they had left Nippon to the seclusion courted by the Takugawa Shoguns. Japan has taken her repeated affronts with a quiet dignity which to many has in itself appeared ominous. Mr. Bruce, no doubt, had Japan in mind when he said that unless Australia were prepared to move forward at a pace never previously contemplated she would be faced with a situation which would make all good Australians shudder. Almost at the moment that Mr. Bruce was speaking Japan was making an announcement that her emigration policy would be reversed; instead of sending emigrants to countries where they are not wanted, she will concentrate on migration to those of her own islands which still afford opportunities for settlement and expansion. On the face of it, Japan has set the world an example in self-denial. Nor is migration the only direction in which her people are exercising the same quality. Mr. S. Gestetner has told the story of the men and women employed in a certain Electric Works in Japan who insisted on their wages being reduced because the company was not prospering. Truly, as Mr. Gestetner says, East is East and West is West; and the West is left to speculate as to the significance of it all."

Reuter from Calcutta reports that Mr. Baksbi (Editor of the Nationalist newspaper *Forward*), who was on the 8th instant sentenced to three months' rigorous imprisonment and a heavy fine, has applied to the High Court to be released on bail pending an appeal.

ઈન્ડિઅન ઓપિનિઅન.

પુસ્તક ૨૫ મું.

શીનીકલ, શુક્રવાર, તારીખ ૧૮ ફેબ્રુઆરી ૧૯૨૭

અંક ૭

નોંધ અને સમાચાર

કલકત્તાથી રોયલ્ટર તા. ૧૪ના સંદેશમાં જણાવે છે કે ૮૦૦૦ માણસની નામપુર અને બેંગાલ રેલ્વેની સ્ટ્રાક્ટિફ આરમ્પર આમળ ભાંગી પડી છે. હડતાલીઓ રેલ્વે કંપાઉડમાં ધુસી મચા હતા અને જેથી એક પોલીસ ધાયલ થયો હતો. આથી હડતાલીઓના ટોળાની ઉપર ગોળી છોડવી પડી હતી. જેનાથી એક જણ બચકર ધાયલ થયો હતો. રેલ્વે લાઈન નવીન કામદારોથી પાછી તુરત કર મધ મધ હતી.

'નાટાલ મરકુરી'નો કેપટાઉનનો ખબરપત્રી જણાવે છે કે હોદી નીવેડા વિષેનો ડો. મલાનનો ખુલાસો બહાર થયો આ અઠવાડીઆમાં વધી રખાતી હતી. પણ આ નીવેડો બન્ને દેશમાં એક વખતે બહાર કરવા માટે તારીખ નક્કી કરવા હોદી સરકાર સાથે તારના સંદેશ ચાલતા હોવાથી યુનીયન પાર્લામેન્ટમાં ખુલાસો બહાર પાડવા માટે દિવસ નક્કી થયો નથી.

૨૨ર કલકત્તાથી ખબર આપે છે કે નેશનાલીસ્ટ 'ફોરવર્ડ' પત્રના અધિપતિ શ્રી. બક્ષીને ત્રણ માસના સખ્ત કેદખાનાની સજા ભારે દંડ સાથે મુક્ત છે. અપીલ ચર્તા સુધી જામીન ઉપર છુટવા શ્રી. બક્ષી તરફથી કાંઈ કોર્ટને ખરબ કરવામાં આવી છે.

મથા અઠવાડીઆમાં હોદી ધારાસભામાં પંડીન મોતીલાલ નેહરુએ ખુલેલા જવાબના સવાલમાં સરકાર તરફથી સર એલેક્ઝાંડર મુડીએને જણાવ્યું હતું કે હોદી સરકાર રાજદ્વારી કેદીઓના છુટકારાના સવાલ ઉપર બંધાઈ સરકાર સાથે સંદેશ ચલાવે છે. કેદીઓ તરફથી સારી વર્તણૂકની કબુલાત મળતાં છુટકારા વિષે વિચાર ચલાવવામાં આવશે. સ્વરાજપક્ષના સભ્યોને આ જવાબથી સંતોષ થયો હતો અને બજેટ સામે હડવાની દરખાસ્ત પડતી મુદ્દી બજેટ પાસ કર્યું છે સ્વરાજપક્ષ હવાઈ વિમાનના ખરબની વિરુદ્ધ જવાથી સરકારી વ્હીલો ઉપર વિચાર ચલાવવા આ બાબદ મુલતવી રહી છે.

હવાઈ વિમાન માટે 'ટ્રાંસ ઇન્ડિઆ એર રૂટ' નામની યોજના સરકારે પડી કાઢી છે. આ યોજનાથી કરાંચીથી વીક્ટોરીઆ જેટ માર્ગે જોડવા સરકારનો વિચાર છે. આ યોજના માટે ખરબનો અડસટો ટોંઠ લાખ રૂપિયા નેટલો કામ છે. ધારાસભામાં સરકારે આ ખરબ ઉપર સંમતી માર્ગતા સ્વરાજરૂટો વિરુદ્ધ પડ્યા હતા.

