

# Indian Opinion

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## NOTES AND NEWS

**A** ten years' scientific holiday was suggested by the Bishop of Ripon when preaching at Leeds before a congregation which included many members of the British Association. The Bishop declared, says a Renter's message from London: "We could get on very happily if aviation, wireless, television, etc. advance no further than at present." In his opinion if every laboratory closed down for ten years and the energy displayed therein was transferred to recovering the lost art of getting on together, the total sum of human happiness outside scientific circles would not be reduced. It is dangerous, he said, to add further scientific achievements unless we make parallel progress toward the moral and spiritual supermen.

Sir Arthur Keith, president of the British Association, interviewed, said the Bishop's suggestion that scientists should take a rest was typical of the attitude of the Church. The latter did not realise that science cannot rest, that nothing in the world can rest. "If the church takes a rest it becomes dead immediately," he went on. "I say quite frankly that there is a considerable danger that the Church will take a rest. Everything is moving forward except religion, and the Church, instead of helping humanity is attacking those who are doing their best to assist the world."

Whatever Sir Arthur Keith may have to say we are inclined to believe the views expressed by the Bishop of Ripon. There is not the slightest doubt that politics and science have in recent years greatly hampered the moral and spiritual progress of the people. It is wrong to blame the Church for retarding the progress of the world or to say that instead of helping humanity the Church is attacking those who are doing their best to assist the world. "Everything is moving forward except religion," is too true and it is for that very reason that the Church has to cry a halt. But who heeds the cry? The Scientists are busy with their aviation, wireless, television etc. and do not wish to be disturbed; the politicians under the grab of benign rulers are quarrelling and bickering amongst themselves and are doing the worst wrongs imaginable to those whose care they have been entrusted with; the gentler sex is engrossed in the elegance of its dresses and its powder puffs; the Sabbath day is completely shorn of its sacredness and has turned into a day of amusements and picnics. Has not the Church cried a halt to all this and many other things and has it not been rebuked and told not to interfere? Bishop of Ripon has only once again cried a halt to the misguided humanity and asked them to concentrate more on their moral and spiritual progress which alone will bring them the Kingdom of Heaven.

The Bloemfontein Town Council has unanimously decided to employ white boys as messengers in place of Natives in municipal offices.

Speaking recently at the seventh Congress of the S. A. Jewish Board of Deputies, Dr. J. L. Landau, the Chief Rabbi, hotly attacked members of the Jewish faith for their indifference towards the problem of Jewish education and for sending their children to Catholic educational institutions. He declared that he was not prejudiced against the teaching at Catholic institutions, where the children were treated very kindly. Dr. Landau also said that the Chair of Hebrew at the Witwatersrand University was not well supported by Jewish students.

This will perhaps give food for thought to Indians who mostly send their children to Mission schools and support such schools. Not that we have anything against Mission schools. On the contrary, we believe they are a blessing to Indian children and the parents owe a deep debt of gratitude to such schools which are the only institutions that impart some education to our children. But we cannot at the same time, lose sight of the fact that we are not doing our duty by our children in merely placing them in the hands of Mission schools. The schools should either be run on national lines or the parents should take steps to educate their children on their own lines: if not, there is always the risk of their children losing their own faith.

Bombay Bazaar, the well-known firm of Durban was closed for two days owing to the sad and sudden death from heart failure of the proprietor Mr. Karamchand which took place in Hyderabad, (India,) last Monday. The late Mr. Karamchand was a public spirited and a liberal hearted person who never hesitated to do his bit in the cause of his brethren. The deceased leaves behind him a son and two daughters and Mr. Goolabrai, his brother, who is at present managing the firm in Durban. Our heartfelt sympathy goes out to the bereaved family and relatives.

A Renter's message from London states that the Foreign Office has cancelled the validity for India of the passport granted to Mr. Saklatvala M. P., in December last. Mr. Saklatvala was born in India of Indian parentage and is a labour member in the British Parliament. He paid a short visit to his Motherland in the beginning of the year and we do not know what has prompted the Foreign Office now to cancel his passport.

Replying to a civic address, presented by the Madras Corporation, the Rev. C. F. Andrews, after dwelling on the good work performed by the round-table conference and also to the labours of Mr. Sastri paid a tribute to the Viceroy, Lord Irwin, for the personal interest he had taken in the matter.

It is officially announced that Mr. H. U. Moffat has been appointed Premier of Rhodesia and Minister of Native Affairs in succession to the late Sir Charles Coghlan.

The Rt. Hon. Srinivasa Sastri went to Maritzburg last Monday and had a successful meeting with the Provincial authorities on Tuesday when he discussed Indian education. Mr. Sastri returned on Wednesday and on Thursday he delivered a lecture on "Empire Sentiment" before a purely European audience in the Durban Town Hall. Mr. Sastri expects to go back to Maritzburg on Sept. 10 after which he will visit the Northern Districts.

### WILL THE PIN-PRICK POLICY NEVER END?

ONE was apt to entertain at least one hope after the Capetown agreement and that was that in view of the fact that the stoppage of new immigrants from India had been agreed to some years back and that now that the gradual reduction in the resident Indian population by means of assisted emigration had also been agreed to by the Government of India the remaining Indian population would at least be able to live in peace and happiness in this sub-Continent without their trading, residential or other rights which they are entitled to as human-beings being interfered with. It was also hoped that the time would come when Indians would be treated as part and parcel of the permanent population with equal rights and status and that they would be able to live in the country as self-respecting citizens without having to face any further insulting or humiliating laws or even any movements towards that direction. If, however, the Provincial authorities, the Local authorities and White organisations are still to pursue the same old policy of ousting Indians by pin-pricks and molestation then all our lofty hopes will be vain hopes and the agreement will mean nothing more than a scrap of paper even as the Kenya White Paper is to-day.

During the course of this week we have had a few examples of the pin-prick policy. Firstly, the Durban Town Council have purchased the Harrison estate at Avoca outside the Borough and the opening of an Indian village there and also at Cato Manor is under discussion. This is the old idea of segregating Indians which has not yet been abandoned by the Town Council. Secondly, in Johannesburg the Tramway Committee has asked the permission of the Provincial Executive to amend the by-laws to allow them to reserve the front and back balcony platforms for coloured people and Asiatics. It is also suggested that on Native trams one half of the bottom deck will also be reserved for

coloureds and Asiatics. The authorities had tried some years ago to Europeanise the tram cars but Indians strongly protested and they had to give up the idea. The same move is now taken and the Transvaal British Indian Association should not allow it to pass without a voice of protest. Thirdly, the Asiatic Boycott Association have sent a letter to the Benoni Chamber of Commerce stating that the problem of Asiatic competition should be brought before the next Congress of the Chambers' Association, and the Chamber has given its whole-hearted support to any measures put forward with the object of curtailing the operations of the Asiatic traders in their midst.

All these pin-pricks go to show that the troubles of Indians in this country are not at an end; that neither the agreement nor the mere presence in this country of the Agent of the Government of India is going to bring salvation to us. But as Mr. Andrews has very rightly said, there should be no slackness at all, but rather that the one motto that should be kept in front of all our endeavours should be "ETERNAL VIGILANCE."

## Durban Municipal Inquiry Commission

### Indian Community's Statement

The following observations were submitted by the Natal Indian Congress to Mr. Arthur Collins, the commissioner appointed to investigate into the workings of the Municipality of Durban.

We the undersigned, officials of the Natal Indian Congress, and as such, representing the Indian community of Durban, beg to submit the following observations on and suggestions for the Municipal Government of Durban, and trust that same will meet the earnest consideration of the Commissioner who is now carrying on the necessary investigation.

