

# Indian Opinion

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## CONDITION OF REPATRIATES IN INDIA

### HOW THE GOVERNMENT OF INDIA HELP

**A** COMMITTEE, consisting of Mr. G. A. Natesan, the Madras M.L.A., who has made a special study of the problem of Indians abroad, and Mr. J. Gray, the Madras Labour Commissioner, recently appointed by the Government of India to ascertain how far the existing arrangements were adequate to the discharge of their obligations to South African Indians who returned to India under the voluntary repatriation scheme and to recommend if necessary improvements if any were required, especially to ensure that those able and willing to work are given all possible assistance to secure employment suited to their aptitude and resources, have just issued their report. The Committee considers that the Special Officer at Madras has been successful in obtaining the sympathetic assistance of most of the large employers of labour, such as the various Railway Administration, the Port Trust, Government Departments like the Public Works Department, the Madras Corporation, the larger Government hospitals, as well as private organisations, including the United Planters Association of Southern India, in his difficult task of finding employment for returned South Africans.

#### Committee's Suggestion

The only suggestion the Committee have to make is that such system might be more effective if the heads of the larger departments and organisations, or their representatives, could be formed into a committee to assist the Special Officer in placing returned emigrants in suitable employment. Such a committee, with the Special Officer as the Secretary, might help to overcome the difficulties inherent, even when the departmental heads are sympathetic, in finding places for a class of men who do not come in through the ordinary channels of recruitment. Apart from this, the Committee recommends nothing else regarding the arrangements now in force for assisting returned emigrants.

"In accordance with our instructions," the report proceeds, "we met the S.S. Umzumbi on its arrival in Madras. The vessel brought 257 repatriates for Madras and 38 for Calcutta. We inspected the accommodation allotted to the repatriates, and found that it was airy, clean and satisfactory. We also inspected the latrine accommodation, the arrangements for bathing, and the hospital arrangements, and found them also satisfactory. We saw samples of the food supplied to repatriates during the voyage.

"These samples appeared to be of good quality. We questioned a number of repatriates on board and then went on to the disinfection shed, where they are fed and kept until they are dispatched to their destinations up-country. There, too, we questioned a very large number of the repatriates. Not one of them had any complaint to make regarding their treatment on board or about their accommodation, food or anything else during the voyage."

The routine followed by the Special Officer is then outlined. Along with the Medical Inspector, he goes on board the steamer, and as soon as it arrives he makes inquiries as to the convenience, comfort and general treatment of the repatriates on board. The repatriates are then landed and taken to the disinfection sheds, where they are housed until they are permitted to leave for their various homes. Railway tickets are obtained for them, and these are handed to them with an allowance to cover any road journey and halts on the way home.

#### Bonus And Savings

"As regards protection of the repatriates' money from the attention of adventurers," says the report, "the Special Officer is invariably present at the time of the disbursement of bonus, etc., and explains carefully to them the possibility of their being duped by adventurers. When he started work in August, 1927, he found it difficult to convince the returned emigrants of the good intentions of the Government in the matter, with the result that very few people then deposited their bonus and other cash with him for safe custody. That attitude on the part of the newly returned emigrants has now to a very large extent disappeared; and many of them realise that it is to their advantage to leave the money with the officer concerned until they can find suitable investment in land or otherwise. Nowadays about 50 per cent. of the bonus and savings of recently returned emigrants is immediately deposited with the Special Officer."

The report then makes a lengthy reference to banking facilities for the deposit and remittance of returned repatriates' bonuses and moneys which are banked by the Special Officer.

When returned emigrants require the Special Officer's assistance in arranging for the investment of their money in purchasing land, he scrutinises the title deeds, the draft sale deeds, and very often sees the land itself. In this way he has saved several unwary emigrants from being defrauded completely or from being saddled with doubtful investments. The members of the Committee are satisfied "with the arrangements made by the Special Officer for the reception of returned emigrants, the dispatch to their destinations, the protection of money and provision of facilities for the banking of their cash savings. The procedure adopted has been systematised as a result of two and a half years' experience. Decrepit repatriates who are unable to look after themselves and who have no relatives to take charge of them are now housed in a special home in Madras, which was established at the request of the Special Officer as recently as December last with the sanction of the Government of India.

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## PLIGHT OF TRANSVAAL INDIANS

**H**ISTORY'S pages abound in examples enough of tyranny, fanaticism and betrayal; of the heartless enforcement by the brutally strong of their selfish wills upon the helpless and inarticulate, but we venture the opinion that few chapters will be found calculated to arouse greater disgust in the saner generation we hope shall succeed ours than those recording the history of Indians in the Transvaal.

