

# INDIAN OPINION

*Founded by*  
MAHATMA GANDHI  
- IN 1903 -

No. 45-46.—Vol. XXXIV.

Friday, November 13th, 1936.

Registered at the G.P.O. as a Newspaper.  
Price Fourpence.

## CONTENTS

	Page
Retrospection —Editorial ...	507
Retrospection (Continued) ...	508
Diwali Message From Mahatma Gandhi ...	508
Pandit Jawaharlal Nehru's message ...	508
Some Reminiscences—And A Forecast ...	509
—Hy. S. L. POLAK.	
Our Special Number ...	509
Mr. Hofmeyr's Impressions on his visit ...	
to India. ...	510
A Sick World ...	510
—L. W. RITCH	
S. A. Delegations Return. ...	511
" " " " " " ...	512
Union Parliamentary Delegation ...	513
" " " " " " ...	514
" " " " " " ...	515
" " " " " " ...	516
" " " " " " ...	517
Youth's Enthusiasm and Dreams ...	517
Messages ...	518
Mr. Maurice Webb on Delegations ...	
Visit to India ...	519
Champion Of India's Freedom ...	520
—CHAMAN LAL.	
The Beauty Of The Tamil Language ...	521
—GANGA D. JAMES.	
" " " " " " ...	521
Jabez T. Sunderland ...	522
—JOHN HAYNES HOLMES.	
" " " " " " ...	523
Some Do's And Don't's For Parents ...	523
Secrets Of Modern Science ...	524
—Prof. J. B. S. HALDANE.	
" " " " " " ...	525
Elegy In A Geneva Graveland ...	525
Diwali Festival And "Cheer" For ...	
Destitute Families ...	526
—S. L. SINGH.	
The Ancient Andhras ...	526
—DAYANAND NAIDOO.	
If Animals Could Talk ...	527
—P. F. WALL.	
" " " " " " ...	528
What Would Women Do ...	528
—HANIFA KHATOON.	
Tit Bits ...	529
A Hindu Prayer ...	529
Departed Notables Of The Past Year ...	530
Notable Events Of The Past Year ...	531
" " " " " " ...	532
Mr. V. B. Nagrani's Message ...	532
New Secretary To The Agent-General ...	532

## Indian Opinion

FRIDAY, NOVEMBER 13TH, 1936

### Retrospection

A YEAR has elapsed since we presented our readers with our last Diwali Special Number. While on the eve of another Diwali it will not be out of place to look over the past year to see what progress we have made or whether we have retrogressed, and if so, what have been our shortcomings. The past year does not fill us with any gladness. On the whole the year has been a gloomy one, the like of which we would certainly not wish to see repeated. The situation has been disappointing all round—whether we view it as affecting the community in South Africa or as affecting India or as affecting the world at large.

#### Indians In South Africa

Let us first view it as affecting Indians in South Africa. Has the community progressed politically, socially or morally? There can be no question of political progress since Indians have no vote. They have been deprived of what they had. Our struggle in this country has been one for the right of existence. What progress have we made in that direction? Let us take the happenings of the past year. We have had the Transvaal Asiatic Land Tenure Act, The Slums Act, and the Sugar Act. Whatever may be the object of these Acts the effect is certainly to restrict, as far as possible, the rights of Indians to trade and to reside, and to prevent Indians from earning an honest livelihood even by means of agriculture. We have had, during the year, Congresses of the Municipal Association, the United Party and the Republican Nationalist Party. All these have sounded the one note, that Indians should not be allowed to trade with Europeans, that they should not be allowed to reside in European localities, that they should not be al-

lowed to acquire ownership of land and that all the avenues whereby they are able to do so should be closed by means of legislation, that Indians should not be allowed to employ European women, and that Europeans should not be given subordinate positions to Indians in any field of employment. The reply given by the Government to all this agitation was that much could be achieved without legislation, and that if anyone were to blame for the progress of Indians those Europeans were to blame who dealt with Indians. There is a suggestion in this that if Europeans did not want the Indian they should boycott him. We should know from this which way the wind is blowing. This is to state the case of the Indian community as briefly as possible. When the elementary rights of existence are denied us it is futile to talk of social relations between Indians and Europeans or of political franchise.

#### Our Social Conditions

The above observation leads us naturally to think of our own social conditions. How do we fare socially? We are sorry we cannot draw a very bright picture. The social relations between the different sections of our community do not seem to be very happy. The ideal set before us is that whatever section we may belong to we should consider ourselves Indians first and foremost. If we would have stood as such, as indeed we should, we would certainly have made great strides in this country notwithstanding the various obstacles placed against us by restrictive legislation directed against us or by other means. But we are grieved to find that our community is hopelessly divided. There are among us provincial divisions which are growing instead of

diminishing. For instance the relations between the Tamilians and the Gujaratis are not what they should be nor are the relations between the Hindus and Mahomedans. What is still worse is that the relations among the various sections themselves are not too pleasant. And in addition the question of capital and labour affects the Indian community just as it does the other communities, with just this difference, that the Indian labouring class in this country has to face not only the capitalist of his own nationality but also the European. The capitalist class among the Europeans is at least doing something for its poorer section but the Indian capitalist is lacking in that patriotic feeling—though he has many a book in South Africa from which he can well take a leaf. With our social conditions being so poor and with the disunity in our ranks there cannot be expected any moral or political progress. It can only bring about the downfall of the community.

The Union Parliamentary delegation's goodwill mission to India has been a notable event during the year. Mrs. Sarojini Naidu has very rightly asked the delegation to remember that goodwill towards India can find its best and most fruitful expression in an attitude of friendliness, equity and understanding towards her sons and daughters in South Africa. We would, on the other hand, remind our brethren that we shall only be fit for such consideration if we are ourselves united and are able to show by our very deeds a sense of self-respect and patriotism.

### India

Turning our eyes on India we find that the past year has been one of grief and sorrow. Several prominent leaders have passed away of whom Mrs. Kamala Nehru, Dr. Ansari and Abbas Tyabji were the most outstanding. They had played a unique part in India's battle for freedom. There were several other deaths of notable personalities whose brief note appears elsewhere in this issue. From among them we must note here the death of Dr. J. T. Sunderland in whom India has lost a great friend. In addition to these deaths India was not free from her natural calamities. In the previous year it was the disastrous Quetta earthquake that cast a gloom over the whole of India. The year has seen several disastrous floods in

Bihar and the United Provinces and famine conditions in Gujarat owing to drought. That the Almighty may be more merciful in the coming year is our fervent prayer.

Dr. Van der Merwe has been taken to task for having criticised British Imperialism in India by the Imperialists of this country. Whatever may be the attitude of Dr. Van der Merwe in regard to the Native question or the Indian question in South Africa and whatever his critics may have to say adversely, we have no doubt Dr. Van der Merwe will be hailed in India with delight for having spoken the truth about her.

### The World Situation

Turning now towards the world our eyes naturally drop over Europe. The Angel of Peace seems to have vanished from Europe and the war demon has once again come to reign. Spain is in the throes of a civil war. The demon in man is depicted there in its grimmest form. Mussolini is not content with swallowing Abyssinia. He wants to rule the whole of the Mediterranean. Germany stands frowning against the frowns of France and Russia and treaties are made and unmade. Britain is watching with India in her grip to fall back upon in time of emergency and all the powers are untiringly increasing their armaments. This is a gloomy picture enough to cause great anxiety as to the future.

We have stated above only the bare facts of the existing situation and we are sorry we have not been able to record a single bright mark. The only one we can record is that of South Africa which, compared with the other parts of the world, is enjoying an enviable position, and Indians resident in the Union with all their troubles are better off than their brethren in the Motherland in so far as material prosperity is concerned. While offering Diwali greetings to our Hindu brethren and wishing them every happiness and prosperity in their coming New Year it is our fervent prayer that it may bring a better sense of their duty to Indians who are better circumstanced than their less fortunate brethren thus bringing peace and happiness to all.

## Diwali Message From Mahatma Gandhi

THE Editor asks me for a message for the Diwali Number of "I. O." What meaning has Diwali to one whose heart is burning with fire? How can one celebrate Diwali in this poverty-stricken country where the silent cry of thousands of living corpses is dinning into one's ears. I feel inclined, therefore, to tell the reader of "I. O.": By all means celebrate Diwali but do not forget India's skeletons. Set apart their share first.

M. K. GANDHI.

Translated from  
Gujarati.

—:0:—

## Pandit Jawaharlal Nehru's Message

TO our fellow-countrymen in South Africa I send my greetings and good wishes on the occasion of the Diwali. Many of them have complained from time to time that we in the Motherland do not interest ourselves sufficiently in their difficulties and troubles. There is some apparent justification for this and yet the charge is not true. The sufferings and disabilities of our countrymen overseas are always before us. They are a continuing reminder of the humiliation that is our lot as a subject nation. What is the way out? Surely the only way is to put an end to our subjection, to gain independence and the power to protect our people wherever they might be. All other attempts are trivial and petty and incapable of taking us far. Therefore we must of necessity concentrate on the issue of national freedom. And our countrymen abroad must realise that the key to their problems lies in India. They rise or they fall with the rise and fall of India. If India lives and is free, they live and we live, if India remains unfree, what then of us and our petty troubles and complaints?

JAWAHARLAL NEHRU.

## SOME REMINISCENCES—AND A FORECAST

It is difficult to realise that it is twenty years since I left the shores of South Africa, where the activities of my young manhood were spent; yet so I am assured as I look at the farewell addresses that hang upon my study wall. My son, who is now my junior partner, is older than I was, when I first visited India as the sole delegate of the Transvaal Indian community, my fellow delegates having been arrested and imprisoned on the eve of my departure. And now, after more than a quarter of a century, I am shortly to go to the Motherland once more—for the eighth time. What changes have been wrought, in myself, in South Africa, in the Indian Motherland, in the world, in these years?

I recall my first meeting with the man who is now known everywhere as Mahatma Gandhi. I had already heard and read of him, through the columns of this very paper, INDIAN OPINION, that I was myself to edit for more than a decade, at the most critical period of its history and that of the South African Indian community. His name had come prominently before the public once more in the general press in connexion with the controversy arising out of the plague outbreak in Johannesburg, in 1904. Miss Bissicks, who then kept a vegetarian restaurant in Johannesburg and to whom mutual friends had given me a letter of introduction, had asked me whether I would like to meet him personally, and upon my saying "Yes," had given me an invitation to one of her evening "at homes." I had already seen him lurching at another vegetarian place and I looked forward eagerly to our meeting. And when we did meet, it was as though we were old friends. My "card of introduction" to his intimacy consisted of my being almost the only other person of his acquaintance to have read Adolf Just's "Return to Nature." From that moment, we seemed to understand that some mysterious tie was binding us together.

It is still strange for me to recall that I was the unwitting cause of his complete change of outlook; yet so Gandhiji assures us himself, in his "Autobiography," where he tells the story of the change wrought in him by reading of Ruskin's "Unto this Last," which I had lent him to read on his journey from Johannesburg to Durban, to restore the failing fortunes of INDIAN OPINION, then edited by Mr. M. H. Nazar, and the International Printing Press, then under the control of Mr. V. Madanjit. I still possess the very book, and it is destined, together with his signed copy of the "Song Celestial" that I read and studied with him, for the Gandhi Museum, when it is founded!

By  
Hy. S. L. POLAK  
formerly Editor of "Indian Opinion."

