

Indian Opinion

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HOW INDIA MAY HELP THE WORLD

(BY C. F. ANDREWS)

MY first article, dealing with trade relations between South Africa and India, has evoked considerable interest in this country; and I am taking steps which will lead to the same facts being circulated in India. For the benefit of trade is mutual. Like the quality of Mercy, it is not "strained."

"It blesseth him that gives and him that takes."

There is only one thing that can diminish such mutual advantage, namely, lack of goodwill. Without goodwill no permanent trade is possible. For trade may be frustrated by hostile tariffs, boycotts and national dislikes. In the same way, it may be helped and encouraged by the opposite. The customer's "goodwill" is no mere business phrase; it has a moral value. It seems that human relationship counts for much in business affairs.

It should not be difficult for South Africa and India to understand one another, if once the true facts are known on both sides of the Indian Ocean. For, strangely enough, both countries, at the same moment in history, are coming to the realisation of their own national destinies. When I listen to South Africans, born in this country, speaking about the future of South Africa, I hear the very same phrases being used about commerce that are commonplace among Indian nationalists to-day. They speak about "protecting" their own growing manufactures; about finding "new markets" for their own indigenous products; about "cutting new channels" for the flow of trade and getting out of the old ruts. In these and other phrases both countries are beginning to speak alike. The national leaders, who are now coming into power in India, are determined to avoid the wasteful habit of sending out of the country valuable raw materials and then buying them back, at more than double the price, as manufactured articles.

I pointed out how this new factor in national development has already affected the leather trade in India and indirectly given Natal a golden opportunity of entering India's new market with her wattle bark industry. When I quoted figures, in my last article, I had not been able to obtain the most recent of all. The year 1929 shows a decline all round in the wattle industry. The whole Natal trade in wattle sank from £793,900 in 1928 to £513,542 in 1929. Belgium dropped from £211,174 to £97,234; the United Kingdom dropped from £171,654 to £134,605; India dropped from £171,031 to £87,414. Australia, which used in earlier years to be a good customer, has now gone out of the running altogether. Fortunately, the earlier months of 1930, for which the monthly returns have been already scheduled, show a decided improvement in the trade. With regard to India, which has become the latest purchaser from Natal and promises to be her best customer in the future, there is certain to be oscillation until India herself has passed through

her present disturbed period. When once the new constitution is established, trade is certain to revive in all directions.

Let me explain another change in India within the past thirty years that may in time deeply affect the Union's commercial outlook. Went I went out to India nearly thirty years ago, at the beginning of the present century, the Indian Army Commissariat purchased the greater part of its woollen clothing and equipment, such as overcoats, rugs and blankets, direct from England. The standing army in India is a large one, numbering about 300,000 soldiers of all ranks. It is employed chiefly on the North-West Frontier, where the cold in winter is intense. The uniforms, overcoats and rugs must all be of good woollen material and each soldier must be ready at a moment's notice for active field service. I can well remember the time when the controversy began as to whether the woollen cloth, which the Indian Army needed, should be imported from England or manufactured in India. It was pointed out that the cloth made at Cawnpore was much cheaper and equally durable.

What The War Did

The controversy went on, but the great European War settled the matter once and for all in a most drastic manner. For India was called upon to clothe 1,450,000 soldiers which had been raised from her own people. She had also to send equipment for other troops to Mesopotamia, Egypt, Palestine and East Africa. The Mediterranean had been practically closed. Great Britain could with the greatest difficulty clothe her own very rapidly expanding army. Therefore, India became, for the time being, the workshop of the East. Since the conclusion of that period of world disaster and confusion, Indian nationalists have determined not to lose the start thus providentially given, but so to regulate the trade of their country that none of the industrial machinery, which the War created, should fall back into disuse. The amazing result has been that India now ranks among the first six countries of the world in the volumes of her imports and exports combined.