The wealthy sugar, tea, coffee and coal industries of Natal have grown and thriven because nearly a century ago the Government of India responded to Natal's appeal to furnish it with indentured Indian labour. Indian industry and Indian thrift were virtues and commendable when purchaseable for a few shillings a month and exploitable at a handsome profit. Employed for the account of their possessors and diverting to the latter the financial reward formerly netted by the planters these same virtues have by some mysterious alchemical process become transmuted into vices, the individuals embodying them into a "menace" and a "peril". "When", one might ask, "is a virtue not a virtue"? The answer being, of course: "when its possessor refuses any longer to allow others to take selfish advantage of it." And so, an appreciable proportion of the Indians of Natal, descendants largely of the original immigrants, having turned their qualities of industry and thrift to good account, but for themselves, the Indian has become an undesirable whose extinction is for ever being sought and planned.

The Transvaal story makes even more intriguing reading. It is a long story, but one neither wholly pretty nor wholly creditable.

It opens with protestations from Downing Street against certain differential legislation by the Transvaal Republican Government, designed to segregate for purposes of residence the then existent Indian population. The Imperial Government's protests were unequivocal and forceful, so forceful indeed that the indignities offered to "Her Majesty's Indian subjects" figured prominently in the reasons advanced in justification of the hostilities that followed from 1899-1902. "What", in substance, it was asked, "would the world think the Imperial might of Britain failed or neglected to pro-

tect the humblest of Her Majesty's subjects, wherever they might be, from insult and indignity?" And so their dignity was vindicated (as was the dignity of the "outlanders" generally) at a cost of a few thousands of lives and some few millions of money, and India and the world at large were called to witness that Britain could still protect her own and again reminded that "Britons never never shall be slaves". In which proud boast one little qualification "except within the Empire", though not expressed, would nevertheless appear to be understood. To designate as "slavery" that to which the Transvaal British Indians have been subjected since the Peace of Pretoria would perhaps be technically inexact. It is certainly no exaggeration to describe it as a systematic and calculated programme of reduction to helotage, of the imposition of indignity upon indignity, of statutory restriction upon statutory restriction. The history of these "British subjects" in the Transvaal during the last thirty years is an epic of one long running fight—truly a thirty years' war—on the Indian side a series of defensive battles to preserve something of that "dignity" the Imperial Government had in 1899, professed to hold sufficiently precious as to constitute a 'casus belli'. In parenthesis and in case the description "epic" be thought exaggerated, it may be pardonable to recall that this long and wearisome defensive campaign has been punctuated with periods of passive resistance to the enforced will of the ruling powers, involving upon the resisters deaths, imprisonments, and financial ruin. Briefly surveying the incidents of this war of one-sided attack it is to be observed firstly that the insulting "principle" of Indian disabilities the Republican legislatures saw fit to enact in 1885 and 1886, and which aroused the virtuous indignation of Downing Street, remained, and as far as we are aware still remains, part of the statute law of this, now, British dominion. 1903-4 witnessed the introduction of the Milner Registration Certificate proposals, the ostensible purpose being to restrict the immediate influx of Indians to pre-war residents, and identification of those entitled to enter and reside by virtue of their pre-war claims. Indian protests against the insulting implications were met by Lord Milner with sympathy, but with a reminder of the local prejudice then still evident but which he felt sure

time and forbearance would destroy. "Take them" (the Registration Certificates) he urged, "they will prove your right to be here; your right to come and go". In faith and confidence was this assurance accepted and a characteristic desire to conciliate moved the community to acquiescence. *Facilis descensus Arvenot*! How the Pro-Consuls assurances were violated by his successors, how Indian faith and trust were betrayed must be told in detail, later. Meanwhile attention may be invited to the recent piece of anti-Indian legislation—the Immigration Amendment Bill presently before the Union Parliament—which incidentally adds one more to the list of historical "scraps of paper" and renders entirely nugatory the protective value Indian Registration Certificates have hitherto possessed.

### T.I.C. Statement Presented To Dr. Malan

Sir,—Under the direction of my Congress, I have the honour to invite the attention of the Honourable the Minister of the Interior to the following criticism of the Immigration (Amendment) Bill indicating what in the respectful opinion of my Congress are the features therein to which my Congress may justly take exception.

As the law now stands, all Asiatics are *prima facie* prohibited immigrants under the Minister's deeming order of August, 1913, pursuant to Section 4 (1) (a) of Act 22 of 1913. Those who can bring themselves within one of the classes of persons expressly declared by Section 5 of this Act not to be prohibited immigrants are protected; but in addition they are protected by Section 4 (2) (b) the lawful holders of registration certificates granted under either of the two Transvaal Acts. Section 4 (1) (a) is to be construed as abrogating or affecting any right conferred by Act 36 of 1908 on the lawful holders of such certificates. Act 36 of 1908, in Section 11 says that every certificate of registration (which is defined in Section 1 as a certificate under either Act 2 of 1907 or Act of 1908) shall be accepted as conclusive evidence in all places that the lawful holder (i.e. the person whose registration is thereby certified) is entitled to enter and reside in the Transvaal. So that, as the law stands, a certificate certifying the registration of the holder is a complete answer to a charge of being prohibited immigrant in the Transvaal, until the Certificate is set aside for fraud under either the common law or the special administrative powers granted by Section 5 of Act 37 of 1927. These administrative powers, it may be mentioned, have been interpreted in recent decisions of the Transvaal Provincial Division of the Supreme Court as not applying to (1) any certificate granted before the commencement of Act 22 of 1913, and (2) a certificate which, apart from representations made at the time, the holder was entitled to claim. These points are expressed in the propositions that (1) Section 5 of Act 37 of 1927 is not retrospective beyond the commencement of Act 22 of 1913; and (2) certificate is not obtained by fraudulent misrepresentations where, if the truth had been told, the certificate must in any event have been granted under the provisions of one or other of the Registration Acts. The case

laying down the first of these propositions is, my Congress believes, at present under appeal to the Appellate Division.