કલકત્તા ફોરપોરેચને આ વરસની હોદની પ્રજાકીય કોંગ્રેસના પ્રમુખ શ્રી. શ્રીનીવાસ આશંકરને આપેલા માનપત્રના જવાબ માં શ્રી. આશંકરે કહ્યું હતું કે ફોરપોરેચને તો કોંગ્રેસ સાથે જોડવું જોઈએ. સ્થાનિક સ્વરાજની આપનાને મળી શોર્ટ લીખન નથી, પણ તે વા હોતમાં પણ જુના વખતથી મામલો

ઓની પંચાયત મારફતે ચાલતું હતું. હોદીઓએ ખરબ પ્રજાતંત્રવાદી બનવું જોઈએ.

ડો. એની ખીલાંટ કહે છે કે ધ્રીટીશ અમલ દરમીયાન હોદ ધણીજ ખરાબ સ્થિતિમાં આવતું જાય છે ધ્રીટીશો હોદમાં આવ્યા ત્યારે હોદ ધનાઢય હતું ધ્રીટીશોએ હોદને દરિદ્ર કર્યું છે. ધ્રીટીશો આવ્યા ત્યારે હોદ કિતલ સંખ્ય હતું. તેમણે હોદને અબધુ—અજ્ઞાન કીધું છે. તેઓ હોદના દ્વ્ય અને સાધન સંપત્તીનું સોષણ કરી મચા છે. એટલુંજ નહિ પણ હોદને મામડાની પંચાયતની રૂઢીઓનો નાશ કરી કલ્યા છે. અને સંપત્તી નીપજવવા િ શક્તિ લઇ લીધી છે.

દિનખંધુ સી. એફ એન્ડ્રઝ કવિવર રવિન્દ્રનાથ ટાગોર ઉપર એમ. કે માંધી લાયબ્રેરીમાં આજ સાંજના સાડ સાતે બાપજ આપશે.

સાઉથ આફ્રિકન ઈન્ડિઅન કોંગ્રેસની એક ચાલચલાઉ તા. ૫, ૬ અને ૭ માર્ચના મુલતવી રહી છે.

“ઈન્ડિઅન ઓપીનીઅન”

શુક્રવાર, તા. ૧૮ ફેબ્રુઆરી અને ૧૯૨૭.

કેપટાઉન પછીનો સમય

(સી. એફ. એન્ડ્રઝ)

આ દેશમાંનું આપણું બવિખ દક્ષિણ આફ્રિકાના હોદીઓ ઉપર આધાર રાખે છે. મયે વરસે આપણાં સામે લાવવામાં આવેલું એશીયાટીક બીલ ઉડી જઈ આપણને નાદત મળે તો તેથી મળતી સુન્નર તકનો મંપુર્ણ ઉપયોગ હોદીઓ તરફથી થશે? કે જેવી નિશિમાં છે તેજબ તેઓ રહેશે? આ તવાલ દક્ષિણ આફ્રિકાના હોદીઓએ વિચારવા જેવો છે. ડરખનમાં આપેલા એક બાપજ દરખાન રાન્ડ ઓનરેબલ શ્રીનીવાસ કાઓએ હોદીઓને સારા કહેરી થવા વિનંતિ કરી હતી. આ તો એક સિદ્ધાંત છે કે જે દેશમાં વસવું ત્યાં મદદ કરવા મધ પડવું, પણ તેથી ઉલટું વર્તન ચલાવવ બ્યાજખી નથી. શ્રી. કાઓએ મારા કહેરી થવા વિષે કહ્યું બાર પુર્વક કહ્યું હતું. આ વિષયમાં જે ત્રણ બાબતો ધણી જરૂરની છે. હાલ આ લેખમાં કહ્યું ટુંકમાં લખું છું. પણ વધારે અવકાશ મળતાં મારા તરફના ખીજ લેખોમાં લખાણથી લખીશ. શ્રી. કાઓએ કહ્યા તેવા દક્ષિણ આફ્રિકા વાસી કહેરી થવા માટે પહેલાં તો શરિરને કસરતથી મળવી યોગ્ય બનાવવું જોઈએ. દક્ષિણ આફ્રિકાના જનસમાજમાં સ્પોર્ટ્સ અને મસ્તક ધણો અમર્યનો વ્યાજ લેખવે છે. નાનપણથીજ કસરત ઉપર ખ્યાન આપવામાં આવે છે. મધ પછુ જાવતી કસરતમાં