Before going into details it is necessary to give a short history of the part the Indian community played in the development of the Borough of Durban. As early as the year 1860, Indians were introduced into the Colony of Natal under indenture and the Corporation of Durban were amongst the many who welcomed such labour from India. From that time onwards and until the stoppage of indenture system, Indians were regularly employed by the Municipality in large numbers mainly in the lower classes of work such as scavenging, night soil work, lamp lighting and road making. Their pay was very meagre, although they were provided with rations and quarters. The progress of the town since its inception as a Borough, depended to a great extent on the labours of these indentured Indians. With the passing away of the indenture system, these Indians became monthly servants of the Municipality, and of them, there are to-day something over 2,000. In the wake of the indentured Indians followed the passenger Indians mostly from the Bombay Presidency, who took up trade and some of them in the early days possessed properties, in the main thoroughfare of Durban and were successful businessmen; but these businesses

have by operation of the licensing laws been wrongfully driven away. At the present time Indians own freehold properties in the Borough of Durban to the extent of a little over a million pounds which is about one sixteenth of the total value.

#### FINANCE

We are of opinion that in adopting what approximates to a policy of the segregation of Indians, the Durban Corporation is suffering an avoidable loss of revenue and wastage in expenditure, in that for some time past the Corporation has been in the habit of inserting an anti-Asiatic clause in the sale of unalienated land, thus excluding free and open competition which would fetch the Corporation much larger revenue than it actually gets now. As an instance, a certain piece of land facing Field Street (No 110) was valued by the Corporation Estates Manager at about £1,000. It was recently put up for sale by public auction but with the anti-Asiatic clause. It realised only £25, the nominal upset price. This case, by the way, is an instance of the extraordinary lengths to which anti-Asiatic instructions are carried, for the site is surrounded by Indian owners and was itself occupied by a very patriotic and public spirited Indian gentleman. As a contrast there is a case of the sale of Municipal land in Victoria Street, known as the old Benevolent Home, which is also surrounded by Indian owners, but which was put up for sale without the anti-Asiatic clause. The successful bidder was a European but the price realised was very much higher because Indians also competed in the bidding. There are several other instances of sales of Municipal land with the restrictive clauses which have meant loss of revenue to the Municipality.

Another item in the policy of segregation which has resulted in waste of public funds is the purchase of land outside the Borough boundaries to house the Indian (and other coloured) races, while there is still plenty of land available in the Borough itself. Here we desire to emphasise the fact that this restriction and segregation is due to an unreasonable colour prejudice against the Indian, which we are sure the Commissioner will agree, cannot go hand in hand with sound finance. The cost of purchasing such land and developing it and arranging for transport facilities to it are items of expenditure which have hardly any justification while a third of the Borough itself is available for such housing and could be developed much cheaper.

A third, but comparatively minor item of similar waste is the system of reserving some seats in the Municipal trams for coloured persons and running unreserved cars. Often cars run with the European seats empty, while Indians are left behind for want of accommodation in the three back row seats reserved for non-whites.

While on the question of tram service, we may also mention that in our opinion the Motor Bus service has advantages over the tram service, which tends to render the latter obsolete. The Bus is quicker, more efficient and has a wider reach, both within the Borough and outside it.

#### HOUSING AND PUBLIC HEALTH

Often it is said against the Indian community that they overcrowd themselves, have a lower level of sanitation and living, and that therefore their presence is a "menace" to the health of the Borough. We are of opinion that it is greatly in the hands of the Corporation to rectify these matters. The Corporation has not been pleased to make available land in the Borough for Indian housing sufficient to meet the requirements of the natural growth of the Indian community and to relieve congestion, in spite of the promise given by the Municipality to the Government when the Durban Land Alienation Ordinance was before the Union Government for sanction, that they could allot to Asiatics and Natives a fair proportion of land for residential purposes.

On the other hand, they are withdrawing land which has already been under Indian occupation.

We may point out that within the Borough itself, out of a total area of 6,790 acres, there are as many as 2,561 acres of unalienated land as detailed under:

2,308 Acres Durban unalienated Town Lands.
67 " Bay Embankment.
37 " Addington Lands.
149 " War Department Lands.

TOTAL 2,561 Acres.

If some of this land is made available without the anti-Asiatic restriction, it would greatly relieve the overcrowding which is now forced on the Indian community. Particularly in Ward 4 where Indians predominate, there are a large number of vacant building sites in between the properties owned by Indians which belong to the Corporation, which may well be thrown open for general occupation.

The Corporation has gone to the rescue of the poorer section of the European community by itself launching in housing schemes which they have, in our opinion, unjustly confined to Europeans only. We submit that housing scheme be initiated that should be available for all sections of the community. We are also of opinion that such action should be taken immediately.

The Corporation has, as we have already said, over 2,000 Indian employees for whom the Corporation provides living quarters. But the actual provision in this matter is far from satisfactory and we would refer the Commissioner to the Medical Health Officer's report at the time of the recent small-pox epidemic. The Municipality may well set an example in the matter of Indian housing by building cottages, with two to three rooms and a kitchen each on a small plot of ground properly fenced and securing privacy.

One of the root causes of the low standard of living of a large number of Indians is the low wages paid to them. The Durban Corporation pays its average Indian employee about £2 per month where it would have to pay about £8 to £10 for a white employee to do the same class of work. The Indian is valued here for the low wage he is paid and is then roundly condemned for his low living. Even a casual survey will show that wherever the Indian has had the means, he has improved his standard of life and sanitation.

#### MUNICIPAL FRANCHISE

Indians enjoyed the Municipal Franchise until the passing of the Boroughs Ordinance in 1924. The effect of this law has been that no new Indians can be admitted on the Burgess Roll. Unless a community, such as the Indians, who have large interests in the Borough, is allowed a voice in the administration of its affairs, their interests in the welfare of the Borough is bound to decline as the years go by, with the result that their properties and other interests specially in the area where they predominate would be neglected, and an undesirable state of affairs will arise from such neglect. It is therefore urged that the Municipal Franchise be restored to the Indian community in order that they may interest themselves in the affairs of the town, be good citizens and be of help to the Municipality itself. Moreover Natal in which is included the Borough of Durban, the most British Province of the Union, should be able and be desirous of upholding one of the traditions of the British Nation that is - "No Taxation Without Representation."

We therefore trust that the above brief observations and suggestions of the Indian community will receive the earnest consideration of the Commissioner.

Yours etc.

(Sgd) V. S. C. Pather,  
Sorabjee Rustomjee.

Jt. hon. Secretaries, Natal Indian Congress

## Eternal Vigilance

In a note written by Mr. C. F. Andrews for **INDIAN OPINION** after referring to the Indian situation in Kenya the writer says:—

We have now in South Africa a White Paper of our own which contains the Indian Agreement, arrived at between the Union and Indian Governments. In Kenya, unfortunately, there has been no Agent-General to look after the interests of the Indian community. There has also,—since S. M. A. Desai's lamented death,—been a sad decline in the activities of the East African Indian Congress and a renewal of party divisions.

For these reasons, the White Paper has tended to become merely a dead letter, as far as Indians are concerned—a mere scrap of paper and nothing more.

In such matters, where solemn engagements are entered into between Governments, eternal vigilance is necessary. Without this perpetual vigilance, no Agreement will remain sacred, whenever political advantage is to be made by breaking it on one side or the other.