The result was the migration to Phoenix—and the beginning of the mental and moral revolution that ultimately took shape in the historic Passive Resistance Struggle, in which I was privileged to play a part under the banner of its great leader, and side by side with many distinguished colleagues—M. A. Cachalia, Imam Abdul Qadir Bawazeer, Sorabjee Shapurjee Adajania, Thambi Naidoo, Parsee Rustomji, Dawad Mahomed, P. K. Naidoo, to men-

## Our Special Number

It gives us much pleasure in presenting our readers with our Diwali Special Number. In doing so we wish to sincerely thank the various friends who have very kindly contributed articles and sent messages both in English and Gujarati. We are sure our readers will be glad to receive messages from Mahatma Gandhi and Pandit Jawaharlal Nehru and will join us in expressing our profound sense of gratitude to them for having spared time from their multifarious other engagements to remember us. We wish also to express our sincere thanks to the Hon. J. H. Hofmeyr the Minister of the Interior for having very kindly responded to our request to give his impressions about his recent visit to India. Lastly we wish to thank the members of our staff who have worked untiringly under unfavourable circumstances, being out off entirely with town facilities owing to rainy weather. Without their assistance and willing co-operation this "Number" would never have seen the light of day.

tion some of the foremost; all of them, alas, no longer with us. What splendid years of struggle and of growth they were! How we learnt to love and respect each other during those eight years of comradeship!

For me, those were years, too, in which I made some of those other friendships among Indian public men of all parties, which have remained among my most treasured possessions ever since, and that enable me, on each

successive visit to the Indian Motherland, to feel that I am going "home" to be with members of the "family." Death has taken some of them—the earliest Gokhale, the latest Ansari; but their friendship remains a fragrant memory.

In South Africa, the children of my old companions are now grown men and women, with responsibilities of their own. You, Mr. Editor, were among them. I wonder if you remember that you were once a pupil of mine—not a very willing one, if I am not mistaken. It is not easy to think of you sitting in the chair, that I once occupied. Nor was it easier to realise that Devadas, whom I met again last in London, in 1931, I used to dandle on my knees, as a very small boy, whilst my wife told children's stories to him and to Ramdas. I sometimes wonder, if I were to visit South Africa again, how many could recognise me and how many I should recognise, of all who knew me twenty years ago. Yet the links are not and never can, I think be broken. Week by week INDIAN OPINION comes to me, though I sometimes do not recognise the spirit of Mahatma Gandhi in its comments on men and events. Frequently, I receive correspondence from old friends and acquaintances. Now and again their sons, on their arrival in London to take up courses of study in this country, come to me with letters of introduction from their fathers, who were formerly fellow-workers of mine.

So I am kept informed of the problems still facing the Indians of South Africa. And if I may, instead of recalling the past, look a little to the future, may I suggest that those who are now entrusted with the leadership of the community would do well to remember that, though the South African Indians have inherited a great culture and a great inspiration from India, they are, in an ever increasing degree, sons and daughters of the Union? It is there that their future lies. They are thus the inheritors of not one, but two, great civilisations, and they may, if they are willing to accept the noble task, be the interpreters of the one to the other. It is a great opportunity, and if wisely used, the present difficulties and disparities will disappear far more rapidly than at present seems possible. People of diverse origins meet in the depths of depravity or on the heights of enlightenment. If some, at least, among the South African-born Indians, will bear the torch of illumination, they will have helped to show the way to that greater humanity which the whole world is instinctively seeking.

# MR. HOFMEYR'S IMPRESSIONS ON HIS VISIT TO INDIA

In response to our request Mr. J. H. Hofmeyr, the Minister of the Interior, has kindly sent us the following:

**T**HE Editor of INDIAN OPINION has courteously asked me for my impression of my visit to India as a member of the Parliamentary Delegation. I can of course only record one or two of them, and that in as few words as possible.

My first impression is that of the tremendous friendliness and courtesy with which we were received. The Government of India had invited us, but all sections of the community joined wholeheartedly in welcoming us. Of special significance was the message sent to us on our arrival by Mr.

Gandhi, both because of his long association with South Africa and because of his eminence as a world-figure.

Secondly I would record the magnitude of India—its teeming multitudes, its vast spreading plains, its infinite variety in language and religion, and with it all the tremendous difficulty of the problems with which it is faced. We are conscious of the greatness of our problems in South Africa—India has them all, some in an accentuated form, and a good many besides.

Thirdly I want to say that, great as have been India's political difficulties in the past, and vast as is the work still waiting to be done in the field of Social Welfare, I not

only hope, but also believe, that India is going to win through. India is producing men of the ability and the imagination necessary to ensure success, and if the right use is made, as I believe it will be made, of India's political freedom, India is destined to play a part in the world's affairs commensurate both with the great achievements of her past, and with the magnitude of her present area and population.

Speaking generally, I have the happiest memories of my visit to India—I am glad that as a result I am able to watch her progress with greater sympathy and understanding than was possible before.

## A SICK WORLD

**T**HAT ours is a sick world, few will, I venture to think, deny.

On every hand, and in quarters that really count, are heard expressions of anxiety concerning the safety of western civilisation. It is being realised, somewhat tardily perhaps, that the mechanisation of industry has, as was inevitable, sounded the death-knell of the go-as-you-please, unsystemed production and distribution for profit. The mechanical speeding up of production has, as it was bound to do, dispensed with an enormous proportion of the man-power previously employed. Every such advance in mechanical (because more economical) production necessarily decreased the volume of purchasing power. Thus, it becomes obvious that under the existing system we are finding ourselves in a vicious circle. Moreover, the circle is contracting. Eastern countries, such as India, China and Japan have, in a great measure, ceased to be dumping grounds for European products, and notably in the case of Japan have made confusion worse confounded by themselves joining in the scramble for foreign markets. Big finance is consequently finding its field of operations becoming narrower, and we read of much idle capital (money) for which no investments are available. It is consequently not difficult to understand the anxiety of the protagonists of the existing system who see the privileges of their respective orders becoming endangered. For, to them modern civilisation is synonymous with the retention of those privileges. In some quarters this anxiety can be seen to have become something very like panic. Sabre-rattling and militarist activities are its symptoms. For, war provides diversion from domestic troubles, distracts atten-

By  
L. W. RITCH

tion from embarrassing economic problems, furnishes an artificial stimulation of industry, affords the financier an outlet for his erstwhile unproductive capital and, best of all, a grateful and comforting inlet for interest.

While it would seem almost incredible that appetites—lust of power, passion for possessions—should dominate rational beings to the extent of permitting them to plunge their kind into the already familiar bestialities of modern war, we are nevertheless confronted with the disconcerting fact that such is actually the case. What is the real nature of the sickness? And where must we look to discover its seat and origin? The short answer is that mankind has developed a mental and moral astigmatism. Not the "top dogs" only, the "bottom dogs" are equally affected, for their grievance, if examined, will be found to be that they have failed to get into the top-dog class. Not for want of inclination, but through lack of astuteness.

(Bellamy's parable of the coach is illuminating in this connection.)

And the remedy? Surely a correction of the astigmatism; an inner conversion from the distorted view that life can be profitably lived on the lines of jungle ethics. What does not appear to be sufficiently recognised is that our systems and institutions are but formal expressions of what we thought desirable and therefore constructed; that mankind

is like a spider, enmeshed in the web of its own fashioning; and, finally, that reforms to be effective must be initiated from within. It is idle to talk of altering the system as long as our intellects are bent to subserve the predatory animal instincts still so vital in us humans. We need to be converted from the obsolete doctrine that success in life means "getting on," no matter at whose expense. The self-satisfaction experienced in out-distancing others must be replaced by joy in service, help of the weaker by the stronger, ere we become fit for citizenship on an ideal state. Inter-state wars will cease when "the war of the members" that is common to all "civilised" states during so called peace, is finally ended by the spirit of brotherliness. Improvement of form follows improvement in the informing life. Function precedes organism.

### Mr. S. C. Bose On Mahatma Gandhi

**M**R. SARAT CHANDRA BOSE issued the following statement on Mahatma Gandhi's birthday celebrations:

...Gandhiji is to us both an inspiration and a warning—an inspiration to all workers in the field of social and political activity and a warning to those whom British Imperialism may incite to thoughts and acts of violence. The greatest living exponent of the Sermon On The Mount, the successor of Swami Vivekananda in the service of "Daridra Narayan," the spiritual disciple of Tolstoi in the minutest details of daily life—he will live as long as India lives.

# S. A. DELEGATION'S RETURN

## DR. VAN DER MERWE ON BRITISH IMPERIALISM

THE South African Parliamentary delegation to India has returned to the Union in the *Tairea*, which arrived in Durban last Wednesday, Nov. 4. Some of the members landed at Lourenco Marques and went away direct to the Transvaal. Mr. Leif Egeland, M.P., and Mr. J. G. Darbyshire, M.P., landed at Durban.

Mr. J. H. Hofmeyr, Minister of the Interior, who headed the delegation, gave Reuter the following description of the tour:—

The tour of the South African Parliamentary delegation in India, although limited to a period of 26 days, was, thanks to the admirable arrangements made by the Government of India, of a very comprehensive character.

The delegation visited two Indian States, Hyderabad, the largest and most important of them all with a population of some 15,000,000 people, and Porbander, the original home of many South African Indians.

It also visited the chief towns of India, as well as other places of interest, and spent some time in each of six of the Provinces of British India.

In addition to seeing a great deal of the country the delegation was privileged to meet a very large number of its representative men and women. These included the three former Agents-General of the Government of India in South Africa, the Right Hon. Srinivasa Sastri, now Vice-Chancellor of the new Annamalai University, who travelled specially to Madras to meet the delegation there; Sir Kurma Reddi, as acting Governor of the Madras Presidency, entertained the delegation at Ootacamund, the hill station of that Province; Kunwar Sir Maharaj Singh, now home Member of the Government of the United Provinces, spent two days with the delegation at Agra.

The delegation visited Simla, India's summer capital, while the Indian Legislature was in session there. It met India's Parliamentary leader and the members of the Government of India. Entertainments were given in its honour by Sir Maneckji Dadhabai, President of the Council of State, Mr. Bhulabhai Desai, the leader of the Congress Party, which is in effect the official Opposition, and Sir Jagdish Prasad, Member of the Viceroy's Council in charge of the Department which deals with the affairs of Indians overseas.

On its arrival in Bombay a very friendly message from Mr. Gandhi was communicated to the delegation, in which he expressed his regret that, owing to a recent illness, he had been

unable to come and welcome the members personally on their arrival. As Mr. Gandhi was now living in the village of Segaon in the heart of the Central Provinces, a long way off the route of any of the delegation's journeys, it was impossible to arrange a meeting.

Not only was the Government of India most generous in its hospitality, but wherever it went the delegation was very cordially received in non-political circles. In each of the great cities visited, the Corporation or Municipal Committee, irrespective of its political complexion, accorded an official welcome.

The tour of the delegation was undertaken purely as one of courtesy and goodwill and not for the discussion of any specific question. No formal discussions, therefore, took place, but individual members of the delegation benefited by the opportunity of discussing informally with the representative men whom they met questions of the day both in India and in South Africa.

As a result much information was acquired and many misunderstandings were removed.

The question which has been outstanding for some time—the negotiation of a trade agreement between India and the Union—was informally discussed by Mr. Hofmeyr, at the request of Mr. Fourie, Minister of Commerce and Industries, with Sir Zuirulla Khan, the member of the Viceroy's Council in charge of the Commerce Department, during the delegation's visit to Simla.

