

# Indian Opinion

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## SUPERSTITIONS DIE HARD

(By M. K. GANDHI)

**M**R. HENRY EATON writes from California: "I am not a British sympathizer. My ancestors fought to liberate themselves from the British in 1776. But as far as I can see from what I read in the papers it would be more harmful than beneficial if Britain got out of India. I do not mean to infer that India could not govern herself, although I cannot see but what such an attempt would be very arduous at the present time. But if Britain gets out of India, who is going to keep the Russians or any other nation out? Certainly India from all I can learn of her, has no adequate army to protect herself.

"But perhaps you would prefer Russian masters to English. Russia is waiting there at the Khyber pass. Russia understands the East, her people are a mingling of the occidental and the oriental. But Russia has Western culture. Any relation India could have with her would have to be subordinate. Personally I am not antagonistic to Russia, her war against Capitalism is the great hope of Western civilization. Here in America, our greatest capitalist, Henry Ford realizes the inevitability of an equitable distribution of wealth. But Russia as master of India does not particularly appeal to me. With Russia as master India would lose her identity as a culture. With England India has always retained that identity.

"Perhaps you do not fear the Russian menace as much as we of the Western World. In America many of us are sure that once Britain is out of India, Russia will step in. We cannot visualize the India at present, the India with her caste system and her primitive methods of manufacture and agriculture, defending herself against Western invasion. You have no national organization for protection. There is no unity in India. Unity has been essential to the rise of Western culture and civilization. There also seems to be no progress as we look on progress in the West, in India. You, yourself advocate the return to the old methods of weaving. Have you with your great intelligence no realization of the inevitability of change, of moving forward? You cannot go back from old age to childhood, how then can you go back from enlightened methods of weaving to unenlightened methods and hope to gain anything? While you work in the old way that is hard, you realize that there is a new way that is easy, and you cannot be satisfied with the old hard way. You see how Japan has risen to power by adopting the new way and even China is awakening. India alone seems not to realize the importance of the new ways of

the world. How is it that you her great leader do not preach progress to your people?

"These are two questions that puzzle me greatly. Why does India not realise the Russian menace, if she becomes free of England? And why does Mahatma Gandhi not make his people realize that their freedom lies first of all in adopting the new system of labour with the help of machinery? I would very much like to have you, who alone must know the answers, tell them to me.

"By birth and heritage I am a citizen of the United States of America, but I take such a personal interest in the affairs of the world that I like to think of myself in my little way as a citizen of the world. At the University I attend here in California, the question of India often arises. The general sympathies are with you against the British, however as I myself can understand the present situation in India it seems that of the two evils British control in India is the lesser. The other evil as I have already tried to explain is Russian domination. But what we all want to know is how you feel about the matter."

This letter betrays two superstitions. One of them is that India is unfit to govern herself because she cannot defend herself and is torn with internal dissensions. The writer gratuitously assumes that if Britain withdraws Russia is ready to pounce upon India. This is an insult to Russia. Is Russia's one business to rule over those peoples who are not ruled by Britain? And if Russia has such nefarious designs upon India, does not the writer see that the same power that will oust the British from domination is bound to prevent any other domination? If the control is handed to India's representatives by agreement, there must be some condition whereby Britain will guarantee protection from foreign aggression as a penance for her conscious or unconscious neglect during all these past years to fit India for defending herself.

Personally, even under agreement, I should rely more upon the capacity of the nation to offer civil resistance to any aggressor as it did last year with partial success in the case of the British occupier. Complete success awaits complete assimilation of non-violence in thought, word and deed by the nation. An ocular demonstration of the success of nation-wide Satyagraha must be a prelude to its world-wide acceptance and hence as a natural corollary to the admission of the futility of armament. The only antidote to armament which is the visible symbol of non-violence is Satyagraha the visible symbol of non-violence. But the writer is oppressed also by the fear of our dissensions.

In the first place they are grossly exaggerated in transmission to the West. In the second place, they are hindered during foreign control. Imperial rule means *divide et impera*. They must therefore melt with the withdrawal of the frigid foreign rule and the introduction of the warmth-giving sunshine of real freedom.

The second superstition is harder still. I mean that about the spinning wheel. This is shared by some even in India. The writer begs the question when he calls the method of machinery enlightened and that of the hand ignorant. It has still to be proved that displacement of the hand by the machine is a blessing in every case. Nor is it true that that which is easy is better than that which is hard. It is still less proved that every change is a blessing or that everything old is fit only to be discarded.