Fortunately, the present Indian Agreement (our own White Paper) differs both from the Kenya White Paper and also from the Gandhi-Smuts Agreement in two directions:—(I) We have the promise of an Agent-General, who insists on the Agreement being kept. (II) We have also a strong Congress in South Africa to back up the Agent-General in protecting our rights and privileges.

In such vital things as these, my own life-long experience of political matters has told me that the one motto, to keep in front of all our endeavours, viz:

'ETERNAL VIGILANCE.'

The moment we get slack, we immediately lose the advantage we have obtained. This is the law of human life as well as the law of politics. Such a stern law is good for us. For it keeps us braced up and energetic. It prevents us getting slack.

The chief cause of failure in the past in the Indian community in South Africa, (so I have often been told) was the slackness in Congress work, just after Mahatma Gandhi left the country, and during the period of the War, when Indian rights were not officially attacked. Now, at this crisis, my earnest request is, that there should be no such slackness at all, but rather that this one motto should be inscribed on the Congress Banner:

'ETERNAL VIGILANCE'

## Indian Social Service Committee

The members of this Committee meet at 175, Grey Street, every Sunday at 2.15. p. m. and go on house to house visit within the Borough for the time being and hold their meetings for the dispatch of business on Tuesdays at 5.30. p.m., in M. K. Gandhi Library.

On the 6th instant Dr. F. G. Cawston lectured to them and to the members of the Indian Child Welfare Society, at the said Library. Mr. V. Lawrence, Chairman of the Committee presided and introduced the lecturer who gave a very instructive lecture with illustrations on "Insects and diseases," and was thanked by the Chairman, for the lucid and useful information it contained in relation to their work.

Dr. A. H. Allam will lecture to the members of this Committee and of the Indian Child Welfare Society at 6.30. p. m., on Tuesday 13th instant in the M. K. Gandhi Library on the "Care of Infants and Infant feeding". All are welcome.

## Mr. Amery's Eloquence Meaning Of Empire

At a civic dinner given at the Marine Hotel, Durban, on September 1, in his honour the Right Hon. L. C. M. S. Amery, M.P., Secretary of State for Dominion Affairs made an eloquent but very cautiously worded speech.

In an assemblage embracing all the more prominent citizens of Durban, and many notables of the Province, (says the *Natal Mercury*), there was no listener in Mr. Amery's audience eagerly attentive than Mr. Srinivasa Sastri, the Agent-General for India, whose "speaking" face and expressive eyes are features impossible to forget if once encountered. One could detect, a glow of gratification illumining Mr. Sastri's countenance as the Dominions' Minister spoke of the essential equality of all the citizens of the Empire, this being followed by a flicker of amusement when Mr. Amery half-turned towards him in making reference to Mr. Sastri, the High Commissioner of India.

The following are a few extracts from M. Amery's speech:—

"What is it we mean by Empire? We mean, I think, in the first place a certain community of advantages which are common heritage. There is that common citizenship implied in the status of the British subject. That does not mean that each dominion has not the right to frame its own political citizenship in accordance with its own particular interests. You have conditions in one part of the empire or another which may make it undesirable to grant the franchise to one set of people, one sex, one class. But behind and beyond all that there remains the fact that a British subject in one part of the Empire is never an alien in any other part of the Empire. (Cheers). He is never that when he has recourse to the help of a British Consul or British authorities in any part of the world. He can rise in any other part of the Empire to any position of power or privilege that the law of the country allows. That is a great inheritance. There is no patent of nobility in the world so lofty as the status of a British subject.

x x x

"Lastly, I think the Empire means something more than its practical advantages of citizenship and defence or opportunities in trading. I think it is a living faith: a faith in something that can be done to raise the whole standard of man's life on this planet. We have a faith in those free institutions which we developed originally in Great Britain but which have since spread gradually throughout the Empire: a faith based on confidence in the practical working of experience. We believe that there we have something that is not confined to the British people alone: not the least essential part of that which makes up the British Empire is that it is free from racial exclusiveness: it is of the very essence of imperial and national life that we should welcome into it people of every race and of traditions than our own. French Canada, Dutch South Africa, can each play a great part in building up not only of the national life of a great dominion, but also in the imperial life of the Empire. We can be proud of our great traditions as Englishmen; we can also sympathise and understand and appreciate those traditions, whose roots are different from our own, whether they are the traditions of a Montcalm of French Canada, the traditions of the voo-trekkers in South Africa, or the traditions of ancient civilisations and creeds such as are here represented in the presence of the High Commissioner for India. In all these matters our faith is a faith in the principles of freedom and the principles of justice apart from race,—in a way of doing things, and not in the race or origin of the men who do them.

## Repatriation of Indians Applications Under New Act

Since the promulgation on July 15 of the regulations of the Act passed by the 1927 Session of Parliament governing the repatriation of Indians, there has been a deluge of applications for return to India. Under the new regulations Indians repatriated receive £20 per adult, instead of £10 as formerly, and £10 per juvenile, in addition to the free passage.

The *S.S. Umvolosi*, which sailed on August 20, was the first steamer taking repatriated Indians since the promulgation of the new regulations, and she carried 214, and full shiploads will sail from Durban on Sept. 20 and Oct. 20.

Interviewed by a *Natal Mercury* representative as to whether this "rush" for repatriation could be regarded as a sign of the beginning of a great trek across the Indian Ocean, the Protector of Indian Immigrants stated that it was impossible to form an opinion. The number of applications at present in hand was far larger than for a considerable time, but whether it was just a "spurt" or not, it was hard to say. The terms of repatriation under the new Act, he said, were very favourable, and this might account for the increased number of applications. He added that it was the experience of the department that applications for repatriation, like troubles very rarely came singly, and it was the general rule that a distinct lull was followed by a rush such as that which was now being experienced.

## Proposed East African Federation

London, Sept. 1.—Sir E. Hilton Young has definitely accepted the Chairmanship of the East African Commission. There is some uncertainty concerning the other members, and probably their names will not be announced until the return from the Continent of Mr. Stanley Baldwin, for whom Sir J. Gilmour (Secretary for Scotland) is deputising in the Dominions Office.

The terms of reference include :

Recommendations for a federation or some other form of closer union between the different Governments of Central and Eastern Africa, with possible changes in the powers and composition of the various Legislative Councils.

The application of a dual policy concerning Native nominative communities.

Improvement of internal communications : and finally

The financial aspects of the above proposals.  
—Reuter.

A Reuters message from Simla states :

The Council of States, after a three hours debate, rejected by 23 votes to 17 a resolution by Sir Phiroze Sethna (member of the Committee on "the Indianisation of the army of India," which is headed by Sir Andrew Skeen) urging prompt action on the report of the Committee, which was recently published. Some Indian members of the Council, in opposing the motion advised Sir Sethna to await the considered decision of His Majesty's Government. Sir William Birdwood (Commander-in-Chief of the army of India) stated that the Imperial Defence Committee should be consulted.

The Council also rejected by 25 votes to 15, a resolution by Sir Sankaran Nair in favour of the creation of a Supreme Court to India, but giving a litigant liberty to appeal either to the Supreme Court or the Privy Council.

## The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part III.

Chapter VIII.