Registration Certificates virtually lose the value they have hitherto possessed, and become no better than scraps of paper. Clause 5 repeals Section 11 of Act 36 of 1908 and clause 2 (g) repeals Section 4 (2) (b) of Act 22 of 1913. Clause 2 (b) expressly provides that the holder of a certificate of registration issued at any time, shall not by virtue of such certificate, be entitled to enter or reside in the Transvaal. This express provision, if there were any doubt about it, takes away all existing rights of residence conferred by registration. The result is clearly to throw upon every Asiatic resident in the Transvaal the burden of showing that he falls within one of the classes exempted by Section 5 of Act 22 of 1913. The material clauses of Section 5 are (e) (f) and (g) which all depend on lawful residence and domicile. There can be no domicile unless the original entry and the continued residence were lawful.

The present definition of domicile expressly provides for "lawful residence" as a condition of obtaining domicile. (Section 30 of Act 22 of 1913, as amended by Section 10 of Act 37 of 1927). But even before these words were introduced into the definition the Courts had held that no person could claim a domicile within the meaning of Act 22 of 1913, if his original entry into the Union or any Province was prohibited by any law then in force. (Mohamed versus Principal Immigration Officer, 1923 C.P.D. 175, as explained in Parker's case 1930 T.P.D. not yet reported). If therefore the Bill passes, so it would appear to my Congress, every Asiatic in the Transvaal will have to prove on pain of deportation as a prohibited immigrant, that either he or the person through whom he claims originally entered lawfully. Those who entered as children before 1913 (and there were many such) will have to prove that the person who introduced them was entitled to do so under Act 15 of 1907 or some previous law.

The Bill further proposes to repeal, by Clause 5, Section 2 of Act 36 of 1908. The object of this is not clear to my Congress. The main purpose of Section 2 of Act 36 of 1908 is to regularise under that Act the position of certain Asiatics who had before its commencement, registered voluntarily and not under the provision of Act 2 of 1907. This was done in pursuance of a compromise resulting from a passive resistance movement in 1908. (See for the history of this *Aswat versus Registrar of Asiatics, 1908, T.S. 561*). The result of this repeal will be that the persons mentioned in Section 2 of Act 36 of 1908 will not be able to claim that they are validly registered for any purpose whatever. As the certificate is now no longer to furnish evidence of the holder's right to be in the Transvaal, it is difficult to see why there should be this additional discrimination against a limited class to whom rights were specially accorded in 1908.

The clauses of the Bill to which attention is here invited have, to the knowledge of my Congress, aroused the greatest alarm in the whole of the Indian community lawfully resident in this province and have revived the spirit of unrest.

My Congress ventures to urge that the considerations that happily weighed with the Honourable the Minister to withhold further procedure and respectfully and earnestly appeals to the Honourable the Minister to postpone the further reading of the Bill. Alternatively, my Congress begs that the Minister will be pleased to withdraw the objectionable features now indicated.

I have the honour to remain, Sir,  
Your obedient servant,

S. B. MATH,  
Hon. Secretary.

(Continued From Front Page)

**Only Few Seek Aid**

"The Special Officer has furnished us with a statement showing the total number of returned emigrants who have arrived in Madras under the assisted emigration scheme, from August, 1927, up to the end of March, 1930. The total number is 5,326, of whom 2,329 are men, 1,216 are women and 1,781 are children. Of the 2,329, only 1,898 are shown as fit for employment, the rest being decrepits. Of the 1,898 fit men, only 203 have sought the Special Officer's assistance in securing employment. The Special Officer has furnished us with complete details in respect of each of these 203 men, showing the date of his arrival, the date of his first application for assistance in finding employment and the steps taken to secure employment for him.

"As a result of our scrutiny of the list and of our interviews we are satisfied that every possible step is being taken by the Special Officer to find suitable employment for assisted emigrants who want his help."

**Union Conference With India This Year****Government Postpones Asiatic Tenure Bill**

(From MERCURY'S Parliamentary Representative)

Capetown, March 13.

A Conference between India and South Africa has been summoned to take place during September, I learn to-day. International arrangement between the two countries and the present Capetown Agreement, signed in 1927, will be brought under review.

**Asiatic Bill Delayed**

I can definitely state that the Transvaal Asiatic Tenure Bill, which to-day stood at the bottom of the Order Paper, will not be proceeded with this Session. The Government has decided not to introduce the measure until after the conference, when its provisions will be discussed.