This digression about the effects of the War on India will make clear in South Africa what has hitherto escaped notice. India, under her new national impulse, has become aware at last of her great commercial advantages. She will no longer be merely dependent on Great Britain. There are resources ready to hand, in her population of 320,000,000, which are literally incalculable. Nearly one-fifth of the world's population is Indian by birth. In certain large cultivated areas, the density of population reaches over 1,000 per square mile. Such density can hardly be imagined in South Africa, nor is it easy in this country to think of rainfall amounting to over a hundred inches in six

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'GENTLEMEN PREFER-JAPANESE'

THE ways of diplomacy are hard for the plain man to follow. We, Indians, are no sooner confronted with an Immigration Bill the obvious purpose of which is to undermine our foothold by cutting from under us the security conferred by our Registration Certificates than an astonished public learns of another Gentlemen's Agreement, this time with the gentlemen of Japan. Comparisons are admittedly odious and we have no desire to make them, but we may surely be excused speculating upon the 'why' of such very differential treatment between the Indian goose and the Japanese gander. To the Asiatic from British India the gates of entry into the Union are to remain closed, bolted and barred; the bar-sinister of "undesirability" to remain. Within the gates; Indians who cannot be cajoled to depart or be expelled are to continue to be confronted with ingeniously devised obstacles to ensure their segregation and to obstruct them in the legitimate pursuit of their established businesses. For us the Union's gates are for egress only, bear but one inscription: "The Way Out". Our Gentlemen's Agreement, it has long since been evident, was contracted with the official tongue in the ministerial cheek, "uplift" being a euphemism for "lifted up" in the sense of "lifted off" the Union soil altogether.

The Gentlemen's Agreement concluded with Japan is, in respect of its incidence, in such marked contrast with ours as to open the door to quite a number of conjectures. For instance, is it intended as a hint suggestive of the disadvantage of being British subjects? Time was, when "Civis Britannicus sum" was a claim to be proud of; an advantage; almost a boast! Time was, when all children of the Empire were "children" and not, as now, differentiated into "children" and "step-children". The lesson is however not difficult to understand. The Empire is to-day scarcely more than a legal fiction. Each of the Dominions is virtually a law unto itself, and may now treat subject peoples as it likes without let or hindrance from Westminster. We, Indians, have been regarded as merely a "subject people", people from a British "dependency". Japan on the other hand is a first class

power and as such commands respect. The moral is no harder to point than is the lesson to learn. No nation, no people has any just claim to other's respect as long as it has not developed self-respect enough to win freedom for itself. A free, self-respecting India is the key to the respectful treatment of Indians everywhere. The Indian community of South Africa has, perhaps, been a little slow to appreciate this truth, to realise that status is the key-word to the whole position. Since the strength of the chain is no more than the strength of its weakest link, the status of India in the Councils of the world's peoples naturally determined the status of Indians the world over.

The fortunes of the least of the parts are inevitably bound up with the fortunes of the whole. Mahatma Gandhi must have apprehended this when he decided to transfer his activities from South Africa to India. To-day, India is beginning to garner the fruits of Bapu's selfless sacrificial labors; to-morrow, Indians everywhere may be privileged to share their sweetness. It is difficult to believe that with the elevation of India's status to virtual independence the prejudices and scarce-veiled, contemptuousness hitherto entertained by the Union towards the Union's Indians can fail to undergo at least gradual modification and, it is to be hoped, ultimate disappearance. Meanwhile, the Union Government is steam-rolling its Immigration Amendment Bill through Parliament. What the Bill, translated into Law, will mean to the community has already been exhaustively explained. The measure has—can have—but one aim and object, our further humiliation, and "the spoiling of the Egyptians" (ourselves) to the uttermost. We, for our part, can have but one answer, the answer of brave men bound and rendered physically helpless, but strong of spirit and in faith. For, to-day, more than ever, is our trusteeship a sacred, nay, holy thing; to-day, more than ever, will selfishness and surrender constitute betrayal if we allow ourselves to succumb to them. No, we can have but one answer. Let us not hesitate to give it; to shew the Motherland that her children are not wholly unworthy of her.

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months of the year as comes in parts of Bengal and Malabar, deluging the whole country, bringing down silt and mud from the hills to fertilise anew the plains. At Cherrapunji, on the slopes of the Himalayas, the average rainfall is over 400 inches per annum. This flood of rain, along the Himalayan slopes, drains off into the many tributaries of mighty rivers such as the Brahmaputra and Ganges.

Having all these wonderful resources of tropical sunshine, monsoon rainfall and vast water power from the hills, India with her close network of population is able to absorb, to an almost unlimited extent, the products of other countries in return for her own—just as she absorbs like a sponge the gold and silver of the world, which disappears among her 750,000 villages. Only a popular and widespread banking system is required to bring this out again into circulation, and thus revive the trade of the world.