On these discussions, which were of a satisfactory nature, Mr. Hofmeyr will take an early opportunity of reporting to Mr. Fourie.—(Reuter.)

### DR. VAN DER MERWE'S IMPRESSIONS.

Dr. N. J. van der Merwe, M.P., leader of the Free State Republican Nationalists and a member of the Union delegation to India, outlined his impressions of the tour in an interview with Reuter on his return to Bloemfontein.

"I am glad to have had the opportunity of undertaking the tour," he said. "South Africa cannot be indifferent towards a neighbour who accommodates one-fifth of the world's population, quite apart from the fact that we also have an Indian question in South Africa. We crossed India from north to south and from east to west.

We covered about 5,000 miles in India itself and proceeded north beyond Afghanistan through the Khyber Pass, where a notice informed us that we had reached the end of the British Empire.

En route to India and again on our return to the Union, we had the opportunity of making acquaintance with Tanganyika and Kenya and several of us flew 500 miles inland from Mombasa, being entertained at Nakuru by the local Farmers' Association.

### British Imperialism.

"What I saw in India made me a greater enemy than ever of British Imperialism. I refer to that policy that exploits even the Englishman's patriotism for political purposes.

"It has drained India for a century and a half in order to create markets for British manufacturers.

"It has bled white an impoverished and famished population in order to maintain in luxurious fashion an army of officials and soldiers to be found anywhere in the country.

"It has aped the great Moguls of the past, building a new Delhi and spending millions on it, while 70 per cent. of the population are famished and more than 300,000,000 are absolutely illiterate.

"Our Natives in South Africa are undoubtedly much better off than 90 per cent. of the population of India. In the great cities of Bombay and Calcutta thousands sleep on the streets at night because they have no accommodation. I sometimes found it difficult to walk between the sleepers without treading on one here and there.

"In the country, where 90 per cent. of the population is domiciled, shocking poverty prevails. The people live mainly in mud huts in which the most elementary health rules are unknown. The average income per person is estimated by the Indian Congress at less than 2d. per day.

"There is not the least hope for us to persuade many Indians to leave South Africa for India under our repatriation scheme. Those who have gone back to India have already regretted it deeply. Several implored us to allow them to return to the Union. We shall have to tackle our Indian question without giving any further thought to repatriation. So far as the future of India is concerned one thing is obvious to me. The days of the British Empire are numbered.

**Irresistible Spirit.**

"An irresistible spirit of nationalism has arisen in India. The allegation that Gandhi has lost his influence is untrue. His personality still controls the millions of India. A word from him can change India into a bath of blood.

"Gandhi is getting old, but his inspiration has created an army of able leaders whom nothing will obstruct. They demand complete independence away from the British Empire and the Crown. Among them are men such as Jawaharlal Nehru, who studied at Harrow and Cambridge. He has already gone to prison seven times for his convictions and has spent almost 10 years in prison altogether. He is a free man to-day and wherever he goes tens of thousands hang on his word.

"I also had a long conversation with Desai, the Parliamentary leader of the Opposition, and I heard him speak in public. He is eloquent. He also has been to prison for convictions. As with us in our own national struggle, there are also able Indians who have been caught in the Imperialistic nets and who to-day plead for the Empire and preach fusion politics. The stream of Nationalism is, however, swamping them.

**Penetration.**

"The Indian is now penetrating into the Public Service and the Army, from which he was systematically ousted in the past. In the domain of economics the spirit of Nationalism is creating industries that are forcing the English more and more into the background.

"Our reception in India was overwhelming. We almost collapsed under the strain of reception and dinners.

"With the poverty of India we also saw its luxury. We beheld the jewels of the Nissam of Hyderabad and ate in his palaces. In Simla we were the guests of the Viceroy. We inspected the glorious architectural works of the past such as the Taj Mahal in Agra and the Kut Minar in Delhi, and we often stood dumbfounded in old palaces, temples, mosques and sepulchres at the brilliance and glory of man's achievements.

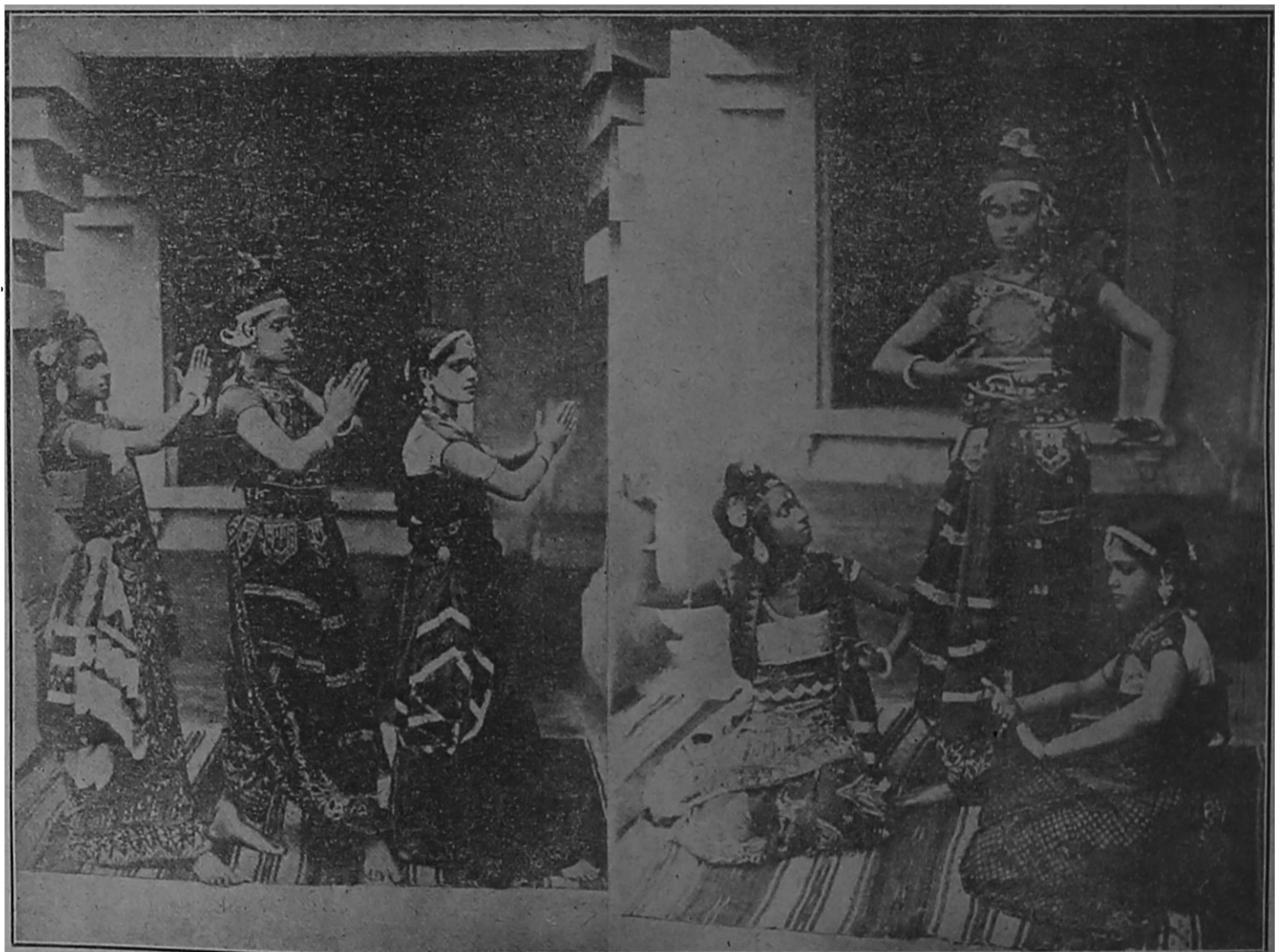
"Yet India is still an unhappy country and over its vast population hangs the menacing cloud of poverty, misery and ignorance. There are signs, however, of a new spring following the winter sleep of the so-called unchangeable East. The world will have to keep count of this."—(Reuter.)

**Mr. Leif Egeland**

In the course of an interview with a press representative Mr. Leif Egeland, M.P., one of the members of the South African Parliamentary delegation to India said the delegation found that there was a very keen interest among politically-minded Indians in the position of Indians in South Africa. The position of Indians outside India had been much used in local politics by the extremist section as a stick with which to beat the British lion and to attack the British Raj. But, although a keen interest was shown in the position in South Africa, there was never anything but a desire on the part of the Indians, whom the delegation met, to be completely friendly and to understand the South African point of view as well as the delegation was trying to understand theirs.

**PUBLISHER'S APOLOGY**

We deeply regret the undue delay in publishing this issue owing to unavoidable interruptions caused in our work as a result of exceptionally bad weather. We sincerely apologise to our readers for having kept them waiting expectantly.



Chitrangada Staged By The Students Of Dr. Rabindranath Tagore's of Santiniketan.  
 ડૉ. રબીન્દ્રનાથ ટાગોરના શાંતિનિકેતનમાં ચિત્રંગડા નામક ખેલ ભજવવાયો હતો તેનું એક દ્રશ્ય.

# UNION PARLIAMENTARY DELEGATION

## ACCOUNT OF ITS TOUR IN INDIA

THE Union Parliamentary Delegation which visited India in September and October was given a rousing reception both by the Government and the people. The members of the delegation included the Honourable Mr. J. H. Hofmeyr, Minister of the Interior, Public Health and Education (Leader of the Delegation); Mr. P. I. Hoogenhout, Secretary of the Interior; Dr. N. J. Vandermere, Member of the House of Assembly and Leader of the Nationalist Party of the Orange Free State; Mr. P. F. Kincaid, Commissioner for Immigration and Asiatic Affairs; Mr. J. H. Grobler, Mr. L. Egeland, Mr. M. J. Vanderberg and Mr. J. Derbyshire and Mr. J. C. C. Kemp, Minister of Lands.

On its arrival at Bombay the delegation was received by Sir Girja Shanker Bajpai, Secretary, and Mr. Hydari, Deputy Secretary, Education Department, on behalf of the Government of India. Sir Purshotamdas Thakurdas, Chairman of the Imperial Indian Citizenship Association, Mr. C. B. Mehta, Sheriff of Bombay, Mrs. Sarojini Naidu, and the Secretary of the Bombay Corporation were also present to welcome it.

### Mr. Hofmeyr's Message

Interviewed by the United Press, Mr. Hofmeyr, the leader of the delegation, said: "The South African Parliamentary delegation has come to India on a mission of courtesy and goodwill. We feel we are able to express the greetings of goodwill of all South Africans to India as fellow-members of one state. We do so more readily at this important period of India's development. We hope we shall be able to take back with us some measure of knowledge for sympathetic understanding of the problems of the people of this great land. In the past, the lack of such knowledge has been the cause of primary misunderstandings and the development of personal relation is likewise the primary means for their removal."

Sir Purshotamdas Thakurdas, President of the Imperial Indian Citizenship Association, gave a lunch to the South African goodwill delegation on behalf of the Association. Speeches were made by Sir Purshotamdas Thakurdas and Mr. Hofmeyr emphasising the need of goodwill and understanding.

Mr. Jamnadas Mehta, Mayor of Bombay, gave a tea party to the delegation at the corporation hall.

### Dinner By Sheriff Of Bombay

"May I on behalf of all prominent citizens of Bombay assembled here tonight honour you and express the hope that you will carry back to South Africa

a harvest of most pleasant and profitable memories of your stay in our land and that your goodwill towards India will find its happiest expression in a gesture of goodwill towards our nationals in your country who may justly claim to be also true children of the African soil and sun," said Mr. Chunilal B. Mehta, sheriff of Bombay, speaking at a dinner given by him in honour of the delegation. Mr. Chunilal accorded a warm welcome to the delegation and the ladies accompanying the delegation.