**Limited Franchise For Indians?**

The calling of the conference has been decided upon by the Government of South Africa and India after a friendly exchange of communications lasting six months.

At the moment it has not been decided whether the conference will be held in South Africa or in India, but the probabilities point to Capetown being chosen.

It is not, of course, yet known who the delegates are to be, but it is hoped that steps may be taken by the Indian Government to persuade Mr Sastri, whose experiences of South African conditions would be of great value, to join the Indian delegation.

When the Capetown Agreement was signed, provision was made for either revising or strengthening it whenever desirable, and the present year is considered a most suitable occasion.

Apart from the Agreement, however, various matters of importance have arisen and the conference is likely to have a weighty agenda to discuss.

The question of an Indian franchise in a limited sense has been pressed by the Indian community for some time, and representations have also been made on the score of property tenure and repatriation.

It is expected that trade relations will also figure prominently in the discussions.

**India-South Africa Conference**

Capetown, March 14.—"Die Burger" to-day confirms the exclusive announcement [made in *The Natal Mercury* last week] that preliminary arrangements have been made between the Governments of India and South Africa for holding a conference in September in order to revise the present Indian Agreement, which will shortly terminate.

In view of the conference, the Government has decided to postpone the Transvaal Asiatic Land Tenure Bill until next year. This Bill was sent to Select Committee last year after its First Reading, and the Minister of the Interior promised that it should be reintroduced this year, and also gave an assurance that no change would be made in the Bill as amended by the Select Committee.

"Die Burger" learns that at present no change in the Bill is contemplated.—Reuter.

**"He Was Brave, He Was Lion"****Mahatma Gandhi On Pandit Motilaljee**

Mahatma Gandhi delivered the following speech at the time of the funeral of Pandit Motilal Nehru:—

Gandhiji said "although a great leader of India" had passed away, he did not find signs of grief but joy in their faces.

**Growing Act Of Sacrifice**

This pyre was being dedicated at the alter of the nation and this was not the first offering of its kind. He was present when Lokmanya Tilak passed away and he witnessed the same scene at that time as now—it was joy not grief. He considered his death as the crowning act of his sacrifice. The same thing he saw at the time of the death of Deshbandhu Das. Although he was not present at the time of the death of Lala Lajpat Rai he heard the same thing about the people. Hakim Khan, then passed away and after him Maulana Mohamed Ali. He sacrificed his life in the service of the country. His death had profound effect over Europe and India.

**A Vow For Complete Self-Government**

It was no time of grief, he proceeded, but for joy. If they understood the significance of the occasion and expressed joy over it, well and good, but if not the world would only condemn them as animals. If they really believed that it was a national *Yagna* in which they had come to make a sacrifice then they should leave the place after a vow. What was that vow? In his opinion it was for Purna Swaraj. Let them take a vow to do everything in their power to achieve Purna Swaraj.

Panditji has passed away. He was brave. He was a lion. He fought against *Yam Raj* himself. Was he defeated? No. The doctors served Pandit Motilal with great earnestness and so great was the courage and determination of Panditji, so bravely he put up a fight against death that the doctors believed that he would be all right. That was why he was carried to Lucknow. Yesterday he called me. They had hoped yesterday that he would be all right. He (Mahatma Gandhi) told him that if he got well then they would have got Swaraj. Pandit Motilal Nehru replied, 'We have already got Swaraj. There is no question of Swaraj.' He had so much faith in the sacrifice the country had made that he fully believed that India had got Swaraj. He died with this belief. Let them, therefore, take the vow of Swaraj, Ahimsa and truth.

Proceeding, Mahatma Gandhi referred to the fact that last night Panditji was reciting 'Ram Ram'

mantra. Last evening although he faltered in speaking he was able to say that he remembered the *Gayatri* mantra and he was repeating it.

## Mahatma Gandhi's Devotional Life

(BY C. F. ANDREWS)

[The following article was written and published during my recent visit to America where Mahatma Gandhi is loved.—C.F.A.]

The question has very often been put to me: "What is the greatest sustaining power that is at the back of Mahatma Gandhi's life of suffering and devotion? What keeps his soul so sweet and tender and free from harshness in the midst of it all?"

To this earnest question, put to me during my travels by many sincere and gentle people, who have learnt to love Mahatma Gandhi and to keep him in their prayers, I would answer, as far as I am able to do so with confidence, that the sustaining power comes to him directly from the great line of saints in ancient and modern India, and especially perhaps in mediæval times, who believed intensely in One Supreme God of Love and who held that the pathway of approach to God was the pathway of Devotion, which is called in India, 'Bhakti'.

It is to the simple village hymns of the 'Bhakti' saints that Mahatma Gandhi turns for his own comfort and support in his hours of difficulty and failure and penitence with regard to his own shortcomings. He also uses at such times of trial the devotional hymns that earnest Christians love to use.