BRAHMACHARYA II

After full discussion and mature deliberation I took the vow in 1906. I had not shared my thoughts with my wife until then, but only consulted her at the time of taking the vow. She had no objection. But I was hard put to it in making the final resolve. I had not the necessary strength. How was I to control my passions? The elimination of carnal relationship with the wife seemed to be a novel thing. But I launched forth with faith in the sustaining power of God. As I look back upon the twenty years of the vow, I am filled with pleasure and wonderment. The more or less successful practice of self-control had been going on since 1901. But the freedom and joy that came to me after taking the vow had never been experienced before 1906. For before the vow I was open to be overcome by temptation any moment. Now the vow was a shield to protect me against temptation. The potentiality of *brahmacharya* daily became more and more patent to me. The vow was taken when I was in Phoenix. As soon as I was free from the ambulance work I went to Phoenix whence I had to go to Johannesburg. In about a month of my going there the foundation of Satyagraha was laid, as though unknown to me the *brahmacharya* vow had been preparing me for it. Satyagraha had not been a pre-conceived plan. It came on spontaneously, without my having willed it. But I could see that all my previous steps had led on to that goal. I had cut down my heavy household expenses at Johannesburg and gone to Phoenix, to take, as it were, the *brahmacharya* vow.

The knowledge that a perfect observance of *brahmacharya* means realization of *brahman*, I did not owe to a study of the Shastras. It slowly grew upon me with experience. The Shastric texts in that behalf I read only later in life. Every day of the vow has taken me nearer the knowledge that in *brahmacharya* lies the protection of the body, the mind and the soul. For *brahmacharya* was now no process of hard penance, it was a matter of joy, a solace and a comfort. Every day revealed a fresh beauty in it.

But if it was a matter of ever-increasing joy let no one believe that it was an easy thing for me. Even while I am past 56 I realise how hard a thing it is. Every day I realise more and more that it is like walking on the sword's edge, and I see every moment necessity for eternal vigilance.

Control of the palate is the first essential in the observance of the vow. I saw that complete control of the palate made the observance very easy and so I now pursued my dietetic experiments not merely from the vegetarian's but also from the *brahmachari's* point of view. I saw as the result of these experiments that the *brahmachari's* food should be limited, simple, spiceless, and, if possible, uncooked.

Six years of experiment have showed me that the *brahmachari's* ideal food is fresh fruit and nuts. The immunity from passion that I enjoyed when I lived on this food was unknown to me after I changed that diet. *Brahmacharya* needed no effort on my part when I lived on fruits and nuts alone. It has been a matter of very great effort ever since I began to take milk. How I had to go back to milk from a fruit diet will be considered in its proper place. It is enough to observe here that I have not the least doubt that milk diet makes the *brahmacharya* vow difficult to observe. Let no one deduce from this that all *brahmachari's* must give up milk.

The effect on *brahmacharya* of different kinds of food can be determined only after numerous experiments. I have yet to find a fruit substitute for milk which is an equally good muscle-builder and easily digestible. The doctors, *vaid*s and *hakims* have alike failed to enlighten me. Therefore though I know milk to be partly a stimulant, I cannot, for the time being, advise any one to give it up.

As an external aid to *brahmacharya*, fasting is as necessary as selection and restriction in diet. So overpowering are the senses that they can be kept under curb only when they are hedged in all around, from above and from beneath, and in all directions. It is common knowledge that they are powerless without food, and so fasting undertaken with a view to control of the senses is, I have no doubt, very helpful. With some fasting is of no avail, because assuming that mechanical fasting alone will make them immune, they keep their bodies without food, but feast their minds upon all sorts of delicacies, thinking all the while as to what they will eat and what they will drink after the fast terminates. Such fasting helps them in controlling neither the palate nor the lust. Fasting is useful when mind co-operates with starving body, that is to say, cultivates a distaste for the object that are denied to the body. Mind is at the root of all sensuality. Fasting, therefore, has a limited use, for a fasting man may continue to be swayed by passion. But it may be said that extinction of the sexual passion is a rule impossible without fasting, which may be said to be indispensable for the observance of *brahmacharya*. Many aspirants after *brahmacharya* fail, because in the use of their other senses they want to carry on as those who are not *brahmacharis*. Their effort is therefore identical with the effort to experience the bracing cold of winter in the scorching summer months. There should be a clear line between the life of a *brahmachari* and of one who is not. The resemblance that there is between the two is only apparent. The distinction ought to be clear as daylight. Both use their eyesight, but whereas the *brahmachari* uses it to see the glories of God, the other uses it to see the frivolity around him. Both use their ears, but whereas the one hears nothing but praises of God, the other feasts his ears upon ribaldry. Both often keep late hours, but whereas the one devotes them to prayer, the other fritters them away in wild and wasteful mirth. Both feed the inner man, but the one only to keep the Temple of God in good repair and the other gorges himself and makes the sacred vessel a stinking gutter. Thus both live as the poles apart and the distance between them will grow and not diminish with the passage of time.

*Brahmacharya* means control of the senses in thought, word and deed. Every day I have been realising more and more the necessity for restraints of the kind I have detailed above. There is no limit to the possibilities of renunciation, even as there is none to those of *brahmacharya*. Such *brahmacharya* is impossible of attainment by limited effort. For many it must remain only as an ideal. An aspirant after *brahmacharya* will always be conscious of his shortcomings, will seek out the passions lingering in the innermost recesses of his heart and incessantly strive to get rid of them. So long as thought is not under complete control of the will, *brahmacharya* in its fulness is absent. Involuntary thought is an affection of the mind, and curbing of thought therefore means curbing of the mind which is even more difficult to curb than the wind. Nevertheless the existence of God within makes even curbing the mind possible. Let no one think that it is impossible because it is difficult. It is the highest goal and it is no wonder that the highest effort should be necessary to attain it.

But it was after coming to India that I realised that such *brahmacharya* was impossible to be attained by mere human effort. It may be said that until then I had been labouring under the delusion that fruit diet was enough to eradicate all passions, and I had flattered myself with the belief that I had nothing more to do.

But let me not anticipate the chapter of my struggles. Meanwhile I may make it clear that those who desire to observe *brahmacharya* with a view to realising God need not despair, provided their faith in God is equal to their confidence in their own effort.

The sense-object turn away from an abstemious soul leaving the relish behind. The relish also disappears with the realisation of the Highest. Therefore His name and His grace are the last resources of the aspirant after *moksha*. This truth came to me only after my return to India.

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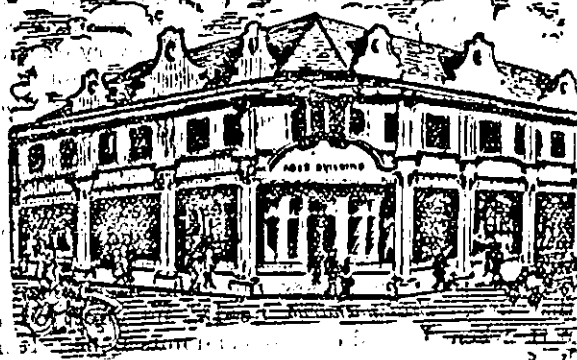
ફકાન કાઢીની સારા એસ્ટાબ્લીશમેન્ટ વાળી. તેમજ પ્રોડ્યુસ બીઝનેસ વેચવાનું છે. બન્ને કી હાલ પ્રોપર્ટીઓ વાળાં છે.

વધુ વિગતો માટે લખો:-

'ઇન્ડિઅન ઓપિનિઅન,'

દિનીકસ, નાલાલ.

KAPITAN'S BALCONY HOTEL



ડરબનમાં મનાઈ ચુક્યું છે કે

પ્રખ્યાત કેપીટનના શિયાળાના પૌષ્ટિક પાકો

એટલે સ્વાદહાર ધાતુ પૌષ્ટિક અને સસ્તા. તેમજ પણ એક વખત ખરીદી ખાત્રા કરો.