Like France in many respects, India is a land of abnormally thrifty peasants who have a saving instinct inherited in their family traditions. Under her new constitution, with her future destiny in her own keeping and a fresh impulse given to all her national enterprises, the re-entry of India into the world's markets, after long years of disturbance and conflict, is likely to do more to restore the economic prosperity of the world than any other factor. For it will introduce that which is most needed of all at the present time, a new purchaser who is also a producer. If China at the same time can fully re-enter the world's trade, then we have at last a firm ground of hope that the present universal economic depression may be relieved.

We have been far too accustomed in times past to regard these two countries, India and China—containing nearly half of the human race within their own borders—as passive receivers of the goods of other nations rather than as active producers. In a measure, this view of the past has been correct, because both countries have been in a state of political dependence. But now they are throwing off as quickly as possible every form of dependence. They are actively directing their own external policy towards other nations. In the long run, if only the transition period can be got through safely, the gain to the whole human race will be immense. For it will carry with it the release of untold stores of human energy and will create a world commerce incomparably greater than before.—*Cape Times*.

The Union's Gravest Blunder

In a leading article dated March 7 the *Rand Daily Mail* writes as follows under the above heading:—

By sagacious statesmanship, far-sighted vision and sheer force of character, Lord Irwin, the Viceroy, has concluded an agreement with Mr. Gandhi that should prove a firm and enduring foundation of future peace in India. It is an outstanding achievement which cannot fail to have far-reaching effects. The settlement may, indeed, well be considered the crown of Lord Irwin's career. It envisages the entry of India into full partnership with the other nations of the British Commonwealth.

Much water may still have to flow along the bed of the Ganges before that ideal can be attained. But the consummation has been brought appreciably nearer. The agreement has reinforced the decisions of the Round Table Conference in London. Congress leaders boycotted that gathering. They were busy fomenting strife in their own country—strife that at one time almost amounted to anarchy. Now, says Lord Irwin, steps will be taken for participation by representatives of Congress in further

discussions, in a scheme of constitutional reform of which federation is an essential part.

It is, therefore, a fine thing which Lord Irwin has accomplished, and it justifies the glowing tribute which Mr. Gandhi has paid to him in a speech to Indian and foreign journalists. The agreement will, of course, not satisfy the extremists and the "Diehards," either in Great Britain or India. The Viceroy and Mr. Gandhi may each be accused of surrendering the interests of his country, but the public as a whole will welcome and approve the settlement, which alone can put an end to bloodshed and create a spirit of goodwill.

To no other country in the world is the agreement of greater significance than it is to South Africa. Unfortunately, South Africa also has its full quota of reactionaries and purblind politicians, whose relations with India are concerned. They know to Mr. Yamasaki and the Japanese Government, but see no injustice or harshness in repressing the Indians.

Registration certificates held by Indians have, as counsel told the Indian community not long ago, been turned into scraps of paper. Nothing could be in stronger contrast to the result of the Irwin-Gandhi conversations than this act of the Assembly. The statesmanlike plea of General Smuts fell on deaf ears. Ministers cannot forget that they are party politicians. Their followers do not care if they wound the susceptibilities of a great country, unless it be Japan. They are so complacent and so amenable that they fold their hands while Ministers rob Parliament of its powers and the people of their rights.

South Africa will be wise to read the writing on the wall. India is now taking over South Africa's own motto. Union in her case must mean strength. Unjust legislation against Indians will one day have to be scrapped. Meanwhile it may do infinite harm.

The Indian Settlement

Views Expressed By Mr. C. F. Andrews

The settlement in India, while it carries with it immense economic and political consequences, will probably have in the long run still greater moral effects because it represents on a gigantic scale the beginning of a true understanding between East and West in the higher reaches of human life.

In Mahatma Gandhi and Lord Irwin, the Viceroy of India, East and West have truly met and have really understood each other. This is a high achievement.

Mahatma Gandhi, in his great struggle for Indian freedom, has used the peculiar weapon of passive resistance which has very rarely been practised in such a form of mass movement in the West.

It is a warfare unfamiliar in Europe and America, and if India had not at the time had a Viceroy so patient and understanding as Lord Irwin, the end of the present movement might have been violent blundering on the one hand and mass violence on the other.

But Lord Irwin appears from the very first to have realised the strength of the opposition which Mahatma Gandhi maintained at a high level in the moral sphere. Though from time to time sharp outbreaks of violence occurred, yet on the whole the Government of India itself acknowledged that non-violence had been observed in the main by the great army of passive resisters.