Let me give an illustration in order to show clearly my meaning. During the Great Fast of twenty-one days at Delhi, in 1924, which he undertook on behalf of his own people, in order to wean them away from rioting and bloodshed, it was to the treasury of these hymns of the 'Bhakti' saints of India that he turned. His favourite hymn had in it this beautiful line—"The way of love is the ordeal of Fire." I shall quote it in full presently. At the same time he constantly turned to me during those days and asked me to sing to him one of his favourite Christian hymns. His beloved friend, the Metropolitan Bishop of Calcutta, Dr. Foss Westcott, joined me on one memorable occasion, while we sang together at his own special request:

'Lead kindly Light amid the encircling gloom,  
Lead Thou me on,  
The night is dark and I am far from home,  
Lead Thou me on.'

At other times I sang to him 'Abide with me' and 'Rock of Ages' and on last day of all he asked me to sing one that I had often repeated during the days of the Fast:

'When I survey the wondrous Cross  
On which the Prince of glory died  
My richest gain I count but loss  
And pour contempt on all my pride.'

In the light of what I have just written, let me now give in full a translation from the Hindi and Gujarati of some of his favourite Vaishnava hymns which were sung to him during the Fast. For brevity's sake I shall leave out difficult allusions which would require a long note to explain. It should be noted that often the hymn-writer adds his own name in the closing line of the song.

### (1) DEVOTION TO THE LORD

Devotion to the Lord makes the world a joy to live in. Not to be found in other worlds, not even to be found in Paradise, the virtuous ones who went there covet to be born again on this earth for the sake of this Devotion to the Lord.

God's men seek not freedom from birth and death; they ask to be born again and again, so that they may serve and praise and see the Lord face to face.

Blessed are the parents of him who was born in the land of Devotion to the Lord. He has justified his birth.

Only the blessed ones have tasted of this Devotion. Shanker knows it. Shuka, the born ascetic knows it. So sings Naraiyan who has tasted it.

### (2) THE HELP OF THE HELPLESS

He is the Help of the Helpless, the Strength of the weak. He ever stood with the saints in the hour of trial.

So long as the Lord of the Elephants depended on his own strength he was defeated. The moment he forgot his strength and in his weakness cried out to the Lord, the Lord Himself stood before him even while His name was half-uttered.

Draupadi, when insulted and ashamed, in her utter helplessness called upon the Lord. Dushasana was defeated in his effort to uncliothe her. For the Lord became her cloth ing.

Try as one may the power of penance or physical or temporal might, he is bound to come to grief.

Verily the strength of the defeated, says Surdas, is the name of the Lord.

### (3) THE WAY OF THE LORD

The way of the Lord can only be trodden by heroic souls; the cowards shrink from it.

Offer your whole life as the ransom, and then take the name of the Lord.

He who has gone along that way has given up his son, his wife, his wealth and his own life, abandoning his all.

For verily he who seeks pearls must dive to the depth of the ocean, risking his own life. Death he regards as naught and forgets all misery of mind and body.

He who stands on the shore, hesitating to take the plunge, wins nothing at all.

The way of Love is the ordeal of Fire. Shrinkers run away from it. Those who plunge themselves into the Fire have eternal bliss. Those standing afar off are scorched by the flames.

Love is a priceless thing, only to be had at the cost of life itself. Only those who have died to earthly life achieved it, for they shed the self within them.

Heroic souls, intoxicated with Devotion to the Lord, are the true Lovers.

Pritham says it is given to them only to see the mystery of the Lord by night and day.

### (4) WHAT AVAILS?

So long as you have not known the Truth, all your austerities are of no avail, even as untimely showers.

What avail are penances and pilgrimages. What avails is the counting of beads? What avails is drinking the sacred waters of the Ganges.

What avails is the knowledge of the Vedas and all religious books.

Naught avails except Devotion to the Lord.

### (5) HE IS MY CAPTIVE

(Mirabai, who composed the next poem, was a Queen who left her home and kingdom in search for God.)

He is my captive. I have purchased him. Oh, I have purchased Him.

Some say He is too light. Others say He is too heavy. I weighed Him well and know that I have full measure, running over.

Some say He is too cheap. Others say He is too dear. Some do say that He is priceless. Oh, I have paid my full price.

You do not know how I have secured Him. He knows. For, says Mira, He has only kept the pledge He gave me in my previous birth.

Only He is mine, naught else. I have left my father and mother. I have left my kin and in the company of Saints I have lost all sense of shame. For only He is mine.

I fled and sought my refuge with the Saints and went to see the world. I shed tears of love and watered therewith the Creeper of Immortality. Now, only He is mine.

On the way I met two good men who alike had gone mad after Him. I kept them over my head. Him I kept in my heart. Now, only He is mine.

I went to the root of things and found nothing but Him. Now, only He is mine.

The news has now got abroad. Everyone knows that Mira is His bond slave, and He is her Lord. What was to happen, has happened. Now, on He is mine.