I hold that the machinery method is harmful when the same thing can be done easily by millions of hands not otherwise occupied. It is any day better and safer for the millions spread in the seven hundred thousand villages of India scattered over an area nineteen hundred miles long and fifteen hundred broad that they manufacture their clothing in their own villages even as they prepare their own food. These villages cannot retain the freedom they have enjoyed from time immemorial, if they do not control the production of prime necessities of life. Western observers hastily argue from Western conditions that what may be true of them must be true of India where conditions are different in so many material respects. Application of the laws of economics must vary with varying conditions.

The machinery method is no doubt easy. But it is not necessarily a blessing on that account. The descent to a certain place is easy but dangerous. The method of the hand is a blessing, in the present case at any rate, because it is hard. If the craze for the machinery method continues, it is highly likely that a time will come when we shall be so incapacitated and weak that we shall begin to curse ourselves for having forgotten the use of the living machines given to us by God. Millions cannot keep themselves fit by games and athletics. And why should they exchange the useful, productive, hardy occupations for the useless, unproductive and expensive games and exercises? They are alright to-day for a change and recreation. They will jar upon us when they become a necessary occupation in order that we may have the appetite for eating the food in the production of which we had no hand or part.

Lastly I do not subscribe to the belief that everything old is bad. Truth is old and difficult. Untruth has many attractions. But I would gladly go back to the very old Golden Age of Truth. Good old brown bread is any day superior to the pastry white bread which has lost much of its nutritive value in going through the various processes of refinement. The list of old and yet good things can be endlessly multiplied. The spinning wheel is one such thing, at any rate, for India.

When India becomes self-supporting, self-reliant and proof against temptations and exploitation, she will cease to be the object of greedy attraction for any power in the West or the East and will then feel secure without having to carry the burden of expensive armament. Her internal economy will be India's strongest bulwark against aggression.  
—*Young India*.

## Notes and News

THE Transvaal Indian Congress was represented at the official welcome given to His Excellency the Governor-General and the Countess of Clarendon at Pretoria last Saturday. In his reply to the address by the Transvaal Indian Congress Lord Clarendon said:

"I am much gratified by the loyal and cordial tone of the welcome which you have addressed to Her Excellency and myself on this, our first arrival in the administrative capital of the Union. In expressing my thanks and appreciation to you personally, I will at the same time ask you to convey to your members in Pretoria my appreciation of this address.

"As His Majesty's representative in this Dominion it will ever be my desire to contribute as far as is in my power to the happiness and well-being of all His Majesty's subjects in the Union of South Africa.

"To that end I feel sure that I may count on the loyal co-operation of all races and peoples, who, by practising the civic virtues and by living as loyal and industrious citizens, can do so much to assist the happiness and development of this country."

At the Natal Provincial South African Party Congress held in Maritzburg last week, Mr. Heaton Nicholls is reported to have said:

"If the rest of the Union had shared with us our Asiatic problem it would have ceased to exist." "If the barriers had been broken down in proportion to the European population we should only have 13,000 Asiatics in Natal."

We fully endorse the views of Mr. Nicholls. We have all along been protesting against the Provincial barriers and there is no reason why they should exist now when the doors are barred against any new Indian immigrants and the resident Indian population is to be treated as nationals of this country. It is quite reasonable to say that if the Indians were allowed to spread out, their presence would be felt in South Africa like a drop in the ocean.

BUT while sense was spoken by Mr. Nicholls in so far as the above was concerned, there was some nonsense also spoken by some members. Mrs. H. A. Coates, for instance, in moving a resolution which was carried said, that the Government, should be requested to introduce legislation enabling municipalities to pass by-laws prohibiting the penetration of Asiatics into European areas. Mrs. Kelly, of the Berea branch said, "that an Indian had bought a property on the Berea and when Europeans had endeavoured to buy it from him he had wanted £1,000 more than his purchase price. She suggested that in the case of a European wanting to buy a property in a European quarter from an Indian the latter should be compelled to sell at the price he had paid for the property."

Nothing could be more unfair. Comment on our part is needless.

We call the following from the daily press:

"On July 23 Ismail Goolam, of Sparks and Randles Roads, Overport, was convicted in the Durban Magistrate's Court of allowing premises to be in a condition likely to spread disease. Goolam was then fined £10 or 14 days with hard labour, but the sentence was suspended for 12 months subject to Goolam completing the erection of new sanitary arrangements within 14 days. Goolam failed to do so within the specified period, and the Magistrate put the sentence into operation. The fine of £10 was paid.