The future really depends on whether the British temperament, which in many ways differs profoundly from that of India, can patiently learn how to adapt itself to the new conditions of the East. If even among a few great minds—like that of Lord Irwin in India and Gertrude B. J. in Iraq to mention two names only—this approximation has proved

possible, it may be accomplished on a far wider scale in the years to come.

It has often been asked whether Englishmen are now to leave India alone and abandon the work which they have accomplished. The answer to this is a strong negative. There must be no abandonment but rather an alteration of attitude towards India and Indian administration.

What has happened in Iraq and to a lesser degree in Egypt must happen in India. In the future there will be needed on every side Englishmen who will act no longer as actual rulers, taking all the responsibility on themselves, but rather as advisers and helpers whose advice may be taken or left by India's responsible administrators as they themselves decide.

In many cases the advice will not be taken but that will mean no breach between those who act as advisers and those Indians who maintain their own sense of responsibility in administration.

Britain's work in India has in no sense been fully achieved. The hardest work of all has yet to be done. If it be suggested for a moment that Englishmen will not be found ready to act in what may be deemed by some to be a subordinate position, this suggestion itself shows a gross misunderstanding of the English character and of the future relationship of men and nations.

The highest of all work to be done in world affairs in the future will be this work of help and service rather than the domination of other people which used in the past to be bound up with conquest.

Turning from these thoughts, which are suggested by the settlement, to the more immediately practical aspects of the future, it seems to me quite certain that the conference now to be held in India at which the Congress leaders will be present will lead up at last to a national convention in India itself which will lay down the lines of a final settlement.

This national convention will present its own constitution to the British Parliament for ratification.

I remember well how often Mahatma Gandhi has referred both in public and in private to the national convention which was held in South Africa as a model for that which will one day be held in India. He is fond of relating the story how when the settlement arrived at in South Africa was presented to the British Parliament, not a single comma was allowed to be changed by Sir Campbell Bannerman, the Prime Minister.

Mahatma Gandhi expects the British Parliament to ratify the final constitution agreed upon by the Indian national convention in the same manner.

East Africa's Future

Sir Edward Grigg On Kenya Race Problems

London (by mail).—In the opinion of Lord Buxton the Governorship of Kenya is absolutely the most responsible and the most difficult job under the Colonial Office. His lordship, whose period of office as a former Governor-General of the Union brought him into close touch with the problems of African administration, was speaking at a meeting of the Royal Empire Society at which Sir Edward Grigg, late Governor of Kenya, delivered an address on "The Problem of Government in East Africa."

The Kenya settlers, said Lord Buxton in his introductory remarks, had two grievances. As regards closer union they certainly were under the impression that if they conceded certain proposals concerning it they would obtain at an earlier stage greater power of representation. That, unfortunately, was refused to them in one of the two White Papers. They took the second White Paper, dealing with natives, apparently as casting an aspersion on their position and as denoting a lack of confidence in them as settlers by the Colonial Office. He was quite

sure that that was not the intention of those who issued the White Paper, and that it was issued in entirely good faith with no intention whatever of making any reflection on the Kenya settlers. There was no change in the policy of the present Government from those of former ones, but it had been somewhat unfortunate both in its time and in its expressions, and unfortunately it had upset the East African colonists and gone as far as to upset colonists in Southern and Northern Rhodesia. There were misunderstandings on both sides which he hoped would be gradually cleared away. Nothing would be more deplorable than that there should be friction and misunderstanding between one of our colonies and the Colonial Office. As one who was extremely interested in the future of the Kenya and South African colonists he felt that occasionally the settlers were a little over-sensitive and a little over-suspicious of what might be done here. They were very apt to think that everything they wanted ought to be dealt with immediately. He hoped that that feeling would pass away as things were better understood. One source of trouble was that blessed word "paramount;" when it was first used in 1923 he thought it was an entirely unsuitable word to use in regard to the question of relations between natives and Europeans.

An Indian Parallel

Sir Edward Grigg drew a parallel between the problems of India and of East Africa. "We were confronted in India," he said, "as now in East Africa, with the question whether to spread direct administration or to build up native States. Though the material in East Africa is much less substantial than it was in India, we have the same question of policy to settle and we should profit by our Indian experience."

He dealt at length with the White Papers of 1923 and 1930 and said that there was direct breach between the Imperial declarations of 1923 and 1930. Summarising his points, he asked that our fidelity to past Imperial declarations should be re-affirmed without reserve, that we should try to establish closer union of the three territories, Kenya, Uganda and Tanganyika, by common agreement and banish the spectre of uncertainty, and that the dual policy should be enthroned as the guiding principle both of economic and political progress.