The Sheriff next traced India's relations with the African continent which had been of great antiquity but her direct interest and connection with South Africa in modern times began three quarters of a century ago when in 1860 there was an exodus of Indians from South India who crossed the ocean and with patient labour helped to build up the prosperity of Natal. Their descendants and later settlers who followed in their wake for purposes of trade now numbered 180,000 and formed an internal part of the South African population. Some of these had attained affluence, many had acquired competence, a few had found opportunities to achieve independent professions and careers but a large majority of them had been content to follow modest avocations in cities, townships, plantations and mines. To a vast section of them India was a remote ancestral paradise but their daily lives and destinies were bound up with South Africa, their real home.

"I believe confidently," continued the Sheriff, "your visit will bear a quick fruit and result in closer friendship and deeper understanding and enrich the good work already accomplished by the first parliamentary delegation which we welcomed in our midst a few years ago and by the visits of our Indian delegations to South Africa under the leadership of Sir Mahomed Habibullah, Sir Fazli Hussain as well through the notable efforts of our Agents, the Rt. Hon. V. S. Srinivasa Sastri, Sir. K. V. Reddi, Kunwar Sir Maharaj Singh and Sir Syed Raza Ali.

The Sheriff assured the delegations that when they traversed the immense continent of India they would discover that far-famed and age-old traditions of Indian hospitality were not a bygone legend of the past but a living memory. In the course of their tour they would come into contact at close quarters with the complex social, economic and political problems that confronted India and meet the leaders of Indian opinion who might have a divergent approach but who were equally animated by a common aim to find right solutions for

their vexed and urgent issues. When they had done this they would realise that all national problems were essentially the same, stress and emphasis being determined differently according to the local circumstances of the situation.

### Delegation Leader's Reply

Responding to the toast, Mr. Hofmeyr, leader of the delegation, referred to the part played by Indians in the development of an important part of South Africa's industry and said that South Africa perhaps had also given something to India. It was in South Africa that the philosophy Satyagraha which had done much to rivet attention was evolved.

He referred to the great burden resting on India and said that it was the burden of poverty, social distress, political strife and communal disunity. He maintained that the problems of India would have to be solved more and more and to an increasing extent by Indians themselves. "We can do little to help you although from our experience we can give you some measure of guidance. As a community associated with India in the same system of states we desire to have a knowledge of your problems and difficulties and we want that knowledge to be a sympathetic one. It is that which we hope to take with us when we leave your shores. We have come to India to find the country, a sub continent with far greater diversities than anything we have in our own country and yet one reads in the Simon Report that there is essential unity in the diversity of the Indian nation and one learns that you are approximating towards finding compelling unity, the unity of spirit. India in its essence is not a politics-ridden land but rather a spiritually minded land. She is the motherland of religions. She has certainly a message for South Africa and this world of ours."

### At Hyderabad

The delegation accompanied by Mr. S. Hydari, representative of the Government of India, arrived on the evening of September 21, by a special train at Hyderabad en route to Madras. Sir Akbar Hydari and the members of the Nizam's Executive Council received and welcomed the guests on behalf of the Nizam's Government at the Hyderabad Railway Station.

Mr. Hofmeyr stays with Sir Akbar and others with the members of the Executive Council and Col. MacGregor.

Lady Hydari, received the ladies at ladies' Recreation Club.

During two days' stay in Hyderabad, the members of the Delegation visited important historical places like Golkonda Fort, Tombs of Khutub Shahi dynasty and the Hyderabad High Court.

The Chief Justice and Judges of the High Court were at home to the delegation.

### Banquet

The members of the delegation were entertained at a banquet by Maharaja Sir Kishen Pershad, President, Nizam's Executive Council.

The Maharaja Bahadur proposed the toast and Mr. Hofmeyr replied in a short speech in which, it is learnt, he dealt on the forthcoming Federation.

His Exalted Highness the Nizam received the members of the delegation at his King Koti Palace and entertained them at tea.

Prince Meazam Jaha Bahadur, Nizam's second son gave a luncheon party to the delegation which was also entertained at dinner by Nawab Lutfud Doula Bahadur.

Responding to the toast of the delegation, proposed by Maharaja Sir Kishen Pershad Bahadur, who welcomed the delegation to Hyderabad on behalf of the Nizam's Government, Mr. J. H. Hofmeyr said: "We have been overwhelmed with kindness in Hyderabad since we arrived here yesterday but this we feel to be a special occasion and I would like to take this opportunity of thanking Your Excellency for the kindest hospitality which we received from you."

After explaining the motive underlying the exchange of visits between India and South Africa, the principal whereof was to remove misunderstandings, Mr. Hofmeyr said it seemed to them particularly appropriate that they should come to India at this time, a time of change, a time when India was standing on the eve of important and new developments and that they should at this time express in person through the representatives of the Union of South Africa, the goodwill of South Africa for India for future developments which lay before this land.

### Community Of Interest

"Of course, sir," the speaker observed, "we appreciate the fact that the status of Hyderabad, where we now find ourselves, and that of the countries under the Government of India, differ very considerably. But we realise also that, in spite of differences in status, there is a very large measure of unity of spirit throughout India. There is also very considerable amount of community of interest. It is that community of interest which, I think, provides the basis of proposals for the Federation in India in respect of which considerable advances have been made in recent years. I said, we have come here on the invitation of the Government of

India and that we appreciate the special position of this state and other states of India. We feel it, however, entirely appropriate that we have, during our visit to India, been able to visit a state like this, the greatest and most important of Indian States. We feel it right it should be so.

"On the one hand," the chief guest continued, "we realise that the Government of India, with which we, as an associated community of the Union of South Africa, will in future be related, will, in all probability, in several respects be a different entity from that with which we have been associated in the past. I have referred to the advance, which had been made towards Federation in India and we realise the important action taken in that regard by the Princes of Indian States. We know too how our friend Sir Akbar Hydari has, by his work in that connection, made his name known worldwide. In that work, Hyderabad has taken the lead and if, as the result, the States of India accede to Federation, the Government of India with which South Africa will be closely related in future will be a very different entity. I have no doubt that Indian States will play a big part in shaping the policy of that government and I have no doubt that the State of Hyderabad, as in the past, will fill the leading role. It is therefore entirely appropriate that this visit should have been included in our programme."

### Synthesis Of East And West

"There is another reason," Mr. Hofmeyr proceeding further said, "why we feel particularly fortunate in having been able to visit you here and that is, that, as we have come to realise during the days we spent here, here perhaps better than anywhere, we can appreciate the significance of the meeting together—the synthesis of the East and West are meeting one another. They are, we might almost say, jostling one another. But there is no hostility between them. It has been found possible here to harmonise the East and the West and I believe that here, a new spirit, a spirit in which there has been taken up all that is best in the spirit of the East and in the spirit of the West, is being born. I have seen your more modern buildings in Hyderabad. I cannot help feeling that in your architecture that synthesis of the East and West is taking place. I cannot help feeling that you are building up a school of architecture which is characterised by the best in both Eastern and Western ideals. I realised that as I looked last evening at the Unani Hospital and again, when I saw to-day what is happening at your Osmania University. I think that in many respects that must be happening in Hyderabad and surely it should be so. It is India that gave birth to the cry 'East

is East, West is West; never the twain shall meet. We, Westerners have come to regard that as something inevitable. Well, I am not sure that part of the challenge that comes to India to-day is not to demonstrate the essential falsity of that cry. Because East and West do meet and East and West can be brought into harmony and can enrich one another and form what is best in the spirit of both, a new spirit can be born.

"I believe, Mr. President, that you are achieving in Hyderabad. I believe it can be achieved on a wider scale and if that is so, then surely that must be a very important thing for our modern world. One of the dangers which the world faces to-day is just the danger of clashing of the East and the West. There are such obvious differences between them. There are different contributions and there is a difference of spirit and the difference of spirit seems to go deep enough, to point towards the inevitable clash. But it is possible to secure harmony between the two and it is possible to find a new common ground, when the spirit of the East and West may be harmonised and each may make its contribution. I feel one of the very essential tasks of the British Commonwealth of Nations is to play its part in making that reconciliation possible and securing that synthesis of the East and West. It would seem to be India's role to be the chief representative of the East in that Commonwealth and that surely makes it part of India's task to help in ensuring that that reconciliation be secured and that synthesis be achieved."

### Sir A. Hydari's Felicitations

"A Federated India is only a constitution, which, with all its different provinces, can create a diverse but unified civilisation and because I believe in the Federation that will be engaged in making this contribution, I believe that Hyderabad, along with other Indian States will play its part in the constitution" declaring Sir Akbar Hydari in proposing the toast to the South African Delegation at a banquet given in their honour by Nawab Lutfud Dowla Bahadur.

Recalling Mr. Hofmeyr's words on the previous night at Maharaja Sir Kishen Pershad's banquet, that the visitors had found the expression of both East and West in Hyderabad, Sir Akbar thanked the visitors and said that this was due to the august Sovereign who represented utter simplicity of character and great affection for his subjects. It was his inspiration that guided the youth of Hyderabad in making a present of new Hyderabad to New India. Whether in federated India or in an India of autonomous provinces and whatever may be the future policy of India, Hyderabad will always have a great part to play. He was one of





Mr. H. S. L. Polak  
Formerly Editor of "Indian Opinion" who is  
now Secretary Overseas Indian Association  
in London.

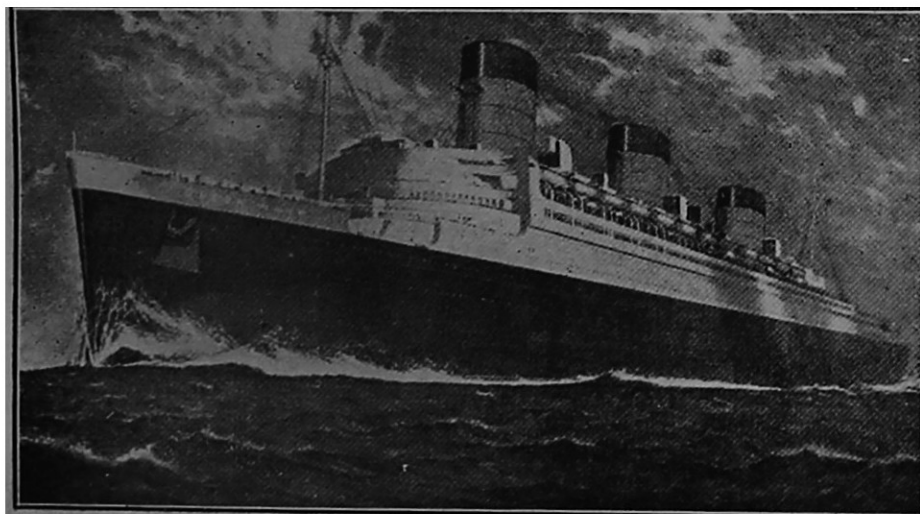


Mr. L. W. Ritch  
One of the Trustees of the Phoenix Settlement.