"I was waiting for the landlord to fumigate the premises," was the statement made by an Indian named N. Bava, of Prince Edward Street, at the Borough Court. The Health Department had complained that the premises were bug infested, and he had been ordered to make the bedroom cleaner. "You must not wait for the landlord—you must get it fumigated yourself," remarked Mr. Barratt when imposing a fine of £2.

We have no reason to find fault with the authorities for enforcing the law against the two individuals concerned in the above cases. The individuals themselves are perhaps not conscious of the fact that by not observing the rules of sanitation they are injuring not only themselves but their neighbours and in addition disgracing the whole community. But who should be blamed for this state of affairs? We would be inclined to blame the rich and the more enlightened section of our brethren which is failing to do its duty by its poorer and unenlightened brethren. What about that Committee formed under the auspices of the Natal Indian Congress in Mr. Sastri's time to educate our brethren in the observance of the rules of health and sanitation in and around Durban? One hardly hears of it. If it at all exists is it not time that it did more active work in this direction? This kind of practical work, we think, will go far more towards solving the Indian question than sitting in the Committee room speechifying and passing resolutions could ever do.

MAHATMA Gandhi is reported to have written in *Young India* regarding the procedure he intends to adopt should he reach London. "If I reach London," he says, "I can make this promise to all concerned: That while on the one hand I shall not be guilty of selling the national cause, on the other hand the most reactionary Englishman need have no cause to fear my reputed obstinacy or anti-British feelings. I am not conscious of being obstinate. Those knowing me always credited me with ample faculty for compromise. Nor am I conscious of any anti-British feeling. On the contrary, I assert I have nothing but goodwill for the British. If, therefore, I attend the conference, I will leave no stone unturned to make it a success. More I am unable to promise." From the latest information it would appear, however, that Mahatma Gandhi will not go to London.

REFERRING to the recent murders, Mahatma Gandhi asks European critics to be patient. Their irritation is understandable, but will not help the situation if they lose balance and suspect where no ground exists for suspicion. Mahatma Gandhi adds, "It is a serious delusion to think that violence can help non-violence. My evidence in this matter is based on long experience and should be regarded as conclusive. Every act of political violence injures the non-violent movement."

THE Rev. A. Lamont has been re-elected Mayor of Durban for the third year and the Indian community, as a section of the burgesses, congratulates him on his success. Dr. H. Arbuckle is elected Deputy-Mayor in succession to Councillor J. K. Murray. The personnel of the Durban Town Council now is as follows:—Dr. W. Knight, Mr. P. Osborn, Mr. J. K. Murray, Mr. M. Cornelius, Mr. G. Reyburn, Mr. J. Rainnie, Mr. J. A. Grant, Mr. L. I. McCafferty, Mr. H. K. le Marchand, Mr. G. A. Ritchie, Mrs. E. A. Benson, Mr. S. K. Elgie, Mr. J. Fyfe, Mr. W. Wanless, the Rev. A. Lamont, Mr. O. Lee, Dr. H. Arbuckle and Mr. T. Burman.

Mr. Walter Ayles, M.P., lecturing at Gower Street Hostel (London), is reported to have said that although no nation in history had hitherto obtained

independence without warfare, he, as a pacifist, believed India was about to win without arms. He advocated Independence, but still more Interdependence and believed that there was growing up in India a desire for mutual accommodation and co-operation which would mean an attainment more than mere national sovereignty. Though there was a majority at present in Parliament for Dominion Status he believed that if the Government had the courage to offer Independence India would welcome the retention of the British connection in terms of free comradeship. "Mr. Gandhi's non-violent campaign had done more to save India from armed revolution and brought Interdependence nearer than anything else could have done. This was India's great contribution to world advance."

We commend to the attention of the die-hard Churchillians the portion we have italicised above. But is it worth while? For, indeed a blind man may be persuaded to see, but not one who pretends to be blind.

THE All-India Congress Committee which met at Bombay recently has decided that the national flag of India will henceforth consist of three horizontal stripes of saffron (courage and sacrifice), white (peace and truth), and green (faith and chivalry), with a spinning wheel in dark blue in the centre, representing the hope of the masses. Thus to communal significance will attach to the colours.