Here, then, are some of the special hymns that Mahatma Gandhi loved to have sung to him while he was lying so near to death at Delhi. Many times over during those days I have seen his frail body strengthened and his eyes lighted up with a new light as the thought contained in the song went home to his heart with its sweet melody and deeply touching words. The last song that I have quoted, from Queen Mirabai, with its beautiful refrain, 'Now, only He is mine', was perhaps with him the most favourite of all. Next to it came the song about the 'Way of the Lord', with its perfect simile of the pearl-diver who dives to the ocean-depth in his search for the pearl of great price. The words of this song, 'The Way of Love is the Ordeal of Fire', have been often quoted by him when he has taken some extreme course which even his friends could not understand.

If, in the end, we ask the question: "How did these Saints, who were not Christians, find God so wonderfully near?" there opens up an entirely new avenue of thought to many people in the West who have been brought up in certain inherited ideas about the Christian faith which need revision. For many pious people in the West have inherited from their forefathers a view of life which calls every soul outside Christendom 'heathen', as though the God and Father of the Lord Jesus Christ, who is the Universal Father of Mankind, had rejoiced in creating, throughout long milleniums of human history, countless millions of creatures, called men and women, in utter darkness of soul without the slightest glimmering of His Love or sense of the sweetness of His presence. We cannot to-day believe any longer in such a God; and when we turn to the Gospel of Jesus Christ we find that there is nothing therein which would make us do so. Indeed, this utterly false and ignorant theology is contradicted by every word of Christ Himself, who said that many would come from the East and West and North and South and sit down in the Kingdom of God, while the children of the Kingdom should be cast out. It is also directly contrary to the opening of the first chapter of the Gospel according to St. John which says:

In Him was Life, and the Life was the Light of men  
This was the true Light that lighteneth every man  
that cometh into the World.

Nothing could be clearer and more explicit than these last words. If anyone wishes, therefore, to be truly Christian, he ought to believe utterly the Gospel of God's infinite love for every human being, and for every living creature. This belief must find an entrance into popular hymns and prayers until the old erroneous conception of 'heathen darkness', which our fathers and forefathers used to hold, is finally abolished.

It is true, indeed, that there is a 'heathen darkness' in England and America, as well as in Central Africa, just as there was heathen darkness in the very centre of the Roman Empire at Corinth and at Rome. But that is the darkness of deliberate and conscious sin wickedness. There are hideous orgies of human sensuality in all climes which may truly be called 'heathen' in their darkness, but these places are to be found in the Babylons of the West much more than among the savage jungle tribes. Of these, wherever they are, St. Paul's words are true: "Dearly beloved, deceive not yourselves. God is not mocked. Whatever a man soweth that also shall he reap." And the word of Christ is also to be remembered, "To whom much is given, of him much shall be required."

What we have to realise to-day, in all sincere Christian thinking, is that noble souls like Gandhi are in many respects far better 'Christians' than we ourselves, if Christ's own singularly rigid test is to be applied. For He has said quite plainly that it is futile and meaningless to call Him, 'Lord, Lord,' if we do not follow His precepts.

On the other hand Christ has said:—

"He that doeth the will of My Father which is in Heaven, the same is my mother and my sister and my brother."

To think thus, to speak thus, of great souls like Gandhi as akin to Christ does not weaken our faith in the Living God and in Christ who reveals Him; nay rather it establishes that faith.

## "Half-Naked Fakir" An Insult To Indians

Capetown.

Addressing members of the Rotary Club, the Rev. C. F. Andrews quoted two lines from Shakespeare:—

"There is a tide in the affairs of men which,  
taken at the flood, leads on to fortune."

He said this was the exact situation in India to-day. The Irwin-Gandhi settlement had carried forward hope of peace in India to its full tide. Mr. Gandhi was hoping for ratification of this agreement at the all-important National Congress at Karachi on March 28. The fact that it was to be held in his own province, and that his trusted lieutenant, Sirdar Vallabhbhai Patel, was president-elect, were in his favour. Mr. Andrews said he had no doubt that Mr. Gandhi would succeed, although he had been very disturbed when he heard of the split in the Conservative Party in London. Mr. Winston Churchill had shown himself utterly incompetent to treat Indian affairs seriously, at this critical juncture, by his public broadcast of the phrase "half-naked fakir" as his title for Mr. Gandhi. This was an insult which Indians would find hard to forgive or forget. If there was finally a cleavage of policy about India in Great Britain this would have a most disastrous repercussion in India.

—Reuter.

## War Declared on Indian Traders

The Randgate Ratepayers' Association has declared war on Indian traders. At a meeting of the association at Randgate on Saturday attended by representatives of other ratepayers' organisations in the district, the following resolution was passed:

"Those present at this meeting resolve not to deal with Indians in future, and that other ratepayers' associations in the neighbourhood be asked to support us in this action."

Mr. Louis Botha, in moving the resolution, declared that it was the duty of the public to spend its money with tradesmen who provided jobs for the sons and daughters of South Africans, and who circulated the money they receive in this country.

He asked those present to form themselves into an association and to adopt the slogan, "Do not buy from the Indians."