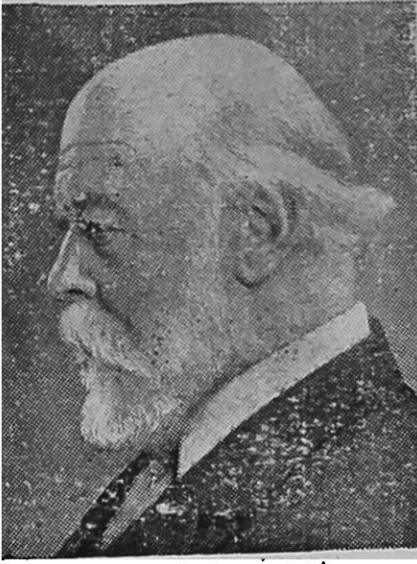
### "Queen Mary"

The Giant Ship that broke the record by crossing the Atlantic within 2 days 23 hours and 57 minutes.



### "કુવીન મેરી"

અંબર જહાજ જેણે બે દિવસ, ૨૩ કલાક અને ૫૭ મીનીટમાં આટલાંટીક મહાસાગર ઓળંગવાનો રેકોર્ડ તોડ્યો છે.



**SIR OLIVER LODGE**  
the famous English scientist who in spite of his 85 years constantly works in psychical research.

સર ઓલીવર લોજ  
પ્રખ્યાત અંગ્રેજ સાયન્સીસ્ટ જે ૮૫ વર્ષની  
વયે હજી આધ્યાત્મિક અનવેષણાનું સતત કાર્ય  
કરી રહ્યા છે.



**H. G. WELLS**  
the famous English author who is 70 years old on the 21st September.

એચ જી. વેલ્સ.  
પ્રખ્યાત અંગ્રેજ લેખક જેમની સુપરેમ્બર  
તા. ૨૧ સીએ ૭૦ વર્ષની વય થઈ છે.



**HARRY BAUR**  
the famous French actor and film player.

હરી બાવર  
પ્રખ્યાત ફ્રેન્ચ ચિત્રપટનો નટ.



**NORMA SHEARER**  
the renowned American film actress.

નોર્મા શેરર  
અમેરીકની પ્રખ્યાત ચિત્રપટની નટી.



**HERR A. HILLER**  
Lictator of Germany

હર એ હીલ્લર  
જર્મનીના સરમુખલ્યાર



**Marshal GKAZIANI**  
Italian Viceroy In Abyssinia

મારશલ ગ્રાજીયાની  
એબીસીનાયામાં ઈટાલીનો વાઇસરોય.

those who have got a great trust in future. He hoped rather nearer than later.

"It is true" the speaker continued "Indian States have made a few demands of reservation, not from any material interest but because, we feel they have a great destiny to fulfil and that they should be able to make calmly and unchecked by outside disturbances experiments in methods of Government, so that we may be a lesson not only to our people but also to our sister nations. The ideal of Federation is really the expression of goodwill, goodwill, first of all within each unit of the Federation, between each community of each unit, but also goodwill between different nations of the British commonwealth. That is why, I believe Federation to be very important."

### Mr. Hofmeyr's Reply

Mr. Hofmeyr, replying, thanked the host for the hospitality and said it had been a special privilege of the Delegation to hear one of the leading Indian statesmen of the largest Indian States—Sir Akbar— whose ripe maturity and balanced judgment will play a great part in the shaping of new India now in the throes of birth. The visitors too had diversities at home and in efforts of unity, they found one wrong way and another right. The wrong way was to compel one element to be assimilated in the other and achieve mechanical uniformity, thereby sacrificing the richness of diversity. The right way was to recognise the richness of diversity and seek the common ground in diversity and build up influences of unity. Despite vast diversities, great unity was being worked out in India also. If visitors read the signs aright, the trend towards unity was increasingly felt. The speaker believed that with a statesman like Sir Akbar, India would achieve unity amidst diversity, with contributions commonly made.

Concluding, Mr. Hofmeyr said that he and his colleagues were highly honoured at being received by H. E. H. the Nizam. They had seen something of the remains and relics of old Hyderabad and also signs of a new Hyderabad and tremendous progress accelerated by the solicitude of the Government. They had seen the gorgeous wealth of the East but, more than all, they would carry the memory of the sincerity, friendliness and courtesy shown by the people of Hyderabad. Dr. Van der Merwe, also speaking, said that the reason why he was asked to speak was that he belonged to the Official Oppositionists Party of the South African Parliament. This conclusively proved that the Delegation represented not only the Official Party of the Union but all the sections of the Parliament.

Referring to the purdah custom among Indian women, the speaker said

that the East and West, as nations have too long been in purdah to each other and the day will come when this would not be so and the present visit to India was undertaken in that spirit. He had seen signs of shedding of the leaves in Hyderabad, not denoting death or decay but the birth of a new life and spring.

### Establishment Of Better Relations

"I hope, following this visit of ours to your country, better understanding will be created between your country and mine and better relations established," said Mr. Hofmeyr, leader of the South African delegation in a broadcast speech delivered at Secunderabad.

Accompanied by Sir Akbar Hydari, Mr. Hofmeyr arrived at the State Broadcasting Station and was received by Mr. Aliyar Khan, Secretary, Wireless Board and Mr. Mahboob Ali, Director, Wireless Department.

Mr. Hofmeyr recorded in the Visitor's Book his delight in visiting the wireless station and wishing it great success in the development of its work.

Sir Akbar introducing Mr. Hofmeyr to 'listeners-in' of the city, expressed the gratitude of the Hyderabad public to the delegation, thanking Mr. Hofmeyr for the pleasure of his visit and message from ripe experience to one of the leading states of one of the most important colonies of the commonwealth of the British Empire.

Mr. Hofmeyr expressed his pleasure at the opportunity of being able to establish friendliness with very many, whom otherwise it would be impossible to meet.

Describing Africa as being fortunate in mines but less fortunate in agriculture, he dwelt on the mixed elements of population in that country. He said, "It has many bonds of relations with India, historical, commercial and social, besides being linked in the British Commonwealth. We are glad that, during our present visit to your country, we have been able to see one of the largest of your states, and a most glorious one—Hyderabad. We have seen something of your great capital and surroundings. We wish we had seen the interior parts also but cannot, for want of time. We have however seen the legacy coming down from the glories of the past and also the new Hyderabad that is taking shape. It has given us great pleasure to have seen the Osmania University and the excellent work being done there. We realise the tremendous importance of education in your country."

Emphasising the importance of agricultural development, Mr. Hofmeyr concluded:—"I am aware your Government has already applied itself to the task of development of the state. I and my colleagues of the South African delega-

tion sincerely wish it good success and hope that, following this visit of ours to our country, better understanding will be created between your country and mine and better relations established."

### In Madras

The South African Parliamentary delegation arrived in Madras on Sept. 24 by a special train from Secunderabad and were accorded an enthusiastic reception. A select gathering of representative non-officials met the delegation at the Central Station. Among those present were the Rt. Hon. Srinivasa Sastri, Rao Bahadur C. J. Paul, Secretary to the Madras Government in the Development Department (on behalf of the Government), Janab Abdul Hameed Khan, Mayor of Madras, Janab Ghulam Mohiuddin, Sheriff of Madras, Mr. V. N. Kudva, Collector of Madras, Dr. P. Subbaroyan, Rao Bahadur C. T. Alwar Chetti, Mr. A. A. Hayles, Dewan Bahadur A. K. Rajah Aiyar, Commissioner of Police and Mr. P. N. Damodara Mudaliar.

### Corporation Address

A civic address was presented to the delegation at the Ripon Buildings. A large and distinguished gathering was present. Besides the Councillors and the officers of the Corporation, those present included the Rt. Hon. V. S. Srinivasa Sastri, Dr. P. Subbaroyan, Mr. T. R. Venketanarayana, Sir Alladi Krishnaswami Aiyar and Khan Bahadur Ghulam Muhi-ud-din Sahib.

After the members of the delegation were garlanded the Councillors were introduced to them. The Congress Councillors greeted the delegation members with cries of "Mahatma Gandhi-ki-Jai," on entering the hall.

The Mayor then read the welcome address which was presented enclosed in a silver casket. The address read as follows:—"Gentlemen, we, the Mayor of Madras and the Councillors of the Corporation of Madras, have great pleasure in tendering you a warm welcome to this great city. We are happy that you have responded to the invitation to visit our country and we note with satisfaction that you "are looking forward with keen anticipation to seeing India with its old age civilisation and culture and to meeting representative Indians."

"We are aware that the first delegation from your country contributed towards a better understanding between the two races and we hope that the visit of this second delegation will enable you to realise how deeply the people of India and the Government of India are concerned with the present unsatisfactory position of our countrymen in distant South Africa.

"We feel that even a hurried tour through our country and contact with leaders of public opinion are bound to produce greater cordiality and good feeling between your people and ours.

"In conclusion, it only remains for us to wish you a happy sojourn in our country; and, we trust, you will carry away with you pleasant recollections of this ancient land."

### Delegation's Reply

The Hon'ble J. H. Hofmeyr, on behalf of the delegation, replied to the address, thanking the Council for honouring them. He said:—"Mr. Mayor, Councillors, ladies and gentlemen, I rise to express the very sincere thanks of the South African Parliamentary delegation for the welcome which you have so kindly extended to us this afternoon and for the address which you presented to us. It is to us a very great pleasure indeed to visit the historic city of Madras and we count it a very high honour that you should, on this occasion of our visit, have seen fit to present us with this address. It is a greater honour that we are able to meet you this afternoon in this historic building which bears the name of the founder of local self-government in India.

"As you know, Mr. Mayor, we have not come to India on any specific political or diplomatic mission. We have come here at the invitation of the Government of India for two main reasons. In the first place, we have come to return the courtesies which have been rendered to South Africa by two important delegations from India which have visited our country since the last delegation from South Africa came to this land. In the second place, we have come to this great land of India in order to learn. We are yearning to know more of India, to build up personal relations with the peoples of India, to acquire a sympathetic understanding of its problems and to equip ourselves to be able to interpret to our own country, when we return to it, India's natural aspirations and of its sensitive past.

### Close Connection Between S. India And Africa

"I need hardly say that no visit to India, least of all the visit of a party of South Africans, would be complete without at least spending a few days in Madras and in South India. South India contributes not a little to the variety of India's beauty. It is rich in its natural beauty and historical remains. It has also added many pages to India's historic past. Moreover, it is South India which is perhaps more closely connected than any other part of India with our land, the land of South Africa. I regret, Mr. Mayor, very deeply that it has not been possible for us to spend a longer period here, in this ancient and historic town of Madras. We would gladly have spent here longer, but our visit must needs be brief; both the Ministers and the members of Parliament, who make up this delegation have other work awaiting them in South Africa, and it has been necessary to crowd our visit into a few brief weeks. Moreover, for that same reason our visit has to fall at a time

when His Excellency, the Acting Governor of Madras, Sir Kurma Reddi, is not in Madras and is staying in Ootacamund. His Excellency Sir Kurma Reddi is a good friend of South Africa where he rendered most distinguished service to India and a good friend to us, South Africans. We look forward with keen anticipation to meeting him and receiving his hospitality in Ootacamund. It is a great pleasure to us that at this time there is an Indian acting Governor in this Presidency and it is a particular pleasure that that acting Governor should be Sir Kurma Reddi.

"You have in your address emphasised the fact that Madras is a historical city and this has recalled to me the fact that it was in Madras, almost three hundred years ago, was started a new chapter in the history of India. It was in 1639. Only thirteen years afterwards, the first European settlement in South Africa was established. In South Africa a similar development took place and the City of Capetown was found in 1652. That is really the beginning of our history. It was the first chapter, but that was not the beginning of our history. There have been many chapters in the history of Madras and India before the Western elements came to this land.