## UNEMPLOYMENT

THE Government is at present busy trying to find a solution of the question of unemployment. But the strangest thing of all is that it is concerned only about unemployment among the Europeans. Other sections of the population evidently don't count. Mr. S. R. Naidoo, the Secretary of the Natal Indian Congress (Maritzburg Branch), referred to unemployment among the Indian community. One can also speak of the unemployment among the Natives. But in the eyes of the Government, obviously, Natives and Indians are not human beings. They are mere chattels to be made use of as long as they are necessary and to be dispensed with when done with, without the slightest concern. We were a little surprised when a responsible Minister-like Colonel Creswell said that Natives should be replaced by White men. But that is, unfortunately, the settled policy of the Government. There was a time when non-Europeans were employed in skilled as well as unskilled work. But it was found that if non-Europeans were allowed to learn to do the skilled work they would usurp the positions of European skilled workers. Protective measures had consequently to be adopted without delay and with one stroke of the pen and without the least concern non-Europeans were deprived of the opportunity of ever rising to higher positions, being kept for ever "chew-

ers of wood and drawers of water." But it has been found now that even as such they are a nuisance. Europeans are without employment and when such a state of affairs exists, how can any other people be engaged in any work at all, menial or otherwise? Natives are therefore told very gently that they need not be anxious; that they are sure to find some work somewhere; but that if they would not make room for the white men now they might themselves be blotted out of existence. What a consolation from a benevolent Government! And as for the Indians? Surely, what right have they to be here at all? If they find themselves out of employment, well, there is a bonus and the free passage ready for them. What more generous offer could they expect!

Such is the unsatisfactory way in which the question of unemployment is in the process of being solved—by robbing Peter to pay Paul.

It is a blessing that the needs of the non-Europeans are meagre and that they are able to maintain themselves on next to nothing and that if they find themselves in a state of unemployment they blame none but their own fate—quite unlike the white men who blame the State for their very existence and claim that the State is bound to find them employment or to feed them, nurture them and to supply them with all their wants. Is it not the height of meanness that those who are able to make themselves heard should be given every consideration and the voiceless and voteless sent to the wall?

### Pretoria Indians

Cannot Participate In Governor-General's Function

### Insolent Treatment By Police

The *Pretoria News* publishes a letter from Mr. R. Mooloo, a well-known member of the Indian community in Pretoria, drawing attention to the way that a fellow-Indian and himself, together with a Native official of the I.C.U., were treated by a police officer on Church Square last Saturday. Mr. Mooloo writes:—

"While the Mayor was delivering his welcome speech to the Governor-General a European constable approached us, and started pushing us about, and telling us to move away from that place as we had no right to stand amongst Europeans. I explained to the constable with civility that we had enjoyed that privilege in the past whenever any public function took place on the Square.

"The constable then informed us that we were under arrest, and that we had to accompany

him to the Charge Office. We willingly did this, and whilst walking with him he objected to our walking on the pavement.

"When we arrived at the Charge Office he took us into an office, and then only took our names and addresses, and thereafter informed us that we could depart.

"I am one of the main founders of the Transvaal Indian Congress, Pretoria branch, a member of which body presented an address to the Governor-General on the day in question; and in the past we have always had the privilege of standing on the lawns during public functions, without any interference from the authorities; and I do not think there is any regulation in operation permitting the use of lawns on special occasions by Europeans only.

"At the Charge Office the constable did not prosecute us, or warn us, and if he only required our names and addresses he could have gleaned this information from us on the Square, instead of taking us to the Charge Office.

"I hope the authorities concerned will take up the matter, and make it clear to the Indians as to their future at public functions."

## Telugu Community Honours Sir Kurma

The Andra (Telugu) Sabha, Durban gave a reception to Sir K. V. Reddi, Agent of the Government of India, last Sunday at the Victoria Picture Palace, prior to his leaving for Pretoria. Mr. V. M. Naidoo was in the chair.

The Chairman referred briefly to the Indian Agent-General's diplomatic work in the Union. Mr. Naidoo also touched upon educational matters, and urged those present to take a more lively interest in the dissemination of Telugu literature.

After the Chairman had garlanded Sir Kurma the Rev. Y. A. Lazarus spoke eulogistically of the Agent-General's notable services.

Returning thanks, Sir Kurma Reddi said that he was glad to hear of the progress the Andra community was making in various directions. After dealing with many matters affecting the future welfare of that particular section of the Indian community, he went on to say that upon education alone depended the future of Indians. Education was a vital necessity, and he hoped that parents would always remember this cardinal fact.—*Natal Mercury*.