ભાવો	તદન	સસ્તા
પંજબી		
શાલમપાક.	બહામપાક.	શુદ્ધપાક.
૫/- રતલ.	૫/-	૫/-
ત્રેશીપાક	અડધપાક.	
૩/૬.	૩/-	

બીજી જાતના પાકો અત્યંત સ્વાદાવી આપવામાં આવે છે. વગરે બધાં માટે હિન્ડીલીલ ભુજો.

# Indian Opinion

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## MR. SASTRI'S TOUR IN NORTHERN DISTRICTS

The Rt. Hon. Srinivasa Sastri left Durban on Saturday Sept. 10, on his first official tour of the Northern Districts of Natal. After spending a few hours in Maritzburg Mr. Sastri went to Ladysmith where he arrived on Sunday morning, and addressed a large meeting of Indians in the afternoon, and on Monday morning met representatives of the local Chamber of Commerce, and followed this by a visit to the Indian Government School.

In the evening he was the guest of the Indian merchants at a banquet at the Crown Hotel, at which a number of prominent Europeans were present.

From this function Mr. Sastri proceeded to the Town Hall, where he was accorded a public reception. The hall was packed with both Europeans and Indians, and on the platform, besides Mr. Sastri and the Mayor, (Councillor O. B. Jones), who occupied the chair, were Senator Cochrane, Messrs. H. E. K. Anderson, M. L. A., J. McCaulay, M. P. C., Tyson and Kodanda Roa, and representatives of the Indian community.

A welcome was also extended by the Mayor to Messrs. J. M. Kharva, Cochrane, Anderson and McCaulay.

Mr. N. K. Chetty presented an address to Mr. Sastri, and then proceeded to garland him and others on the platform.

### MR. SASTRI'S REPLY

In returning thanks, Mr. Sastri said he had received nothing but kindness and generosity everywhere he had been, and, in the course of a most eloquent address, said that many had been blessed with health and wealth, and those whom life had not treated so well should be borne in mind by the former. Help seemed most needed in the way of education, which appeared to him to be in a very backward condition, and had been described at the Capetown Conference as grave.

Successful men of business should do a great deal to help in this direction. In Durban he, the speaker, was promoting a scheme which would demonstrate the necessity of better education; let them show that they were capable of self-help and at once, for every moment lost was irredeemable.

Referring to the Indian Congress, Mr. Sastri said he could appreciate their difficulties, but he asked them to sink their differences and speak with one voice and one voice only.

He agreed with Mr. Anderson, a previous speaker, that his duty was not of a partisan, and he assured his hearers that he would ask for nothing for his country which could be considered in the nature of an illegitimate gain.

Some people had said that he would find his duty difficult; others again said he could do much if he behaved himself. (Laughter.)

That he would do, and at the same time remember the high honour of the Indian Government and would not forget the high honour of South Africa, which was as safe in his keeping as in their own possession.

Sometimes a drastic policy had been advocated to solve the Indian problem in South Africa, but he

was glad to say that the new policy provided a revised attitude, and it was for both parties to redeem their promises in appreciation of the future.

The main points of the Capetown agreement were, by careful measures, to reduce the population of Indians in South Africa, and that the remainder would be assimilated to the Western Standards of life; points based on the highest principles of humanity.

If his mission and the agreement did not prove successful, then it was for some other scheme to be devised in an attempt to solve the problem.

Mr. Sastri paid a grateful tribute to the manner in which the Europeans in South Africa had welcomed him.

The proceedings terminated with the usual votes of thanks and the National Anthem.

### AT NEWCASTLE

Newcastle, Sept. 13.—Mr. Sastri, his private secretary (Mr. Rao), and his principal secretary (Mr. Tyson), arrived this morning by the 7.30 train, and were met by the Mayor and Councillors.

At 11 a. m. the Indian community met him at an "At Home" in the Indian Schoolroom, and at 1 p. m. the Newcastle Corporation gave a luncheon in the King's Hall, at which the Mayor welcomed Mr. Sastri to Newcastle.

Mr. Sastri appreciated the welcome and stated that he had been received most cordially by the Europeans wherever he had been, and he is very grateful to them for their hospitality.

He was very glad to be here in this country, as he would like to have remained longer when the Conference sat in Capetown, so as to have more completely studied the conditions of the people, but as his colleagues wanted to hurry back, he had to go with them.

He considered that they did not sufficiently understand each other as Indians and South Africans, and that a more complete knowledge of each others peculiarities could be better learnt by personal interviews than by articles written in magazines and newspapers. He invited them to include in their next tour a visit to India, and not to forget a visit to Madras the town from which he came. He assured them that it was a most beautiful country, full of historical interests. He was sure that they would be received with great hospitality, as this was a trait of the Indian character.

At a public meeting Mr. Sastri explained the terms of the agreement on the lines he has already done in his previous speeches.

Referring to the assisted emigration scheme Mr. Sastri said. "You can take it from me, that not 3 per cent, will find it possible to fulfil the conditions required in order to return to South Africa. This I regard as most important. It has two aspects—first, the sentimental part accruing to the Indian population; and, second, the material part, accruing to the people of South Africa. I myself have no doubt whatever of all the changes and improvements of the repatriation scheme, this will be found the most useful."

Another point explained by Mr. Sastri was in regard to the immigration law. The old immigration law, he said, prevented Indians from coming in; but there was an exception which allowed a domiciled Indian under certain restrictions to bring in his wife and children. This was in order to give the men here an opportunity to live clean family lives. But it was represented at the Conference that this privilege was being abused, as minor children were admitted, and as soon as they acquired their own domicile, they were sent back to India for education, and afterwards they returned to take over or assist in the businesses of their fathers. The change was made by the Conference that no minor child should be admitted without its mother, and this change was going to reduce the number of entrants to the Union from about 600 a year to not more than 50 or 60.

Mr. Sastri drew attention to the fact that now it is European opinion only which counts in Natal. The Indian is without a vote, except such as reside in the individual and fall away with their lives. "Therefore," he said, "I beseech you to educate that opinion, and raise it. The Union Government cannot travel in front of public opinion, it must be a little behind."

Mr. Sastri concluded with a stirring and eloquent appeal for the Agreement to be given a chance.

#### SIR THOMAS WATT SUPPORTS THE AGREEMENT

Sir Thomas Watt, in proposing a vote of thanks to Mr. Sastri for his address, said that he felt bound to say that the majority of Europeans in this country wanted to give the Indians a fair deal. He thought that although there were weak spots in the Agreement, it ought to be given a trial.

#### INDIAN EDUCATION

A meeting was held in the Indian School on Wednesday morning to hear Mr. Sastri, when more than 200 people were present. Mr. R. D. Joshi presided, and said he was confident that the Indian community would follow the advice of their distinguished guest.

Mr. Sastri said that he was quite prepared to give advice, and it was up to the people to follow it. He traced the history of the early emigrants into this country, who came in with their own peculiar habits and modes of life. Now that they were in this country, the last two or three generations had effected a certain amount of change by westernising their living. The educational and climatic conditions were contributory, but insufficient to produce the desired results. The general impression among the Europeans was that Indians lived on a lower standard of life. It might be due to ignorance or that they had no wish to better themselves. There had been a movement in this country to get rid of the Indian community, but now that they had been taken for granted as part of the permanent population of the Union, it was up to the Indian to remedy this state of affairs.