What South African History Teaches

Speaking on the question of the urgency of closer union Sir Edward said: "To those who believe that closer union can be delayed without serious consequences to all three territories I would commend a study of the chequered and ultimately tragic history of South Africa from the '70's into the present century. In the '70's the proposal of closer union put forward by Disraeli's Government was at first welcomed by all classes and interests in the present Union. They broke down through mishandling, and the sequel—in railway disputes, in Customs controversies, in constitutional trouble, and above all in rooted and intractable antagonism upon the greatest common question of all, the native question—was a long tale of political confusion and economic setback, ending with the century in tragedy and disaster. South Africa is still paying for the failure of Lord Carnarvon's plans for closer union in the time of Disraeli's last Government. The arguments for closer union in East Africa to-day are as cogent as in South Africa 60 years ago."

Conciliation Not Alienation

"Finally," he said, "at a time when the whole world is reeling under an economic blizzard of unparalleled violence let us recognise that in vast territories with undeveloped resources and a totally disproportionate population the fundamental problems of government are even more economic than political. If any one point stands out from our recent handling of Indian affairs it is our determination to be fair and sympathetic to all classes, races, religions and interests in that crowded and complex Indian Empire. All our power is being

exercised for conciliation—to bring together, not to alienate.

Settlers Worthy Of Trust

"The need for such handling in East Africa, believe me, is not less great. We are not all just in Britain to the British settler in Kenya. He is not a tyrant, a rich man, nor a social derelict. He is for the most part, a struggling and much harassed farmer or business man with no resources outside his business or his farm, who is seeking to make a modest living for himself and a future for his children. To make the welfare of the native race a reason for denying the European community an effective voice even in matters with which that community alone is concerned, must inevitably engender in the long run a militant antagonism to the Imperial authority and its view of native interests. Repression as a continuous policy is always doomed. It is wiser then to take our people into partnership and to draw out their natural bent of honour towards the weak, their sturdy political sense and their instinct for fairplay, than to wound their self-respect, to nourish their narrower fears and to drive them into an attitude of defiance which will permanently colour their views of the native question and their feeling towards the native race. I know my fellow-countrymen in most parts of the Empire. I have studied their life and character with growing affection in Kenya for the past five years. Trust them with some measure of responsible partnership. They will not dishonour your trust."—*The Star*.

Dr. Tagore On His Travels

"I have been glad to find," said Dr. Rabindranath Tagore, who returned from Europe in mail week, to a Press representative, "during my recent travels in the West that India has attracted the attention of the larger world, not merely by her struggle for political freedom, but the inherent moral appeal of the methods she is pursuing in the attainment of her object.

"India has created a new technique in the history of revolution, which is in keeping with the spiritual traditions of our country and if maintained in its purity will become a true gift of our people to civilisation.

"Large numbers of individuals in Europe and in America have been struck with admiration by the spirit of courage and sacrifice manifested in this movement specially in the Bombay Presidency.

"Whatever may be its immediate results the respectful sympathy that it has aroused in other parts of the world will surely strengthen us in a sustained effort to re-organise our national life through a process of social and economic programme and harmonious co-operation.

"Let me confess that not being a politician, the moral significance of the great step we have taken seems to me more valuable than any gain from outside that will take a long time to prove its worth and our worthiness by making it truly our own.

"In fact, I believe there is a grave danger in our presuming that we have attained our object when some machinery of self-government is offered to us with an unwieldy system of brakes between the engine and the wheels. I do not mean to say that we must reject it but only to warn that the organisation, whatever shape it may take, cannot at once rid us of our problems but will be a problem itself, claiming our own training and wisdom, patience and heroic determination.

"The people, before all else, will have to be made ready for its responsibility, passing through an

arduous education for attaining a rational mentality and for making intelligent social adjustments. For freedom grows with the growth of life, it needs opportunity for widening experiences, and not a borrowed automaton which works according to prescribed rules and turns out standardised commodities."—*Natal Witness*.

End Of Europe's Dominance

Smuts And World Citizenship

General J. C. Smuts had a most attentive audience of hundreds of students when he spoke on "World Citizenship" at the Y.M.C.A. hall (Stellenbosch) recently. The General said he had been asked by the Union Debating Society, of which he had been a member when he was a student at Stellenbosch, to speak on world citizenship.