"Cape Town, the Parliamentary Capital of the Union of South Africa, and Madras were founded in the same period. We regard, therefore, Madras as a sister City. I am glad to bring, therefore, the good wishes of the sister City of Cape Town to you. Madras is the elder of the two and Madras is bigger also. There are other cities in South Africa like Johannesburg, the City of Gold, which, during this very week, is celebrating its jubilee and which is greater than Cape Town. Its size is very nearly that of Madras. The population is about half a million and about 12,000 of them are Indians. That City is growing very rapidly.

### India's Agents General

"I have referred to the present history of Madras for two reasons; in the first place in those early days there was a particularly close association between Madras and the country from which I come. Every ship coming from the West to the East would come by the way of the Cape. Those links always continued to be strong. When the Indians first went to South Africa in 1860 it was from Madras and when India first sent its Agent-General, it was a South Indian that was sent, my great friend the Rt. Hon'ble V. S. Srinivasa Sastri (cheers). He is a great man whom South Africa learnt to honour and respect and to whose words of cultural eloquence and wisdom South Africans delighted to listen. The second Agent-General was Sir Kurma Reddi, to whom I have already referred. The South Africans hold him in high honour and I am glad to think that between the Presidency of Madras and my country there has been a close bond.

### "The Hindu's" Initiative

"Last year we have had the pleasure of meeting the Editor of *The Madras Mail* and only last week *The Hindu* did us the great honour of devoting a Special Supplement to South Africa. We were highly honoured and we desire to congratulate that paper on its initiative and on the excellent way it carried out that work. There has been always, Mr. Mayor, therefore, a link between the two countries. For another reason also, I may refer to the past. I think it is well that South Africa, through its representatives, should be reminded of India's splendid past, which are still living traditions in India's present."

"We in South Africa have intended to interpret the history of India in the light of the history of our own country. As I have already told you, with us, 1652 was the beginning of things for all purposes. Before that time, our history was black with barbarism. We have not realised that 1639 was not the beginning of India's history (cheers). We have not realised the essential differences between South Africa and Asia. We have not always appreciated the fact that here in the East there were already age-old civilizations which were products of great culture and art, at a time when even the European ancestors still belonged to barbarism (cheers). We have not realised those things in South Africa, and particularly we have failed to realise that the past of India is not a dead past; that it has survived its worthy traditions into the living present, and is such as to stimulate the growth of the new India with which we are making a contact in a happy manner and of which we are acquiring knowledge to-day (cheers).

"You have said, Mr. Mayor, in this address that by removing misunderstanding and building up personal relationships, greater cordiality and goodwill will ensue. It is our sincere desire that my country will also be benefited. May I, on behalf of the delegation, thank you, Mr. Mayor, for your kindness shown to us and we wish your city will continue to prosper and flourish." (cheers).

### Drive Round The City

From the Corporation, the Delegation drove through the main roads of the City before reaching "Willington" to attend the garden party given by the National Indian Association.

The route taken was the South Beach Road (by the Fort St. George), the Marina, Edward Elliot's Road, Cathedral Road, Mount Road and Commander-in-Chief Road.

### In Ootacamund

On Sept. 25 the delegation was in Ootacamund where it was entertained to dinner by His Excellency Sir K. V. Reddi, acting Governor of Madras. There were 75 guests including members of the Government, Executive Council, Ministers and other prominent officials and non-officials.

Referring to the acting Governor's remarks that South Africa was a young nation Mr. J. H. Hofmeyr in the course of his speech said: "We have come, as Your Excellency has reminded us, as representatives of a young nation to an old nation. Although it is true that we in South Africa are inheritors of the culture of England and Holland, still we cannot forget that India was already the home of ancient culture. India had already produced great works of art and literature, when even our European ancestors were still plunged in the darkness of barbarism. We come from a young country to an old country, and we pay to India the tribute of our admiration for those achievements of the past to which Your Excellency has referred. The links between East and West are still there. They may have altered in some measure. Your Excellency referred to the fact that the Romans imported Muslims from India. We in South Africa to-day mainly import grain bags from Calcutta (laughter). That is perhaps an indication of the difference between the conceptions of the old world and the new, but, Sir, we are interested not merely in India's past. We are also interested in India's present and perhaps, particularly if I may say so, in India's future. We have come to acquire sym-

pathetic understanding of the peoples and problems of this great land. We come, I need hardly say, at the most interesting period in India's history. You, Sir, have referred to the changes now impending. We have come at a time when India is on the eve of important constitutional advance. We have come at a time when, perhaps, one of the greatest constitutional experiments in the history of democracy is on the point of being launched. We are glad to be here at this time. I desire in the name of the South African Parliamentary delegation to thank you, Sir, and the Government for the courtesy and hospitality extended to us. I desire also in the name of the Government of the Union of South Africa to wish you well in the adventure that lies ahead.

### In Calcutta

Mr. Hofmeyr and other members of the South African delegation were welcomed at luncheon by the Rotary Club of Calcutta on Sept. 29 when prominent men of the city were present. Offering a cordial welcome, Dr. A. C. Ukil hoped that the visit would improve Indo-South African relations.

Mr. Hofmeyr, replying, said that they played their part in contributing towards the solution of the central problem in South Africa as elsewhere, namely how men of different races could live together for the common good.

### Civic Reception

"We have come to India, a most interesting country, at a most interesting time of its development. To us it means the removal of old misunderstandings

and the wiping out of the wrong conception which has grown up in our minds in the past," said the Hon'ble Mr. J. H. Hofmeyr, speaking at the civic reception accorded to the South African Parliamentary delegation at the Town Hall on Sept. 30.

Mr. Hofmeyr added that the unchanging East was changing. India was changing socially, industrially, politically and constitutionally and in the last sphere, it almost looked as if the unchanging East was hustling the West into great activity and speed. He referred to the importance of the development of village life in shaping India's future and said that it was naturally proper that "that the greatest world figure" which this country had produced, Mahatma Gandhi, should be devoting himself these years to that task. Mr. Hofmeyr also referred to the tremendous advance which was taking place in the position of women of India.

Referring to Calcutta, Mr. Hofmeyr characterised it as a city wherein great history has been enacted. "It is the city of Clive and Hastings; it is also the city of Surenbra Nath Bannerjee, Deshbandhu Chittaranjan Das and J. M. Sen Gupta." Mr. Hofmeyr also referred to the fact that two-thirds of the goods purchased by South Africa from India were jute products from Calcutta and expressed that for a long time to come this great industry would flourish and prosper.

The delegation left for Simla the same night by special train.

[Further reports of the Union delegation's visit to India will appear in our next issue.—Ed.]

## YOUTH'S ENTHUSIASM AND DREAMS

### MRS. NAIDU'S EXHORTATION TO STUDENTS



ADDRESSING a mammoth gathering of students at Poona on Sept. 25 on the occasion of the annual gathering of the Fergusson College, Mrs. Sarojini Naidu spoke of the youth's enthusiasm, dreams, service and contribution to life and need for discipline and tolerance. She said freedom would not be complete if it was not a synthesis of all life. Mere political freedom would not mean national liberation. There must be liberation of all sections of Indians in all spheres, social and economic. Proceeding she said that

enthusiasm was not enough for service. "We want knowledge, no matter what our contribution," she added. "We need discipline and knowledge so that our service may not be slipshod, slovenly and ephemeral." Decrying the tendency of undue glorifying of the past, she said that taking pride in vicarious grandeur would not help us. We had to learn to take a true perspective of the past and the responsibility that had been sent us through the blood of our ancestors. "We should not shame our past, but by our creative effort, initiative, courage and

vision, we should build in consonance with the great heritage and show that we are truly conscious of the great past." The youth that dream dreams has a great responsibility. Our dream of India should not be isolation and narrow nationalism, but the dream of a vision of India, free and great as part of a world brotherhood. Concluding she said that discipline would make service really enduring. We should have tolerance which was the keynote of the spirit of India. She exhorted them to learn the art of life which was the greatest of all arts and most interesting.

## MESSAGES

THE following are extracts from some of the many messages appearing in the special "South African Number" published in commemoration of the delegation's visit by *The Hindu* (Madras):—

## Mrs. Sarojini Naidu

"The future of our nationals overseas is an ever-present issue in the popular mind of India, hence a special interest attaches to the visit of the South African delegation under the leadership of the noble-hearted Jan Hofmeyr.....At the conclusion of their travels, when they set their faces towards home again bearing their rich and varied memories and experiences of this land as a gift to beautiful South Africa, I trust that they will remember that goodwill towards India can find its best and most fruitful expression in an attitude of friendliness, equity and understanding towards her sons and daughters so long settled in their midst and by granting to them, as fellow citizens, their due share of the bounties that Mother Africa has to bestow alike upon her children and her foster-children who love her and would live for her service."

## Mr. S. Satyamurti M. L. A.

"I am one of those who believe that there is no future for humanity, unless the race conflict is controlled, if not eliminated. It is the earnest hope of all Indians in South Africa will soon acquire a position which cannot be distinguished from those of the other citizens of that dominion. I sincerely hope that the visit of South African delegation, although it is claimed to be a purely informal one, will hasten that day."

Mr. C. Vijayaraghavachariar  
ex-President I. N. C.

"It would be exceedingly difficult to predict what would be the fruit of the mission. It is to be hoped that it would not be merely the revision of the code of honour relating to social intercourse between the White and the sunburnt Aryans of South Africa, but also the real inauguration of the recognition of the right of the latter to an equal voice in the ordaining and the maintaining of the democratic government in South Africa."

Sir C. P. Ramaswami Aiyar,  
C.I.E., K.C.I.E.

"The Indian problem in South Africa has been engaging the earnest and anxious attention of everyone interested in the future of our country who looks forward to a period when the era of colour and race prejudices will give place to a realisation of equality and mutual respect. The South African leaders who arrive in India on a mission of goodwill have an important and notable task to

fulfil and the members of the mission representing an energetic branch of the British Empire, may feel sure that they will have the fullest co-operation and the sincerest good wishes of all who anticipate and work for the emergence of a greater India which will be characterised by the same qualities that enabled our ancestors to diffuse their refined and tolerant civilisation over a not unconsiderable portion of the world."

Mr. Bhulabhai Desai, M.L.A.  
Leader of the Congress Party

"I am glad that the South African Delegation is coming out to India and can only hope that it will not be a mere ceremonial visit. I am aware that for some time to come, inequality of treatment which arises partly from psychological reasons will continue. But a closer contact with the public men of this country will influence the minds of those who govern the Dominions into greater respect for us for, that alone will

THE VICEROY'S  
MESSAGE

THE following message from the Viceroy was handed to the South African Goodwill Delegation, on their arrival at Bombay.

The Viceroy, welcoming the Delegation to India, says: "I am delighted to welcome the members of the delegation to India and send my best wishes for a pleasant and enjoyable tour."

Mahatma Gandhi's message appeared in our last issue.

be a solid foundation for equality of treatment which will then be accorded almost without asking."

Sir Purushotamdas Thakurdas,  
Kt., C.I.E., M.B.E.

"India welcomes this second Deputation of representatives from South Africa to her shores. That South Africa feels that such goodwill missions bring the two countries closer is, by itself, a welcome symptom. I have no doubt they will enjoy their stay in this country and trust that this second visit of representative South Africans to India will bring the two countries closer in the best interest, not only of the British Commonwealth but humanity at large."

Mr. M. R. Jayakar, M.A., L.L.B.,  
Bar-at-Law.