## Union's Trade With India

The political correspondent of the *Star*, (Johannesburg) writes:—

Although the fostering of Indo-South African trade may not be a subject placed on the agenda for the conference at Capetown in January, the Government will certainly seize the opportunity of discussing commercial matters with the members of the Indian Government delegation. Mr. Fourie believes that there are directions in which the Union's trade with India might be increased, especially as in the near future India will probably exercise more control over its own affairs.

The idea of ultimately arriving at some sort of trade agreement with the Indian Government is at the back of the Government's mind. The subject will be carefully investigated during the next few months with the idea of finding an outlet for some of our surplus production on the other side of the Indian Ocean.

The ordinary official figures suggest that trade between the two countries is much more one-sided than it actually is. Last year the Union's imports from India were valued at £2,076,487, whereas the export of South African produce to India was only put down at £279,288. But bullion is not included in the ordinary returns, and in 1930 we sold gold bars valued at £1,364,528 to India, bringing the Union's export up to £1,643,816.

In the last session of Parliament Mr. P. Sauer estimated that India buys annually £2,000,000 to £2,500,000 worth of South African diamonds, but as they are drawn from Europe they do not appear in the returns of Indo-South African trade. If this estimate is anything but correct India really purchases more from the Union than the Union buys from India.

Last year India also took 3,752,100 sovereigns minted in Pretoria, but such a transaction is not of course included in the trade returns. But our exports to India have at any rate grown. Back in the early years of Union they averaged only about £60,000 or £70,000 a year.

### What South Africa Buys

The Union's purchases from India in 1930 included £606,027 for foodstuffs, the largest individual items being rice £376,692, tea £126,905, and ghee £31,186. Textiles, apparel, etc., totalled £1,170,134, including nearly £900,000 for jute bags for coal, grain, and wool, etc. The Union took £197,006 worth of oils, paints and greases, the largest individual item being £168,593 for paraffin.

We bought more from India last year than we did from Japan, France, Holland, Belgium, Sweden, Italy, or Czechoslovakia.

### What India Buys

South Africa's chief exports to India were coal £95,300, bar silver £64,761, wattle bark £83,528, and the gold already alluded to. In the British Empire outside Great Britain last year, Canada, India, the Straits Settlements, Ceylon and Australia were officially given as the best customers for South African produce in the order mentioned.

Hopes are entertained in Government circles of being able to increase the Union's exports to India. More wattle bark, it is thought, could be sold there were the present import duty in India removed. If India enters upon a policy of expanding its own weaving industry, it is believed that a new market for South African wool could be found there—at present India does not buy any of our wool.

With improved cold storage facilities in India it is hoped that South African fruit would find a market. Last year there was an export of £1,850 worth of oranges and £1,070 worth of apples, and the experiment was regarded as satisfactory. Dried fish was another product mentioned, but last year the Union imported from India dried fish valued at £2,548 and sent none in return. There does not seem to be much prospect of an export trade until the South African fishing industry is exploited upon a larger and more modern scale.

In the middle of last century South Africa did a large export trade in horses to India, but last year only two horses were sold in India, valued at £200. It is doubtful whether this old trade could be revived in this age of mechanical transport. Possibly a still more industrialised India would absorb a larger quantity of South African coal and coke, especially in the Bombay area, which is far removed from a coalfield.

## Assisted Emigration Scheme

The *Leader* (Allahabad), writes under the heading 'Returned Emigrants' Plight':—