After the Roman Empire, he said, had come the British Empire, which ruled over a quarter of the inhabitants of the world and a quarter of the territory of the world. This had terminated at the Great War. The Treaty of Versailles had marked the triumph of the idea of separate States. Since then there had been a great change of outlook. The tendency now was to discover some organisation by which the various States of the civilised world could safeguard their common interest and prevent another useless war. At the end of the Great War the idea of the League of Nations had started. This was doing a great deal of good and was growing in strength.

General Smuts went on to refer to the great change that had come over the world since the war. M. Birand had suggested a League of Europe, and this showed that Europe has lost its pre-eminence. There was a changed outlook not only in Russia but in the whole of Asia.—*Reuter*.

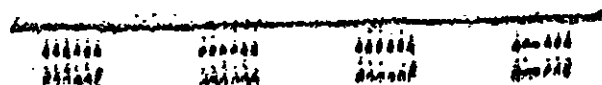
The Rise Of A National Spirit In India

Sir Francis Younghusband reminds the readers of the *Spectator* that the ardent spirit of nationhood that is flaming up within India is altogether an excellent thing. He says that for thirty years the revolution has been going on and that the War has given a fresh impetus to the movement. But then he believes that that is precisely what England has had in view.

"We must recognize that the whole world is in revolution, and that the revolution in India is only part of this world-revolution. The rise of a National spirit in India is a beautiful and splendid thing—a thing to be encouraged—the one and only thing that can make India, and make her free and noble."

There is, however, a class of people in England who seem to think that an India freed from British overlordship will "lapse into chaos." Sir Francis wisely asks:

"But who will be most conscious of it, we or the Indians? Are the Indians all fools? Have the Ruling Princes and Ministers no sense of responsibility for the fate of their own country? Have we any greater stake in India than they have? Surely, we may trust these grown-up Indians to have sense enough not to plunge India into disaster."



And then Sir Francis follows this up with the wholesome counsel to his countrymen:

"A way must forthwith be found of giving India from this time onwards the means of shaping her own destiny as freely as Canada and Australia were able to fashion theirs. The future of India must be in her own hands."

"We can win esteem both for India and ourselves by showing that experts as we are in the art of Government, we yet have eyes for those finer qualities which Indians so abundantly display—devotion to high ideals, love of philosophy and religion, quick intelligence, and incomparable manners."—*Indian Review*.

Mr. Churchill And India

Addressing the Council of the West Essex Unionist Association at a meeting in London convened at his request, Mr. Churchill reviewed the position in India saying he was unable to serve any administration about whose Indian policy he was not reassured.

He said it was alarming and nauseating to see Gandhi, a Middle Temple lawyer and now a mendicant Fakir striding half-naked up the steps of the viceregal palace to parley on equal terms with the representative of the King-Emperor. Gandhi's well-known aims were a strange basis for discussions which were intended to be a preliminary to another round table conference in India.

It was vital that the Conservative Party should immediately arouse public opinion. He intended to do his best, and his efforts would be much strengthened if his constituents voted him confidence. India was not an ordinary party question; it was a supreme issue, comparable with that of August 4, 1914, and comparable with a general strike. To entrust the welfare of 300 teeming millions to the oligarchy of Hindu politicians would mean their exploitation and oppression similar to that of the proletariat of China. It would be a shameful act of cowardice, desertion and dishonour.

Mr. Winston Churchill concluded by saying: "The decisive opportunity may soon be at hand; victory may again reward the Conservative Party. Let it be a victory which will proclaim to the world that the heart of the Empire is true and its hand just and strong."

The meeting unanimously passed a resolution of unabated confidence in Mr. Churchill.—*Reuter*.

Mahatma Gandhi's Autobiography In Urdu

A Review

Mahatma Gandhi's Autobiography. (Talash-i-Haq). Two volumes. Publishers: National Muslim University Book Depot, Delhi—Price Rs. 2.

Dr. Sayed Abid Hossain, M.A., Ph.D., has rendered a signal service to the Urdu-knowing public by translating the autobiography of Mahatma Gandhi.

My experiments with Truth. To understand clearly the spirit of Satyagraha it is essential to have some knowledge of the great leader's life who initiated it. The publication of this book by the National Muslim University Book Depot is bound to be widely appreciated. Dr. Abid has been faithful to the text throughout and has been successful in maintaining the simple and sublime style of the original. The get-up of the book is fine and printing almost flawless.