## Reconsideration Of Cape Town Agreement

We have received the following from Mr. Benarsidas Chaturvedi, Editor of *Vishal Bharat*:—  
Some days ago the following cablegram from Capetown was published in the newspaper:—

Dr. Malan in an interview with Renter repudiated the interpretation attached by the Indian press to the references to Indians in the Union in his speech at Vryheid on Oct. 16. He had only referred to the policy followed since 1921 with the approval on the Indian Government and embodied in the Capetown Agreement for the encouragement of assisted emigration. The reference to a revision of the Agreement was nothing new. It was mutually understood that five years would be a fair trial after which the Agreement was to be reconsidered. The period had nearly expired and reconsideration was about due.

Dr. Malan was reported to have said in his speech:—

The best course is to get the Indians out of the country. With this view an agreement had been entered into with the Indian Government subject to review in five years.—(*Indian Opinion*, Natal, Nov. 14, 1930.)

Now it is as clear as day that the principal object of the Union Government in entering into an Agreement with the Indian Government was to get rid of as many Indians as possible and they have already succeeded in sending away nearly 18,000 of them to India. Now that the Union Government is anxious to revise the agreement we must be ready with our facts and figures so far as the condition of these 18,000 returned emigrants is concerned. It seems that fewer people are now taking advantage of the assisted emigration scheme and the Union Government is anxious to speed up this repatriation business.

### Wanted A Thorough Inquiry

If the repatriation of one Indian costs the Union Government £40 (£20 as bonus plus £20 as passage and railway fare etc.), it will take only two million pounds to get rid of fifty thousand Indians from South Africa—not a very big sum for that country of gold and diamonds. But are we going to oblige the Union Government in this unrighteous scheme which may mean ruin to those poor unsuspecting people who will find their lives miserable in this country? Evidently the time has now come when we must get a thorough enquiry made into the condition of these eighteen thousand returned emigrants and if we find that most of them have been living in a wretched condition here in India they should be repatriated back to South Africa at the cost of the Government of India. If the upliftment work of Indians resident in South Africa is to be bought at the cost of the poor repatriated emigrants by offering them a temptation of £20 then surely it is a very high price, leaving apart the immorality of this whole business.

### 'The Asiatic Cancer'

It was General Botha who said in an election address at Standerton in January, 1907, that if his party were returned to power they would undertake to drive the coolies out of the country within four years. He suggested the means to that end to be expropriation of their interests in the country by means of arbitration. And General Smuts wrote in a letter to Mr. R. Tatham:—

'The Asiatic cancer, which has already eaten so deeply into the vitals of South Africa ought to be

resolutely eradicated.'

Dr. Malan says the same thing today after twenty-four years though in milder words and in a less offensive manner. General Botha wanted to drive the coolies out of South Africa, General Smuts wanted to eradicate the Asiatic cancer but Dr. Malan will only encourage assisted emigration!

The underlying object has been the same all along these twenty-four years and it cannot be explained away by any clever use of words. It is the duty of the public to insist on a thorough enquiry into the condition of these eighteen thousand repatriated emigrants.

[The figures quoted by Pandit Benarsidas Chaturvedi of returned immigrants are wrong. After the Capetown Agreement the figures of repatriated Indians are about 7,500.—Editor I.O.]

## New Hindu Temple At Clairwood

The portals of the Clairwood Hindu Temple situated in Sirdar Road, were opened on the 1st March last by Pandit Sankata Maharaj in the presence of a large gathering verging on to a 1000 people consisting chiefly of representatives of the various Temples and the residents of Clairwood.

This huge, magnificent Temple is symbolic of the ancient religion and civilization of the East and has been built solely with funds collected from the Hindi community and in this respect the community's gratitude is due to Mr. S. Dasaram, whose untiring zeal and generous efforts have largely contributed towards the realization of this worthy object.

The completion of this Temple has served a long-felt want of the Indian community and now scores of devotees are daily making their way towards it.

## Sails For Europe

Sammogam Appadoo, third son of Mr. V. Appayoo Pillay of De Aar and a former student of Fort Hare College, sails on the 27th instant from Cape Town for Europe where he is to take up the medical profession at Edinburgh University.

## Estcourt News

[BY JAMES AUGUSTINE]

The Royals C.C. played the Pirates C.C. on Sunday the 15th inst., after an exciting game the Royals won by a narrow margin leading by three runs only. Joseph Augustine was the top scorer for the day.

SHAMROCKS F.C. Elections. Season 1931.

Patrons:—I. David; S. David; A. T. Augustine; J. Hafeje. Hon. Life Vice Presidents: Joseph Augustine; D. Pillay; T. C. Sebastian. Vice President: Patrick James; D. W. Wilson. Captain: Gundiyal Ramcharan. Vice Captain: James Augustine. Secretary and Treasurer: James Augustine. Delegates to the W.C.I.F.L.: James Augustine; N. P. Naidoo; R. Gundiyal.