Among other important questions to be discussed at the forthcoming Indo-South African Conference will undoubtedly be the future of the assisted emigration scheme. Though we gave our support to the Cape Town Agreement, we have never concealed our dislike of this scheme, and we would wish for nothing more than that it should not form a feature of the revised agreement. The members of the Indian delegation themselves who represented India at the Cape Town Conference of 1927 were not enamoured of the scheme. But they had to give their consent to it because under the circumstances then existing it was not possible to conclude an agreement on better terms. The scheme has been in operation now for about five years, during which period about 7,000 emigrants have been returned to India. It had been repeatedly represented to the Government that an inquiry should be made in order to find out how these emigrants have fared on their return to India as there were persistent reports that the returned emigrants were most unhappy in their new surroundings and were regretting their action in having left South Africa tempted by the Union Government's offer of a free passage and other financial assistance. It was laid down in the Cape Town Agreement that on their arrival in India emigrants would be helped to settle in the occupations for which they were best suited by aptitude and their resources. Clearly it was the duty of the Government of India to assure themselves that this part of the agreement was being fulfilled, that the emigrants already shipped to India have been satisfactorily provided for before further loads of emigrants were despatched. At first the Government of India maintained that the returned emigrants were not dissatisfied with conditions of life in India and were not anxious to return to South Africa. In the end however they were prevailed upon to institute an inquiry and Messrs. Natesan and Gray were appointed to constitute the inquiry commission. But whereas what was required was a thorough-going inquiry into the social and economic conditions of the returned emigrants throughout the country, the commissioners' inquiries were confined to the assistance received by the returning emigrants from the special officer at Madras. How incomplete and unsatisfactory such a report is likely to be will appear from the fact that whereas more than 7,000 emigrants have returned from South Africa only some 200 men sought the assistance of the special officer, for at least 32 per cent. of whom this official was unable to find suitable employment. The report is consequently unable to tell what happened to those who did not seek the help of the special officer, to those who sought his help but whom he was unable to help, and to those others who did not belong to Madras. Clearly a much fuller inquiry was required. Mr. Bhawani Dayal's report is more satisfactory in this respect that he took care to visit besides Madras other provinces where returned emigrants are to be found. Government may not be able to accept as Gospel truth all that Mr. Dayal has to say. They may not for instance accept his statement that there is not a single returned emigrant who would not like to return to South Africa if he heed only the means to do so. But there is enough in the report to show that the undertaking given in the Cape Town Agreement that the emigrants would be helped to settle in the occupations for which they were suited by their aptitude or their resources has not

been fulfilled and that a very large number of them are living under the most distressing conditions. It is open to the Government to institute inquiries of their own to find out the full facts. But they would be well advised not to send their representatives to the next Round Table Conference with only the Nathan report in their pocket in order to discuss the future of the assisted emigration scheme.

### THIS FREEDOM

(By L. W. RITCH)

for countless wealth  
To lay up lasting treasure  
of perfect service rendered, duties done  
In charity soft speech and stainless days;  
These riches shall not fade away in life,  
Nor any death dispraise." (Light of Asia, Book VIII)

The Genesis story of The Garden of Eden, of the eating by Adam and Eve of the Fruit of the Tree of Knowledge of Good and Evil, is by some regarded as referring, in the language of allegory, to Man's descent from pristine innocence, and to the birth, in him of the organ, or faculty, of "Knowing." Of old, the Serpent was a symbol of knowledge, and wisdom.

Man is "Manas," because in him is evolved the thinking faculty, the instrument of "knowing" (in addition to that of "feeling,") including self-consciousness or the Ahankara or "I"-notion.

The unit of Life-Consciousness that has evolved to the Man-stage possesses the distinctive characteristics of Thinker. The man argues, deliberates, selects, rejects. He finds himself confronted with alternatives from which he is free to choose. According to his appetites controlled or uncontrolled, thought desirable and indulged, or undesirable and restrained, so may he act. He has to acquire wisdom in action, to learn discrimination between realities and appearances, essentials and accidentals; between what advances his true progress and what retards it. By "eating the fruit of the Tree of Knowledge of Good and Evil," knowledge is gained as to which "fruit" is sweet and pleasurable, which bitter and disagreeable or poisonous. Experience results in learning what is desirable, what undesirable; memories of pleasure or pain, according as choices in the past have been wisely, or unwisely made, promote determination or will to cultivate the good and pleasant fruit, to avoid that that is without virtue, albeit seductively attractive.

As a man thinks, so he becomes. He becomes assimilate to that that is the object of his worship and seeking; with what is thought and aspiration he identifies himself. "The soul is fashioned to its like."

The sages are they who have learnt and assimilated the lessons of life's experiences. They teach us the impasse of what some of us who though still at school are already somewhat beginning to apprehend, viz., that this freedom we enjoy is wisely employed only when it is directed to bring us into conscious co-operation with the "Law that makes for Righteousness."

Though propelled by the force of the still unexhausted urge to satisfy our self-importance and our appetite for possessions, many have already come to perceive that achievements wrought in satisfaction of ambitions, that possessions acquired which either perish or have to be relinquished, reflect no more wisdom than does the building of castles of sand.

Out of their own experience, the wise assure us that only in the impersonal life is contentment to be found; that he who would find The Life must lose his (separate-self) life; that there is a "True Life kept for him who false puts by." And, that the way to the finding—The Path—is the straight and narrow road of sacrificial service and renunciation.

The "delusion of separateness" is at the root of all hates and rivalries, enmities and strifes; the thirst for sense-satisfaction, the primary cause of eventual disappointment and disgust.