It was a matter of regret, Mr. Sastri declared, that educational matters were left in the hands of Europeans and missionary bodies. To improve matters the Indians ought to erect a decent school with proper ventilation, class rooms, etc., and conduct it in their own manner, with the support of the Government. This would entail a certain amount of self-sacrifice, but it must be faced. He exhorted the rich and wealthy members of the community to think out plans, contribute money, and take a lead in improving the state of affairs among their fellow-countrymen. Since God had blessed them with wealth, they must convert it to a source of happiness for others. God would not continue to favour those who were selfish, but would bless them if they saw to the necessities of others.—*Natal Mercury*.

#### THE BISHOP'S NOBLE CHARGE

WE are deeply grateful to His Lordship the Bishop of Natal for the righteous lead he has given on the Indian question. In his Charge to the clergy and the laity at the recent Diocesan Synod at Maritzburg, an extract from which we publish elsewhere, he put the finger on the spot when he said in the words of the Rev. C. F. Andrews that the Indian in South Africa suffered from "the inferiority complex," "the constant reminder that they were despised, and counted of no account, by those of another race with whom they were brought in close contact everyday." No greater wrong can be done to a people than the destruction of its self-respect. Any other wrong is easier of repair than this, the loss of self-respect. It destroys all the finer and ennobling qualities of the people, their righteous ambition, self-help, public spirit and clean-living; and inevitably degrades them. If the Indians in South Africa have not sunk very low, it was not because there was anything in their surroundings that discouraged it, but because of the traditions of their own ancient civilisation. Only the other day, the *Natal Mercury*, which seems to have made a speciality of creating and maintaining an atmosphere of hostility towards the Indian community, gave prominence to the complaint of a European that an Indian who was occupying the front seat among the three back seats allotted to non-European passengers on the Durban trams and was, therefore, well within his rights, did not in all humility vacate his seat in favour of the standing European passengers and retreat to a seat more to the rear. And the European correspondent accused the Indian of "insolent pride"! This is a typical instance of the way the self-respect of the Indian is being attacked, and it also indicates that the Indian has resisted the attack.

Right nobly has the Bishop protested against this attitude of the Europeans. "We, English people, cannot,—can we?—afford to despise any longer a people out of whom has come one whom many of us have had the privilege of meeting, the present Agent in South Africa of the Indian Government. Many another great man and woman has come out of the same people. "The Indians are a great race" as Mr. Sastri said to the same Diocesan Synod. "They may, like many other races have many poor specimens but there are among them men with whom you



yourselves would gladly shake hands, and some at whose feet you would be glad to sit." The Rev. C. F. Andrews, an Englishman, is proud to sit at the feet of poet Tagore and Mahatma Gandhi, and acclaim them as his Masters.

The Bishop's charge demands a change of heart on the part of the Europeans in this country towards the Indians. The change has begun. The Bishop was able to record "the more kindly attitude which is evident to-day towards the Indians amongst us, consequent on Mr. Sastri's coming," and a lessening of the "inferiority complex" of the Indian since the Capetown Agreement. We trust that with the help of the church all over the province, this welcome process will gather strength and momentum and extend to all classes and grades of society, so that this habitual insulting of a people may be a thing of the past. Should however the process be interrupted or reversed, the Church's place is clear. For the Bishop has solemnly declared that "all of us, who have gathered in such numbers to hear him, (Mr. Sastri) and have been so much impressed by his speeches, and by the spirit in which he has spoken, must stand by him and give him the help and encouragement which he will look for and welcome from us, for his people's sake." The most appropriate and urgent help that the Church can render Mr. Sastri is, in our opinion, to educate the Europeans out of their contempt for the Indian, and to restore to the Indian his self-respect.

#### FLOOD DISASTER IN GUJARAT

**E**LSEWHERE we publish reports of the distress caused in parts of Gujarat and Kathiawar by terrible rains and floods. It seems that whole villages and towns have been wiped out and thousands have been rendered not only homeless but have neither food to eat nor clothes to wear. One consoling factor of the whole tragedy is that not many human lives have been lost. But, nevertheless, the damage caused runs to millions of rupees. Touching appeals for funds for the relief of the distressed have been made by Mr. Vallabhbai Patel, president of the Gujarat Provincial Congress Committee and by Mahatma Gandhi and they have received a very generous response from the whole of India. Need we appeal to our brethren in this country to help their brethren in India in their hour of need?

We are very pleased to note that some of our brethren in the Transvaal have been so moved by the reports of the disaster in the Indian papers that they have on their own initiative sent funds individually and collectively to us to be forwarded to Mr. Vallabhbai Patel at Ahmadabad. The sums have been acknowledged in our Gujarati columns. We hope others will follow the good example of these friends and send, irrespective of class or creed, as Mahatma Gandhi has said in his appeal not the least but the most they can for the relief of their unfortunate brethren in India.

#### CHRISTIANITY AND CONVERSION

**T**HERE is one matter which was included in the work of the Natal Diocesan Synod which met at Maritzburg during the week and which we would be doing wrong in allowing to pass without comment. That was the Rev. H. Satchell's resolution to take steps for the conversion of Mahomedans and Hindus to the Christian faith. Christianity allows conversion from other faiths and so the resolution was within the bounds of the Synod and we have nothing to say against it. Further it is not our object to deal in sectional religions in these columns and hence we do not wish to prolong the subject by comparing Christianity with Hinduism. We would therefore like to make just a few observations in view of the fact that exception would be taken by Hindus when it is said of them that they had very little interest in their own religion.

Hindus believe that the fundamental principles of all religions are alike and hence, unlike other religionists, they have the same respect for other religions as they have for their own. Because Hindus study and take interest in other religions it does not necessarily mean that they have no interest in their own religion or that they are dissatisfied with their religion. We believe that the person who is dissatisfied with his own religion does not know what religion means.

We would urge upon the Rev. H. Satchell and other missionaries that if the present British rule which is based on Christian principles is a reflection of that religion it is indeed a very poor reflection and does not encourage any one to have any respect for it. We, therefore, feel that the time has now come when conversion from other faiths should cease and the missionaries should

concentrate on the ways and means of converting their own religionists to their true faith. They will then have well served not only their Christian faith but humanity at large.

## Mr. Sastri On The Empire Sentiment

The Rt. Hon. Srinivasa Sastri delivered a very interesting speech on the Empire Sentiment in the Town Hall, Durban, before a European audience on Thursday Sept. 8. The *Natal Mercury* describes the speech in the following words:—

"In an address, the keynote of which was a glowing patriotism, Mr. Srinivasa Sastri, the Agent in South Africa for the Government of India, aroused a 100 per cent. British audience to a high emotional tension in the Town Hall last night. Seldom indeed have Durban people been privileged to listen to such remarkable oratory and seldom has the ideal of Empire been defined to them in so cultured and inspired a manner."

In the course of his speech Mr. Sastri quoted the following passage from Mr. Lloyd George's speech at the Imperial Conference of 1921:—

"The British Empire is a saving factor in a very distracted world. It is the most hopeful experiment in human organisation which the world has yet seen. It is not so much that it combines men of many races, tongues, traditions, and creeds in one system of government. Other empires have done that, but the British Empire differs from all in one respect. It is not based on force but on good will and a common understanding. Liberty is its binding principle. Where that principle has not hitherto been applied it is gradually being introduced into the structure."

Mr. Sastri went on to quote Mr. Amery's remarks in Durban that the Empire meant a community of advantages.

India, he said, was marching with many set backs towards Dominion status. Her progress would not be delayed indefinitely nor altogether barred. She would become one of the partners eventually at the helm of the British Empire, sitting side by side and not inferior with South Africa, sharing the responsibilities no less than the glory. It might be that in Natal there were conditions which precluded full acceptance of this. But it was his duty to bring to their notice that rule of the Empire that wherever a British subject settled he would be treated as a British subject and not as an undesirable alien.