"The ensuing visit of the second Deputation of the representatives from new spirit in which India's problems, in

South Africa is only an indication of the in relation to other parts of the British Empire, can best be solved. As such, I am sure that this visit of the Deputation will be watched in India with considerable interest. The Deputation will have the opportunity of dispersing India's doubts and suspicions about the attitude of South Africa towards her aspirations. I hope that the Deputation will take the fullest advantage of these opportunities and also enjoy their stay in this country. It is needless to add that the success of the Deputation will have far-reaching consequences upon India's future attitude towards South Africa, especially after India attains the status of a Federated country."

Rt. Rev. Edward Harry Mansfield  
Waller, M.A., D.D., Lord Bishop  
of Madras

"India welcomes this visit of friendship from South Africa. Only by personal contact can the various races in South Africa (and elsewhere in the world) learn to work together for the Empire and of the world. If friendly discussion and a realisation of the problems of the different peoples can be achieved, there is hope of a common solution of the difficulties which beset us; and we hope that the South African delegates will tell us of their problems and learn also what our problems are and that together we may find a common solution of them."

## Mr. K. M. Munshi

"There is no doubt that there is a revision of feeling against anti-Indian policy in South Africa itself and the visit of South African deputation to India will perhaps lead to a better appreciation of the Indian feeling. This may be the beginning of mutual understanding between the leaders in the two countries, but it is idle to expect any appreciable results from such understanding so long as Indians have no controlling voice in the Government of their own country."

## Mr. Sastri

"Indeed certain things that are happening in Europe lead one to fear that the law of fairness and equity amongst peoples is under a severe eclipse. The main question, therefore, that oppresses me whenever I contemplate the affairs of South Africa which I watched at close quarters for nineteen months about eight years ago is, "Are things moving forward or backward?" The answer is not clear. It seems to be yes and no. If judged by the tests of trade licences, house accommodation and other essentials of elementary citizenship like the franchise,

no progress can be reported. On the other hand, distinct advance is perceptible in the sphere of education and in that of social relations between the two communities. The present Agent-General, Sir Syed Raza Ali, sees a sign of promise in the attitude of the young generation. No doubt at meetings of the Student Christian movement, at retreats and fellowships, where the heart is prepared for doctrines of toleration and human brotherhood, much is said and done which fills the observer with hope. Perhaps it is not a man on the wrong side of sixty

who can best judge the youth movement of to-day. But one suspects that, in India at all events, there is no more fervour among the students than among their teachers for communal harmony. Let us hope, however, that in the Universities of Capetown and Johannesburg a race is growing up of broader sympathies and clearer vision than the present generation which has succumbed to the prejudice of colour and the allurements of political power. Weighing one thing with another, I am disposed to believe that the success of the two Round Table Conferences at

Capetown, moderate though it be, and the visit for the second time of a South African delegation can be interpreted on as marks of gathering friendliness between the peoples of the two countries. Although there is some risk of error under this head, I believe strongly in the influence exerted by powerful personalities on the political temper of their contemporaries. To name a few would be unjust to others. But I cannot forbear, if only for the sake of illustration from the field of politics, to mention General Hertzog, Dr. Malan, Mr. Patrick Duncan and Mr. J. H. Hofmeyr."

## MR. MAURICE WEBB ON DELEGATION'S VISIT TO INDIA

We cannot resist the temptation of reproducing in full the following message sent to *The Hindu* (Madras), by Mr. Maurice Webb (Chairman of the Library Group, Durban):

**T**HE visit to India of the South African Parliamentary delegation is to be welcomed. It is brought about by a gesture of goodwill on the part of the Government of India towards a country that it could with some justification regard unfavourably, and one can enjoy the irony of a situation in which a country whose people are not Christians acts towards a country which is nominally Christian according to Christian precepts, and offers the other cheek to the smiter.

Indians in South Africa have grievances. They are denied citizenship, they cannot move freely, they are excluded from Hotels and Clubs, from Colleges and from places of entertainment. They are subjected to segregation on trains and trams and in public offices, and are discriminated against in almost all trends of employment.

And, the Government of India turns to a group of members of the Parliament that is responsible for the ill-treatment of her sons and says: "come and be our guests, let us shower our hospitality upon you. let us put garlands about your necks, and feast you, and show you all the wonders of India that haply your hearts will be softened, and mend your ways." It is to say, a very pretty gesture.

As to at least one member of the delegation, its leader, the Hon. J. H. Hofmeyr, this attempt to embarrass recalcitrance with kindness, is not necessary. India will enjoy Mr. Hofmeyr as he will enjoy India. He is a statesman of wisdom and vision and courage and great liberality of mind. If he had his way, South Africa would follow more liberal courses, and its many inter-racial conflicts would be brought nearer to harmony. But he is alone in the Government, and very nearly alone in Parliament. As to the remainder of the party. . . well, miracles can happen, even to politicians; but politicians learn imperviousness early in their careers.

There is need for every possible means of understanding between South Africa and

India. South Africa does not understand Indians and cannot quite make out why they are here. In its kindest moods it regards its Indian population as a strange child that has clung to its skirts demanding recognition, and it tries, by means of repatriation schemes, to shake it off. It is willing to buy the clinging child sweets if only it will go away; but the child declines the sweets, and clings on successfully; and grows, and even in a measure prospers. South Africa begins at last reluctantly to accede South African nationality to South African born Indians.

This visit of a small party of parliamentarians to India will give a few South Africans a quickened appreciation of India, and perhaps, we may hope, some understanding of Indians. It is to be regretted only that the benefits of such a visit cannot be more widely distributed; they need to reach not only a few South Africans, but South Africa as a whole.

Perhaps the Government of India with that wisdom and generosity that has prompted this gesture might at some future time arrange that outstanding Indians should visit South Africa and get to know its people. No one who experienced the effect on South African opinion of the character and personality of Mr. Srinivasa Sastri, during the short period in which he held the office of Agent to the Government of India in South Africa, can doubt the great possibilities for good that lie in contacts such as these.

Nor is the Indian in South Africa the only or even the principal benefactor. Although it acknowledges its debt with reluctance, South Africa is already indebted to the Indians whose toil has contributed materially to its development. When South Africa has solved these problems of inter-racial adjustment that the presence of Indians and Europeans in South Africa presents, there will be increasing benefit for all her people from the contributions that the sons of India will put side by side with the contributions of the European and the Bantu in the rich varied, colourful, and developing life of their common land South Africa.

### Dr. Edgar H. Brookes

Dr. Edgar H. Brookes sent the following message:—

"The South African delegation to India comes as a symbol of goodwill. May its visit be blessed so that the members carry back with them a determination to apply that same goodwill to the situation of the Indian people in South Africa. Any exchange of courtesies will be vain, unless it is backed by a real desire to do what is right in the Union."

In the leader of the delegation (the Hon. J. H. Hofmeyr) South Africa has sent the foremost representative of its liberal tradition. He has been a true friend of the South African Indians, and a just and courageous statesman. He can do more than any other man in public life to present the better side of South African thought and practice to the people of India.

### Mr. J. D. Rheinalt Jones

Mr. J. D. Rheinalt Jones, secretary of the South African Institute of Race Relations, sent the following message:—

India's hospitality is so renowned that the South African legislators about to visit here are greatly envied. I hope, however, that hospitality will not prevent our legislators from learning a great deal more about India's essential greatness, her cultural heritage and her spiritual power.

My friend Jan Hofmeyr's classical learning makes him a fit leader of the delegation, for he will appreciate to the full India's historicity.—India which already had a great history when Alexander first saw her, and, as the homeward voyage of Nearchus from India led to great intercourse between India and the Mediterranean, so may Hofmeyr's voyage lead to greater and happier intercourse between India and South Africa. And may that intercourse lead to a proper recognition by South Africa of the essential value of the Indian population within her borders, by the granting to them of unrestricted opportunities for the full life.

# CHAMPION OF INDIA'S FREEDOM

## THE LATE DR. SUNDERLAND

INDIA'S best friend in America has been snatched away by the cruel hand of Destiny.

No other foreigner had served India so sincerely and selflessly as the late Rev. Dr. Jabez T. Sunderland. He served India with brain, pen and money right to his last days.

Only last month I received an article (perhaps the last he wrote) from his pen, which despite his being 94 years old, he could hold with a strong grip.

His death is an irreparable loss to the cause of India in America. It was his sincere desire to see India free. Alas he could not realize his dream in his lifetime.

His death is a great personal loss to me, since he was making several plans to make my coming visit to America of the best use to India.

I am sure my countrymen would read the life story of a stalwart friend and a great benefactor, with interest

### Born An English

This great champion of the cause of India's freedom was born in Yorkshire, England, in 1842 and was taken to America by his parents at the age of two.

It was in the "Land of Liberty" that he learnt to love freedom for himself as well as for others.

### Educated In America

He was educated at the University of Chicago from where he graduated in 1867. He obtained his master's degree in 1869 and the degree of Doctor of Divinity of Tufts University in 1870, when he was ordained to the Baptist Ministry. He had been a pastor at a number of important churches in the United States and Canada.

### Visit To India

He first came to India in 1895 on commission from the British Unitarian Association to study and report upon the educational, social and religious conditions of our people.

It was during his stay in India that he came into contact with most of the social reformers and especially the Brahmo Samaj leaders.

### Love For India

When I met him last year at his cottage at Ann Arbor, he recalled with great pleasure, his association with social workers in India, especially the veteran journalist, Mr. Ramananda Chatterjee, of whose friendship he was very proud. He felt extremely sorry for not having met Mahatma Gandhi

By

Mr. CHAMAN LAL

In "The Hindustan Times."

and in a letter to the Mahatma (which he gave me) he prayed that India might soon be free.

For more than three decades he took a very keen interest in India and was one of the staunch advocates of India for Indians."

### Expert On Indian Problem

For years he was a non-resident lecturer on sociology and the Religions of India in the Theological School in Meadville, Pennsylvania, and New York. Since his return from India, he had been a devoted student of Indian History, Literature, Art, Civilization, and especially social political and economic problems.

In 1913-14 he was Billings Lecturer of the American Unitarian Association to India, China and Japan.

While in India, Dr. Sunderland was President of the All-India Theistic Conference. On return to America, he took still greater part in Indian affairs.

He was President of the India Information Bureau of New York 1918-21, was Editor of *Young India* started by Lala Lajpat Rai 1918-21, and President of the India Society of America 1923-28.

He was President of "American League for India's Freedom" and Vice-President of "All-World Gandhi Fellowship."

### A Great Author

He used to contribute extensively to Indian periodicals and special numbers of leading papers. Out of his twenty-five books, five were published in India. His book "India in Bondage" can properly be called a "Bible of Indian Struggle for Freedom." It had recently been brought up to date by the addition of eight new chapters. It was published by Lewis Copeland Inc of 200, Fifth Avenue, New York City, at a nominal price of one dollar per copy. In England, it is available from "The Friends of India, Society," 46, Lancaster Gate, London.

But no Indian is permitted to bring this "Bible" to India and I had to leave Dr. Sunderland's presentation copy on board the *Victoria* for the use of passengers.

This "Bible" is of greatest value to students of Indian politics and one who

is armed with a copy of this "Bible" can challenge any opponent of Indian freedom to a debate and his victory is assured. I found it most helpful, during my lecture tour in America, where some Englishmen often tried to prove "British rule as a blessing to India."

The Americans also appreciate the book. The New York City public library purchased 26 copies of it.