When the man, "taught by his own similitude," perceives that the "Many" have no being outside of The One; but are no other than Its manyness aspect; that the "I," and the "Thou," the "He," "She" and "It" are but pronoun-aspects of the One Noun, the One Eternal Reality—then shall compassion replace judgment, and envy, fear and hate be destroyed by the fire of Love against which no barriers can prevail. For as God is Love, by the self that is love, shall God be found and known and "entered into."

### India Demands Justice

(By DR. ANNIE BESANT IN THE  
"INDIAN REVIEW")

The practical, political and economic reasons why India desires to manage her own affairs, have never been met honestly.

The extreme impatience in India, at the moment is caused by the growing poverty and actual hunger of the masses; seventy millions were said, by an English official, never to know what it was not to be hungry. Indians are starving slowly, and hungry people do not argue—they rise. Make no mistake, this race between patience and poverty must end soon, or revolution will be the inevitable outcome.

Indians by nature and character are adverse to taking violent action, and it is for this reason that they have adopted the method of the boycott, a peaceful method of protest and one which appeals at least to the economic sense of those who are responsible. Of course the breaking of the Salt Law might be termed violence by some wishing to make any excuse to put Indians in the wrong, but the Salt Law brings oppression home to every cottage, and thus falls heavily on huge numbers of already impoverished people. It should immediately be abolished.

Then again, continual resentment is caused by the presence of the Army in India. It is an Army of Occupation, nothing less. Indians are not allowed to officer the Air Force, or even to receive training in the Air Force, or in the Artillery—the two arms of chief use in modern warfare. It is significant, and Indians are not slow to realise the situation. The Army is in occupation to protect the vested interests of foreigners, not for the protection of the rights, economic or political, of Indians. The Great War saw British and Indians fighting side by side, brothers in battle against a foe of Britain, and the promise which induced this comradeship was Self-Government. India lost a million men, for the promised liberty. Millions of relatives of fallen Indian heroes are to-day asking how long they still have to wait for England to make good her promise!

Why does India wish to manage her own affairs? It is not unnatural surely that a nation should wish

to manage its own business, and be mistress of its own household. There are very great reasons for the proposed change. There is the intolerable condition to which the Indian is reduced when he finds himself in an atmosphere of inferiority in his own country.

It is urged that the Indians have no genius for Self-Government. That is absurd. Indians were trying experiments in different forms of government as far back as the time of Alexander of Greece, when Britons roamed their forests dressed in woad.

It is particularly in the graded government from the village upwards that the Indians showed their capacity for self-government. Since the dawn of history until A.D. 1816, the village system of government lasted, and was unrivalled in its permanence in any part of the world. The system of village government disappeared owing to British rule, but the essential spirit remains, and re-asserts itself anew in the present demand for Dominion Status.

Few people in England have any idea of the extreme poverty of India at the present time. It began in the early days, before 1858, in the days of the East India Company, when their agents like Clive and Warren Hastings plundered unchecked. Since then, under an autocratic Central Government the land revenue has increased so much that the agricultural workers of India are in hopeless debt, increasing year by year, as they earn less than they spend, and money for food and clothes is largely got by borrowing. The land revenue not only takes away all the profits the labour can make, but trenches on his very subsistence.

The Indian Railways is another example of vested interest at the expense of the Indian taxpayer. The railways have mostly been built from British capital. In the early days the interest on the capital was guaranteed by the Government, and paid out of taxes. Not only that; if the shares went down the Government bought these up at par, so that the British capitalist might not lose. On the other hand, the Indian agriculturalist, has often been starved of money for proper and practical development.

Take the matter of education for Indians. The Indian Army on a peace footing costs about 22 million pound a year. Education does not cost one-twentieth of that sum. Yet we in England speak of the Indians as being under-educated. They never get a decent chance; too much of the money goes to keeping up an army of occupation.

(To be Continued)

## Society For The Advancement Of Indian Culture

A General Meeting of those interested in the above Society, which has been recently inaugurated, will be held at the Tamil Institute, Cross Street, Durban, on Sunday, 16th, August, 1931, at 2 p.m., for the purpose of enrolling members, adoption of constitution and election of officials.

A cordial invitation is extended to all.

For further particulars apply to:

Mr. G. L. Sinha, Sastri College, Durban, or  
Mr. T. M. Naicker, Acting Secretary, P. O. Umgeni.