S. A. Agreement With Japan

Fears Expressed In Johannesburg

The Johannesburg Commercial correspondent of the *Star* states that merchants are emphatic in stating that the notes exchanged between the Union Government and the Japanese Consul concerning Japanese immigration into South Africa have much wider and graver implications for traders and farmers alike than the Government has evidently realised. They state this is evident from a consideration of some of the crucial points of the agreement, which are:

(1) That the admission of Japanese subjects into the Union is solely in the hands of the Japanese Consul. Once he has recommended a person the Union Government has no power to refuse admission. He is thus virtually in a position of a dictator in this matter, as one merchant put it.

(2) Once a person has been granted admission to the Union he cannot be removed from it unless he fails to comply with the terms of his temporary permit.

(3) That the permit is renewable on recommendation of the Consul for Japan, and as long as this is done the holder of the permit is virtually a resident of the Union for all time.

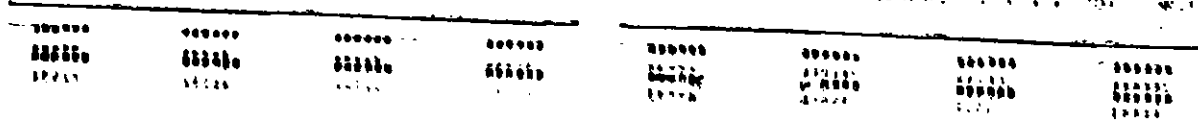
(4) That the agreement specially lays down that any person entering the Union under such a permit shall not be entitled to reside in the Orange Free State or to settle in that Province for the purpose of trading or farming. This provision obviously suggests, it is stated, that Japanese persons will not only be allowed to trade in the other Provinces of the Union but also farm there. The gravity of such a possibility has been pointed out and the condition of California has been cited as an example of what can be accomplished by peaceful penetration. The opinion is therefore expressed by merchants and traders generally that the Japanese Agreement constitutes a very grave menace not only to trading but also to the farming section of the community. Under its provisions Japanese will be able to trade and farm and a door is thus opened to endless competition.

Arrival Of First Japanese Merchant

"I have come here to buy, not to sell," said Mr. Kakufichi Sakurai the first Japanese merchant to enter the Union under the new agreement, when interviewed in Durban. Mr. Sakurai is on a preliminary visit to the Union for about a month, and intends later to appoint a permanent Japanese agent at Durban.

"What do you intend to buy in the Union?" he was asked. "Wool, maize and tobacco chiefly," he said, "and if I find any other produce likely to be of use I will investigate that, too. You must understand that the Union is totally unknown to the Japanese importer, and there may be many things we can buy."

Mr. Sakurai denied that the nearness of Australia to Japan would prevent Union wool from being bought. He pointed out that the Union was only 2,000 miles further off, only a week's voyage, and the rates would not amount to much more. "Further," said Mr. Sakurai, "South African wool is much better for certain purposes than Australian



wool. It would be used for rough materials by the Government of Japan, and for the making of couches and similar articles. The recent mission to the Union of the Nagoya Chamber of Commerce resulted in samples of South African wool being shown in Japan, and it was considered useful.

While admitting that the maize imported would only be used for poultry and animal food, Mr. Sakurai thought that a fair trade might be built up in this commodity.

Indian National Movement

We take the following from the *Indian Review* —

In the course of his address to the Bombay Nationalist Christian Party, Mr. Nagendranath Gupta is reported to have said that India quite unconsciously follows the lofty teachings of Jesus Christ in her present struggle.

"It has been well observed that in India there is a struggle between the soul and the sword, and the soul, as Sri Krishna says in the Bhagavad Gita, neither slays nor is slain. The soul triumphs through suffering and tribulation, and India is having a full measure of them! Is it any wonder that the Churches in Europe and America are watching this struggle with awe and reverence? This multitude in white raiment patient but persistent, is reminiscent of the Book of Revelation and the sufferings of the early Christians. Here is a remarkable blending of nationalism and religion. If men and women belong to different faiths they are children of the same soil, this ancient land that they all salute as the Motherland. In an appeal sent out by a number of highly Anglican churchmen engaged in educational work in India the following significant sentence is to be found:—"We recognise that if a revolution is to be carried out at all Mahatma Gandhi's method is at least as Christian as any that has been tried in the history of the world." There is no revolution at all in the sense in which the word is understood, but only an assertion of the supremacy of the soul over physical force."