### THE TRUE LAW

Proceeding Mr. Sastri spoke of the humiliation burdened upon the Indian people in South Africa. The governing race should try to find the characteristic features of political justice, the title deeds to homage and respect and then order the affairs of their subject people in accordance with the governing principles. The man who dismissed these principles as having no consequence in his daily life blinded himself to the meaning of Empire. It might be that they had to be adapted to the charges of the moment, but in so doing the statesmen had to remember that they should not depart from them to a greater extent than they were impelled by those necessities.

The true law is there for anyone who has eyes to see. God's laws are changeless. If we cannot see them or obey them wholeheartedly we must account to our inner consciousness for every departure and not be reconciled until we have satisfied ourselves that we cannot do better. And so we must strive ever upwards so long as the light remains clear." (Applause.)

In conclusion, Mr. Sastri spoke of the Capetown agreement. That agreement gave them hope. It said, in effect, that the Union Government firmly believed in and adhered to the principle that it was its duty and the duty of every civilised government to devise ways and means and to take all possible steps for the uplifting of every section of the permanent population to the full extent of their capacity and opportunities. The Government accepted the view that the Indian population should not be allowed to lag behind other sections of the people.

These sentiments and these words seem to me to reflect faithfully the true spirit of the British Commonwealth. (Applause.) I implore you with all the earnestness at my command to carry out that spirit.

## Bishop Of Natal On the Indian Question

In his charge to the Natal Diocesan Synod in the Cathedral at Maritzburg last week the Bishop of Natal dwelt on the Indian question. Referring to the 12 months' report of the diocese the Bishop said:—

But though we miss the report (concerning Indians) the Indian people dwelling in Natal have certainly not been forgotten by us during the past year. It has been a memorable year for them. It will always be for them the Year of the Agreement between the Governments of India and of the Union of South Africa concerning them, the year from which they will date the lessening at least of that "inferiority complex" (I think it is called) from which the Rev. C. F. Andrews told us some months ago they were suffering—the constant reminder that they were despised, and counted of no account, by those of another race with which they were brought in close contact every day. It was Mahatma Gandhi who, though not wholly in favour of the terms of the agreement, said of it, "the compromise" (for it is a compromise, in which neither side gets all it wants, but in which both sides get what they value), "is acceptable, not so much for what has been actually achieved, but for the almost sudden transformation of the atmosphere in South Africa from one of remorseless hostility to that of toleration." We English people cannot, can we, afford to despise any longer a people out of whom has come one whom many of us have had the privilege of meeting—the present agent in South Africa of the Indian Government. By his utterances since he has been in Natal he has not only enlightened us in regard to India and the peoples of India, but, because he himself is one of them, has given a great uplift to the Indians in Natal. It is to him too that we owe it that our attention has been again drawn to an official utterance which will serve for all time as the Charter of the Indian people in Natal and of others besides—a charter for which we may fitly express our thanks to all who were parties to the drawing it up, to which we gladly give further publicity by including it in our Charge: "The Union Government firmly believe in and adhere to the principle, that it is the duty of every civilised Government to devise ways and means, and to take all possible steps, for the uplifting of every section of their permanent population to the full extent of their capacity and opportunities, and accept the view that, in the provision of educational and other facilities the considerable number of Indians who will remain part of the permanent population, should not be allowed to lag behind any other section of the people."

There may possibly be by and by a change in the more kindly attitude which is evident today towards the Indians amongst us, consequent on Mr. Sastri's coming, and his plea for happier relations. If that is so, then will be the time when all of us,

who have gathered in such numbers to hear him, and been so much impressed by his speeches, and by the spirit in which he has spoken, must stand by him and give him the help and encouragement which he will look for and welcome from us, for his people's sake.

## Conversion of South African Indians

The following resolution moved by Rev. H. Satchell (Newcastle) was passed at the Natal Diocesan Synod at Maritzburg:—

"That in view of the awakening and desire of spiritual and intellectual advancement apparent amongst Mohammedans and Hindus in this land, it is a matter of urgency that we make further endeavours to present the Christian message; that with this end in view public lectures be given on the fundamental principles of our faith and on the person of our Saviour Jesus Christ."

We might, he said, have expected a much greater progress in the conversion of the South African Indian than has been the case in view of the much greater proportion of Christians here than in India itself. He attributed this state of affairs to the apathy amongst the South African Indians in regard to any religious teaching; to the unattractiveness of the European examples of Christianity present; and the lack of preaching and preachers.

The Indian people were going through one of the greatest crises in their history. We should not easily forget the Day of Prayer when the whole of the Indian world of every faith, including the Christian, united to pray for a solution to the Indian question. That prayer had been answered by the round table conference and what has been called the "Gentleman's Agreement."

Within the next three months South Africa was to welcome three of India's greatest men. Rabindranath Tagore, the philosopher and poet, Mr. Sasri, who was already here, Dr. Westcott, the Metropolitan of India.

Reference was then made to an insidious form of propaganda which was made on behalf of the Mohammedan religion by Kwaja Kamal-ud-din. He had written several books which were admittedly clever and plausible and might do an immense amount of harm unless they were met on their own ground.

The time, said Mr. Satchell, was an extraordinary opportune one. Doors were open now that had not been open since the fourteenth century. Hindus had very little interest in their own religion. In India, whereas the name of Christ had formerly been received with boos and hisses, now the lecture rooms were crowded with students and members of the professional classes when lectures were announced dealing with the life of Christ.

He appealed for the assistance of the clergy in teaching these people. It need not, he said, be an absolute bar if they were unable to argue on Hindu metaphysics. Let them determine "to know nothing but Christ, and Him crucified."

The Rev. W. Simon (Indian Mission, Durban) shed some interesting side lights on the situation viewed from the Indian standpoint. There was, he said a much easier field for operations now than formerly. The Hindus were very dissatisfied with their religion and might receive the Christian message with sympathy. It was quite a common thing for Hindus in India to be found reading their Bibles, which, they said, they read for its literary value; but he, the speaker, had no doubt that in many cases the interest went deeper. He appealed for the help and sympathy both from the clergy and the laity.

[We deal with the above in our leading note.—Ed. I.O.]

## Reply To Correspondents

MR. R. B. MAHARAJ — You should communicate with the Secretary direct.—Editor I. O.

## Flood Havoc in Gujarat

We had some weeks ago a Renter's message reporting the terrible disaster that had befallen Ahmedabad people owing to heavy rains and floods. This mail brings us exchanges which are full with heart-rending accounts of the havoc done in Gujarat and Kathiawar. We give below just a few extracts to give our readers an idea of the calamity that has befallen our brethren.

Ahmedabad's loss is estimated to be over Rs. 2,200,000.

The condition of suburbs and surrounding villages is more pitiable than that of the city. In some about 50 per cent of the houses have fallen while in a few all houses have fallen.

In Satyagrah Ashram a wall of a house for storing grass for cattle has fallen and a student from Bhavnagar is drowned in the river.

About 300 houses have fallen in Viramgaum.

In some villages there is hardly any habitable house standing.

The official figures of the houses fallen in Ahmedabad City were 5093 and the extent of damages was Rs. 2,240,508.

At Dholka, a town about 18 miles away from Ahmedabad it rained for five days and houses have fallen. The damage is estimated at about Rs. 300,000. The condition of villages was even worse. They were surrounded by water all round. Crops have been totally destroyed.