FOOTBALL. The Soccer Season started somewhat before time here, this was due to the Monarchs who do not play Cricket, and in order to get in time for the Season a friendly match was played in the Farm Ground on Saturday the 14th inst. The teams were: B. P. Cassim Eleven vs. Dawoods Eleven, James Augustine refereed. The match ended in a win for Dawoods Eleven by 2 goals to 1.

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## Visit Of An Ottoman Prince To Ladysmith

The age long feeling of friendliness between the Indian Moslems of South Africa and the Turkish Moslem has come to a head in the visit of a Turkish Prince in the person of Mohamed Akrum Bin Suliman nephew of the late Sultan of Turkey. Revival of the historic brotherliness was made actual by the visit of the Prince on the 11th March 1931 to Ladysmith. The Prince viewed with favour his visit to the Siegetown. Lover of strategy of warfare the Prince asked to be taken to the battle-fields who expressed admiration at the bravery and valour of the Burgers. Later in the evening at 7 o'clock the Prince was entertained to Banquet by the generous Firm of Messrs. M. M. Amod and Co. (Pty) Ltd at their residence. There were well over 100 people invited in honour of the Prince. The Sufi Moulana Sayed Abed Mia—the learned theologian and author spoke in glowing terms and reminded the sacrifice the Turks made. He said it reminds him of the battle of Moldavia in the year about 1,500.....in the decisive battle the Turks made enormous sacrifice of 150,000 human lives for the defence of Islam and Sultan Suliman was personally at the head of the command. It was in year Hejrey 771 Timur conquered Transoscomi at great sacrifices and proclaimed Sharist in Asia and was known as the defender and propagator of the religion of the Prophet Mohamed.....It is now very fortunate to have amidst us a most renowned Member of the Royal Family and defender of Islam. The Sayed Abedmia said it is with one ambition the Turkish Moslems live and that is One Kalima, One Brotherhood, and One Islam.

Molvi Abdool Karrim of South Coast Junction and Mr. Mohamed Ebrahim of Durban who accompanied the Prince spoke in fine terms. In joining Moulana Abed Mia Mr. D. Fakir Yusuf said it gives him the greatest pleasure to see a representative of the Moslem Royal Family, who in pictures and photographs he used to admire and adorn the walls of his house.

Mr. Sayed Ahmed Rasool joined the previous speakers and said the presence of the representative of the Royal Family reminds us of the family who for six hundreds years defended the Holy of Holies the innermost Sanctuary of the "Kaba" "The House of God."

The Prince who is of a lively nature and of martial appearance, though English is foreign to him, speaks correctly and fluently. He thanked the host Messrs. M. M. Amod and Co. and the Moulana Sayed Abed Mia and other speakers. He expressed great satisfaction and admiration for the interest the Moslems of South Africa showed towards the Moslems who live 5000 miles away from them. He said the Moulana was right that the bonds of One Kalima bind us together in our brotherhood and friendliness. The Kalima which our Holy Prophet taught us.—Contributed.

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Jamnagar, Kathiawar, (India.)

## Remedy for Snake Bites

Babu Talewantsingh writes us the following remedy for snake bites:—

For **HUMAN BEINGS**.—If bitten by any deadly snake and in the state of unconsciousness and life not extinct give one teaspoonful of Spirit of Turpentine in water, and if no better result give  $\frac{1}{2}$  a teaspoonful in water after an hour again.

For **ANIMALS**.—If bitten by any snake and are not dead give 1 tablespoonful of Spirit of Turpentine in water, and if no better result give  $\frac{1}{2}$  tablespoonful in water again after an hour.

I have saved three men and some of my cows.

## Gokhale Memorial Hall

The opening Ceremony of the above hall will take place on Sunday the 22nd March 1931, at the Temple Grounds of the Stree Vaithianatha Easparar Temple, Umgeni Road, Durban, commencing at 3 p.m. sharp. Sri Paramahansa Satchidhananda Yogiswarar who has arrived from India has kindly consented to perform the opening Ceremony. All are cordially invited to attend.

**R. B. CHETTY** Chairman.

**R. T. PILLAY** Hon. Secy. & Treas.

## Transvaal Indian Football Association

### NOTICE

The Thirty Fifth Annual General Meeting of the above Association will be held at the Trades Hall, (No 2) Kerk Street, Johannesburg, on Monday 30th March 1930, at 8 p.m. sharp.

Business:

Minutes of previous Annual Meeting,  
Annual Report of Council,  
Treasurers Financial Statement,  
Election of Officers,  
Correspondence.

**WILLIE ERNEST,**  
President.

**K. NARANSAMY,**  
Hon. Secretary.

**HIMDAD KHAN,**  
Treasurer

## Situation Wanted

A SENIOR trained teacher, of 20 years' teaching experience in the Educational Department of Gujarat, requires a post in any part of Africa. Has, also, experience in Drawing, etc.

Please write soon to the address below:—

**HIRALAL LALLURAM DAVE**

Nani Hamam, Ghee Kanta,

**AHMEDABAD, (India).**