The present struggle, says the writer, has no parallel or precedent except perhaps in Jesus's own life. He continues:—

"Quite unconsciously and altogether unwittingly the Indian movement of non-violence has had a direct bearing upon the larger and graver problem that is distracting Europe and the nations of the West. The future of India may be her own concern but the abolition of violence and the elimination of war from national activities concern the whole world. The doctrine of non-resistance is not a new one; upon this sure foundation is based the marvelous and lofty teachings of Jesus Christ. The only error in the appreciation of this teaching has been that it has been regarded as a guide of individual conduct and not a course of concerted action. What the world is witnessing to-day is the application of an old precept on a large scale. The full significance of the struggle in India is being realised by thoughtful people in the West. The discipline required is far more stringent than in the army. Self-restraint, self-denial, self-suffering alone are permissible."

It has been observed that freedom's battle in India is being fought on the basis of the New Testament. Following this method why should not the nations of Europe set themselves free once for all, asks the writer, from the nightmare and horror of war and endless slaughter?

Problems Of India To-day

Address By Mr. Evelyn Baring

A brief sketch of the history of Northern India was recently given by the Hon. Evelyn Baring, secretary to Sir Kurma Reddi, in an address to the Sons of England Lunch Club at Capetown. Mr. Baring, who spent three years in Northern India, said that some of the people were no darker than Italians. They were the descendants of the Aryan invaders. These people did not wish to mix with the people they found in India and from this arose the Hindu and caste system.

Hinduism was more a social system than a religion. Most of its rules were sanitary rules about what food should be eaten, with whom it should be eaten and other similar matters.

Speaking about caste system, Mr. Baring said there was a great dispute about how it originated. This system did not mean there was a division between rich and poor. The division was more occupational.

When the original invaders came, they divided into four classes, the priestly class, the warriors, the traders, and the rest. The rest were outside the pale; they were the people whom the invaders found there.

Mr. Baring said the Mohammedans were inclined to be more Mohammedan than Indian. They looked to what was going on in the Islamic world outside India. So this dualism in Northern India had often led to violent differences.

But, said Mr. Baring, there is now steadily growing up a feeling of Indian nationalism and a very much more Indian outlook.

Apart from politics, probably the greatest problem in India to-day was the development of agriculture in the rural areas. Owing to its huge population, India could scarcely support its people on the land. Land, therefore, was not set aside for pasture and the cattle were always weak. The farmers still burned their manure instead of putting it on the land, and the method of ploughing was antiquated. —*Cape Argus.*

Boer Treatment Of Natives

A message from London states:—

General Hertzog's native policy is fiercely attacked by the *National Review*. This celebrated die-hard magazine pours out the vials of its wrath against the Union Premier and declares that he would "always do anything to encourage any movement inimical to Great Britain." The Boer record as regards the natives, says the *National Review*, is altogether shocking. "The Boer," it continues, "is even more barbarous than the American in dealing with the black men, and since judges of British descent have almost everywhere been replaced by judges of Boer descent the treatment of South African natives has greatly deteriorated. They can get very little better justice than they did in the Kruger regime."

The *National Review* welcomes the agitation led by Sir James Rose-Innes against the trend of modern South African native legislation. Sir James, it admits, is a man of high character and ability, but no man of shrewd political judgment. No one has welcomed successive Boer Prime Ministers with greater cordiality, and yet Sir James is now

astonished and pained because a Boer Prime Minister is a Boer and therefore a tyrant.

The report of the meeting at Capetown on January 28 presided over by Sir James, declares the *Review*, is like a page from newspapers describing Transvaal conditions in 1898. "We went to war in 1899 on account of Boer oppression and misgovernment in the Transvaal. We have now allowed successive Boer politicians to take over and misgovern the whole of South Africa. It is to be hoped that the protests of people at last awake to the meaning of a revival of Krugerism, may do something before it is too late to save the good name of Great Britain which is still pledged to the native of South Africa for justice."

African Federation Of Trade Unions

A National Congress of The Federation of Trade Unions has been convened at Bloemfontein on April 3rd, (Good Friday), 4th and 5th.

It is expected that delegates will be present from all provinces of the Union and that the main industries of the country will be represented.

The Congress will discuss a militant programme of action for all workers, black and white, throughout South Africa.

A NZULA,

Gen. Secretary, 41a Fox Street, Johannesburg.

The Indian Technical Education Committee (DURBAN)

EVENING COMMERCIAL CLASSES AT SASTRI COLLEGE

The following classes have now commenced: Book-keeping, Business Methods, Commercial Arithmetic, English, Afrikaans, Correspondence, Shorthand, Typewriting and Salesmanship.

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