The police with the assistance of the men of the Municipal fire brigade did excellent work in rescuing men who were buried in the debris of the fallen houses.

Mr. Vallabhbhai Patel, president of the Municipality, was also constantly moving in a motor with the Municipal engineer to clear the passages for water. But for his incessant efforts the City would have been flooded with water.

## Mahatma Gandhi's Appeal

BANGALORE, AUG. 5.

Mahatma Gandhi has issued the following appeal regarding the devastating floods in Gujarat:—

Proud Gujarat is laid low and she who has hitherto filled the beggar's bowl is now obliged to take the bowl herself. I have had up to now nothing to go by except newspaper reports. Though Mr. Vallabhbhai Patel was preparing me for the worst through his private wires, he is now unable to give details. I give below his telegram just received on my return from Hassan:—

"Most part of Gujarat north of Narbada and Kathiawar devastated. People rendered homeless. Cattle belongings washed away. Total damage in crores. Loss of life small except in Baroda. Kheda district is worst, with 100 inches rains. Borsad still isolated. Piteous appeals for help coming from all parts of Gujarat and Kathiawar.

"A public meeting was held on Aug. 2. Relief committee formed. Three lakhs food relief Ahmedabad district and ten lakhs for advancing loans, reconstruction of houses to be raised. Provincial relief to be separately conducted under Prantic Samiti. Relief centres have been opened under Amritlal Thukker, Lakshmidas Purushotam and Narahari Parikh, respectively, at Anand, Nadiad and Ahmedabad. Maganlal Gandhi will reach Borsad and establish communications. Other centres are also being reached and relief operations started. Ambalal Sheth trying reach unapproachable areas of Kathiawar and organizing relief. Immediate problem is one of saving life by timely supply of foodstuffs. Local resources are inadequate. Pray issue general appeal to all India for succour without delay."

Mr. Fulchand Shaha sends a detailed telegram from Nadiad about Kheda.

Dr. Chundulal of Broach sends an angry telegram asking me what I intend doing towards the relief of

distress in Gujarat. I have been dumb-struck by the newspaper reports. Those who know anything of the devastating floods in the south can somewhat realize what a howling wilderness parts of Gujarat must have become. Kheda owes its fertility to the industry of its resourceful farmers. It is no joke for them to find the whole of their crops washed away and their fields stinking with the stench of the carcases of their valuable and splendid cattle.

I know that no human effort can possibly make up for the loss of crores worth of crops, cattle and belongings together with rich manure, washed away into the ocean, but human sympathy can do much to relieve the mental agony of people who have lost their all. I do hope that all who see this appeal and who can will send their mite towards their relief. Mr. Patel is a seasoned soldier and has no other occupation than that of service. He has got an efficient agency of workers under him. Donors need, therefore, have no fear of wasteful expense or misappropriation. Properly audited accounts will be published and all sums received will be published and acknowledged in the columns of *Young India* and, if necessary in the *Navajivan*. The relief work will be done by him in collaboration with other agencies that may be brought into being. The chief thing is to send help. Let the donor choose his favourite and most trusted agency, but let him make sure that he sends not the least but the most he can.

## Mr. Sastri's Appeal To the Church

The Bishop of Natal invited the members of the Diocesan Synod and their hosts to an "At Home" in the grounds of St. Peter's Church, Maritzburg, on Saturday, Sept. 10. Mr. Sastri was also present and addressed the assembly. Mr. Sastri, after saying how glad he was to accept the Bishop's invitation, went on to say: "I know that you all, as servants of the Lord, will be glad to serve the cause of human brotherhood anywhere, though I shall confine my attention to the relations between Europeans and Indians in Natal.

"These relations have sometimes been very strained. There was a time when your leaders thought that the only solution was to drive the Indian community across the sea back to their own land, but to many of them it would not seem like their own land, for the Indian population has been here for two or three generations, and some of them do not know their own languages and would be utter strangers in India. Such a policy might be carried through, but it would certainly not be the most righteous solution of the problem.

"Happily a different solution has been found, to send away only part, that part cannot be made to assimilate with the population here. The Union Government have undertaken that they will not hesitate to apply to those who remain the same treatment as to other elements of the population.

"Many people who were not doing well here are now going back. I am afraid that the solution arrived at is greatly in advance of the state of public opinion. But public opinion is not really and truly what many exponents of it would have us believe. Many people, bent on taking the wrong course of action, excuse themselves by saying that, as representatives of their people, they have to say and do what otherwise they would not do from private conviction.

"Many so-called leaders of public opinion are not leaders at all, but followers of the worst part of it. Here a number of people come along, beating their breasts and saying: 'I'll solve this Indian question; bundle the whole lot out.' But I cannot believe that is really what Natal demands.

"The Indians are a great race. They may, like many other races, have many poor specimens, but there are among them men with whom you yourselves would gladly shake hands, and some at whose feet you would be glad to sit.

"Set about creating another, better and more Christian public opinion. It is a libel on Natal to say that this expulsion is what it wants. You, whom I am addressing, have exceptional opportunities among the people here. Set their hearts beating in unison with the heart of the Almighty. Set their judgments working according to the will of Him who made us all alike. Use your opportunity so as to serve the purpose of the Almighty."

The Bishop, in thanking Mr. Sastri on behalf of all present, was able to assure him that he would have their full sympathy and also their prayers that God would bless him in the work he had come to do

## News in Brief

Mr. Sastri's itinerary includes Dundee, Estcourt etc. He returns to Maritzburg on Saturday morning and on the same evening will speak at a public meeting in Greytown.

We are requested to announce that next Tuesday the 20th instant at 5.30 p.m., Dr. F. G. Cavston will lecture to the members of the Indian Social Service Committee, at the M. K. Gandhi Library, 140, Queen Street, on "Insects and Diseases" in amplification of his first lecture and that members of the public and particularly of the Indian Child Welfare Society are cordially invited to attend.

Mr. Chamanlal, special correspondent of the Associated Press of India reached Srinagar after travelling one thousand miles in the Himalayas in three months. He travelled through Simla Hills, Kullu Valley, Little Tibet, Moore Plain, Chamradsh, Laddakh and Sindh Valley. He could not proceed to Yarkand due to his inability to get a passport. He crossed eight snow covered passes of the Himalayas, their height varying from 10,000 to 20,000 feet above the sea level. The path 200 miles lay through dreary desolate country with no vegetation and fuel and was thrice saved by Lamas when he fainted due to scarcity of water. He delivered a lecture in the Arya Samaj at Srinagar on Hindus beyond the Himalayas.

The following appears in the *Amrita Bazaar Patrika*:—An M.P. who in asking a question in the House of Commons referred to an Indian as 'native' and then being taken to task by Mr. Lansbury said that the word was as inoffensive as the word 'native' in the expression, 'native of Scotland' must either be a fool or a pretender. It has taken one hundred and fifty years for Englishmen in India to know (and we doubt if all of them know it or knowing it behave as gentlemen should do) that while 'Babu' affixed or prefixed to a name is quite courteous, it is gross insult to refer to or address a Bengalee as simply 'Babu.' A native of Scotland may call himself with pride as 'the native of Scotland' but call him simply 'native' and see how many bottles of Scotch whisky he breaks on your head!

Mr. Rockefeller Junr has donated a sum of 2,000,000 dollars to establish a League Research Library which the League of Nations Council has decided to accept.

Mr. Sastri spoke on the subject of communal representation in India at a luncheon given by the Rotary Club in Durban on Friday Sept. 9.