## Cast And Hypocrisy

The *Leader* (Allahabad) writes as follows—  
Commander Oliver Locker-Lampson set himself go in the speech he delivered in the House of Commons in the course of the recent debate on the India Office estimate. He said:

There are two considerations which strike anyone in a debate upon India; and the first is this, that it is preposterous to call that lozenge of land in the Indian Ocean a nation at all. Why call it India? There is no such place, there should be no such name. . . India is not one people. It is a rambling, raging mess-up of climates and nationalities and faiths and races. You might just as well call the Zoological gardens England.

There being no such land as India, the expressions 'Emperor of India,' 'Indian Empire,' 'Government of India,' 'Secretary of State for India,' 'Indian Civil Service,' etc., are misleading and meaningless. Commander Locker-Lampson did not say what name is to be given to this 'lozenge of land.' Perhaps he would like this 'brightest jewel' in the British Crown to remain nameless. After asserting that 'the boycott must cease,' he declared that 'more money would be found even in the pockets of Mr. Gandhi if he happened to wear trousers.' He concluded thus: 'Why did we start to rescue India from savagery if we are going to let her slip back now into the clutches of hateful priestcraft, reinforced by the vilest form of capitalist exploitation?' The reply to such questions was bluntly given by Lord Brentford who at the time he made the following statement was Sir William Joynson-Hicks, British Home Secretary:

"We did not conquer India for the benefit of Indians. I know that it is said in missionary meetings that we conquered India to raise the level of the Indians. This is cant. We conquered India as an outlet for the goods of Great Britain. I am not such a hypocrite as to say that we hold India for the Indians. We hold it as the finest outlet for British goods in general and Lancashire cotton goods in particular."

After this candid confession by one who was, in the words of Mr. Sandham who quoted the above passage in the House of Commons on May 13 in his speech in the course of the debate on the India Office estimate, 'first class, orthodox, conventional, Anglican, Christian, Tory—the Knight defender of a pure Prayer Book and the sword of the Lord' the opponents of Indian home rule and the supporters of vested interests should cease to delude themselves with the belief that any Indian is going to be taken in by their hypocritical utterances or by the crocodile tears they shed frequently when the interests of the British exploiters is involved, for India's poor and helpless millions. The fact that they abuse, misrepresent and traduce the greatest friend of the poor in India, namely, Mahatma Gandhi, is proof conclusive of their insincerity and utter selfishness.

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**News In Brief**

The name of Keshav M. Mistry, son of Mr. Mahan Mistry, the well-known building contractor in Durban, appears among the successful candidates in the faculty of medicine at the University of Edinburgh in the subject of Public Health of the final professional examinations. Among the other colonial-born Indians who have gone overseas to take up the line of medicine are Mr. Ebrahim, son of Mr. Mahomed Ebrahim, Master Naiker, son of Mr. and Mrs. P. G. Naiker, and Miss G. Naidoo, daughter of Mr. and Mrs. R. K. Naidoo.

The marriage ceremony of Mr. Ismail Goolam Rasool, son of Mr. and Mrs. Goolam Rasool of Pietersburg, Transvaal, to Hava Bibi, second daughter of the late Mr. Shaik Fareed and Mrs. Shaik Fareed, of Clairwood, Natal, took place on Sunday, August 9 at Mrs. Shaik Fareed's residence at Clairwood. Valima Festival will take place at Mr. and Mrs. Goolam Rasool's residence at 20 Joubert Street, Pietersburg on Sunday August 16.

A general meeting of the Ermelo Indian Sporting Club took place in the Indian Government School Hall, Ermelo, on Saturday last. There was a large gathering of local sportsmen and leading Indian merchants present. Mr. Pillay the Principal of the school presided. The secretary read his annual report which showed a very satisfactory balance sheet. The following officials were elected for the year 1931-1932: Patron: Sir Kurma Reddi, President: Mr. Ismail Dendar, Vice-Presidents: Messrs. Ismail Moogulin, Hassan Mia, M. C. Bhabha, Ismail Cassim Tayob, Ismail Jassat, Chairman: Mr. M. S. Pillay, hon. secretary: Mr. Suliman Dendar, Auditors: Messrs K. Chetty and Essop Dendar, Captain: Mr. G. H. Jasent, Committee: Messrs. Kadir Rasool, M. B. Jassat, K. Mistry. Messrs. Ismail Dendar and Ismail Moogulin contributed a sum of £2-2-0 each towards the funds. The meeting terminated after a vote of thanks to the chair.

During the month of April 271 persons went insolvent of whom 241 were Europeans, 29 Asiatics and one Native.

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