### Dr. Tagore's View

Dr. Rabindra Nath Tagore wrote in a forward to the American edition as follows: "If Americans would know the true India, they cannot have a better guide than Dr. Sunderland. I regard this book as among the best informed, most just and most trustworthy that has come from any pen."

It is a pity that my countrymen have been deprived of such a useful book, which should have been made a textbook in all High Schools.

### A Successful Journalist

Dr. Sunderland was also a successful journalist. In his early ministry he established, and for twelve years edited *The Unitarian*, a monthly magazine which obtained a large circulation in America and England. The circulation reached 300,000.

Besides his banned book "India in Bondage," "Eminent Americans" and "Evolution and Religion," published in India, are very popular. The former is full of inspiring lessons to the younger generation in India.

Dr. Sunderland wrote profusely since 1878, when he produced "A Rational Faith" and "What is the Bible?"

His two religious books which are the most popular and have the largest sale are his "Origin and Character of the Bible," "The Bible and Bible Country." The former has been translated into the Russian and Bulgarian languages.

### Leader Of Masses

The late Doctor Sunderland was a great leader of the masses. He always secured a great following.

When I told him about my jail experiences in India, he related to me a story of his visit to Toronto (Canada) where his Sunday evening addresses were such as to give him the unique experiences of being visited by the Chief of the Police, who informed him



hat unless measures were taken to overcome the crowding of his church, the law would be enforced upon him and his congregation.

### Guardian Of Indians

Dr. Sunderland was a professor of many qualities, but what appealed to

me most was his love for justice and his championship of the cause of the down-trodden people. His doors were always open to Indian students and he helped them to secure scholarships and be self-supporting. He was a guardian to Indian students in America.

He wanted each one of them to return

as soldiers of Freedom. He asked me why Indian students rushed to England in hundreds, while there were only a few dozens of them in America.

He wanted every young man of India to follow "Abraham Lincoln."

Will young India fulfil his dying wish?

## THE BEAUTY OF THE TAMIL LANGUAGE

**N**EARLY all the languages of the world can be divided into three main families—the Aryan, Semitic and Turanian. The Aryan includes Sanskrit, Greek and Latin, the Semitic is divided into Aramic, Hebraic and Arabic, and the Turanian consists of the Tungusic, Mongolic and Turkic. According to the classification Tamil belongs to the Turanian family.

It appears that some Aryans from the North, missionaries of religion and civilization, had in some measure humanized the tribes in the Southern part of the Peninsula, previous to any warlike irruption which perhaps never affected the Southern tribes as it did the Northern. When Rama a fabled incarnation of Vishnu, conducted his army of wild men of the woods, from Oude to Ceylon, he found in his march holy ascetics from Ar'yavarta, lying between the Imaus and the Vind'ya Mountains.

Subsequently in the sixth or seventh century before Christ, at the head of a similar colony, we find the celebrated Agastya, called the father of Tamil. He learnt it from Skanda, the second son of Siva. We are not to suppose that he formed the Tamil Alphabet. A few original Tamil words existed before there were any innovations from Sanscrit. He formed the first Tamil grammar. He wrote voluminously in Tamil and in Sanscrit, especially in medicine.

There was originally one simple homogeneous dialect spoken by rude simple aborigines from Himalaya to Cape Comorin. The earliest refinement of it was the Pali of the North, and the Tamil of the extreme South. Sanscrit assumed its own form by engrafting numerous Chaldaic terms of science and others of common use on the old Pali.

It is stated by Colonel Sykes, that very ancient inscriptions on rocks and coins, are found in Pali and Pracit four hundred years earlier than Sanscrit.

It is said that the language of the mountaineers of Rajah Mahal abounds in terms identified with Tamil and Telegu. What is more singular, the names by which the ivory, apes and peacocks, conveyed by Solomon's ships of Tarshish were known are still the same with those still used in Tamil; seeming to imply that the trader who visited Ceylon or India, obtained with these novelties their

By

GANGA D. JAMES

Tamil names Danta, Kapi and Togai, as found in the Hebrew bible.

Tamil is not a vulgar dialect. Before the principal of English had a written character, Tamil was a highly polished language. Its name signifies sweetness, and though not so musical as the Telegu, in its poetic form especially, it is not without its claim to euphonic charms, and linked sweetness.

Unlike several of the Vernaculars of India, it is not, as some have supposed a daughter of Sanscrit. Its alphabet differs not only in character, but in sound also; and it is more limited. Its grammar though conformed to the Sanscrit, as far as the genius of the language would allow, is still very different. In its arrangement of its sentences, it more resembles Latin.

It is evident that there was an early literature in Tamil, independent of Sanscrit; and now within certain ranges of thought, omitting terms, of art, science, and religion in a great measure, and certain abstract forms, we may write in pure Tamil, as in English we may in pure Saxon. In fact the nearer we approach the Shen-Tamil the less we need Sanscrit Tamil as the most cultivated *ab.intra* of all the Dravidian idioms, it can dispense with Sanscrit altogether, if need be, and not only stand alone, but flourish, without its aid. It is certain that Tamil could do without Sanscrit much better than English without Latin.

In many respects, it would have been well, if the aboriginal tribes of the South had been left without Aryan civilization. Undoubtedly the Brahmans improved their dialects, and taught them much of useful art and science; but by bringing them under the influence of the Puranic system of idolatry, they shackled their intellects, perverted their moral senses and bound them fast to error by the chains of caste.

The reason why Tamil is more independent of Sanscrit than the Northern languages, and even than the other Dravidian tongues, is, that it has been left uninterfered by the Brahmans.

The Cural of Tiruvalluvar, or sacred Pariah priest, written perhaps in the ninth century, A.D. is regarded as one of the finest productions in the Tamil language. A reputed sister of his called Anveiyar, wrote brief epigrammatical moral verses, of much merit. These are now used in all the Tamil Schools in Southern-India. The Chintamani a brilliant romantic epic, was written probably in the tenth century A.D., by a Jaina, and the Nannul, a Tamil grammar of high value, a little later, also by a Jaina. The imitation, not translation, of the Ramayana, was composed about the eleventh century, A.D., by Kamban the son of a king. His productions, in five books, is considered by learned Tamilians as superior to the original.

Tamil has certainly been greatly enriched by Sanscrit; and it has borrowed from it some words, rather, however as a convenience than necessity. There is no reason for rejecting this aid, within proper bounds. By it the language has become copious, before it was precise, philosophical, and energetic. A native author of repute, well versed in English, as well as in his own vernacular, has said, "Tamil is one of the most copious; refined, and polished languages spoken by man."

Few nations on earth can boast of so many poets as the Tamils. All the earlier work in literature was written in poetry, even works on medicine, law, architecture and theology was written in verse. The Chola, Sera and Pandyan kings of Southern India, especially the latter from the sixth century B.C., to the Fourteenth century A.D. were liberal patrons of the poets. A College of literati called the "Madura Sangum", was long in existence.

The sunshine of the royal favour brought many poets into light, if not into life. Their works were mostly destroyed through the Mohammedan invasion in the early part of the fourteenth century.

It is not perhaps extravagant to say, in its poetic form, Tamil is more polished and exact than Greek, and with its borrowed treasures more copious than Latin. In its fullness, and power it more resembles English and German than any other living language.

# JABEZ T. SUNDERLAND

1842—1936

By

JOHN HAYNES HOLMES

In Unity (Chicago)

JABEZ T. SUNDERLAND, dead at ninety-four years, was the most distinguished as well as the most venerable of Unitarian clergymen. A profound and reverent religionist, an ardent theologian, a Bible scholar of authority and influence, a trained scientific observer and thinker, a lover of justice and a champion of liberty, his fame carried to three continents. In his life he laboured in seven countries; in his death he was mourned as deeply in India as in America.

## I.

Dr. Sunderland was born in Haworth, Yorkshire, England, on February 11, 1842. He was brought to this country by his parents when he was only two years of age, and settled in New York. When still a youth, he enlisted in the Union ranks in the Civil War, and served as a member of the Seventh New York Heavy Artillery. Educated at the University of Chicago, where he was graduated in literature and arts with the degree of B.A. and in theology with the degree of B.D., he began his ministerial career in a Baptist church in Milwaukee, Wisconsin. He came almost at once under the influence of the growing religious liberalism of the time, and soon left the Baptist denomination to become a Unitarian. In a pastoral service which lasted until November, 1926, he was minister of Unitarian churches in Ann Arbor (Michigan), Oakland (California), Toronto and Ottawa (Canada), London (England), Hartford (Connecticut), and Poughkeepsie (New York). During the last ten years of his life, he was retired from active ministerial work, but was ceaselessly busy with multifarious and far-flung interests. He was twice honoured with collegiate degrees—an M.A. from the University of Chicago, and D.D. from Tufts College.

In his service of the Unitarian cause in particular and of liberal religion in general, he held positions of importance and dignity, and did a work which reached far beyond the borders of the United States. Thus, he was at various times director of the American Unitarian Association, president of the Michigan Unitarian Conference, secretary of the Western Unitarian Conference, superintendent of Unitarian extension work in the West, and non-resident lecturer at the Meadville Theological School. He lectured widely and on many occasions in Canada and England. In 1895 he went to India on a commission from the British Unitarian Association, to report upon the educational, social and religious conditions among the Indian people. Here he found interests which were destined later to become the supreme passion of his life. In 1913-1914, he was sent by the American Unitarian Association as its Billings Lecturer to Japan, China, the Philippines, and India. On this and other journeys in the Near and Far East,

it has been said that Dr. Sunderland "spoke on religious subjects to more educated Hindus, Buddhists, Confucianists and Mahomedans than any other representative of liberal Christian thought has ever done." On a later visit to India, Dr. Sunderland was elected President of the All-India Theistic Conference, and presided at its annual meeting in Karachi.

During all of his life, Dr. Sunderland was an indefatigable and highly successful writer. His list of books and pamphlets is a long one. Best known, perhaps, among his volumes is his "The Origin and Character of the Bible," which is still in print, and in demand more than a generation after its publication. One of the most popular to the higher criticism of the Bible, this book has had a larger sale than any strictly religious book ever written by any Unitarian in this country or in England. Another very successful book was a little treatise on evolution, entitled "The Spark in the Clod," later published under the title, "Evolution and Religion." Other books from his pen include "A Rational Faith," "What is the Bible?," "The Liberal Ministry," "Home Travel in Bible Lands," and "A College Town Pulpit." Dr. Sunderland was a prolific writer of sermons and tracts, many of which were published in pamphlet form by the American Unitarian Association, and variously translated into German, Italian, Russian, Bulgarian, Portuguese, Chinese, Japanese and certain tongues. He wrote extensively for religious and other magazines. In his early ministry, he founded and for ten years edited monthly journal, called *The Unitarian*. For many years and until his death, he was an editorial contributor to *Unity*.

Dr. Sunderland was always interested in public questions, and active in all public causes of progress and reform. From the beginning to the end of his life, he laboured in the fields of education, temperance, woman suffrage, organised labour and international peace. As time went on, however, one cause became more and more the dominating interest and absorbing activity of his days. This was the cause of India—the emancipation of the Indian people from British rule. His first visit to India made an overwhelming impression upon his mind. Later visits confirmed this impression, especially as he came to know the great leaders of Indian thought and life—Rabindranath Tagore, Mahatma Gandhi, C. R. Das, Lajpat Rai, V. J. Patel, and the elder and the younger Nehru. To Dr. Sunderland's liberty-loving mind, the situation in India was so simple as to defy argument. It

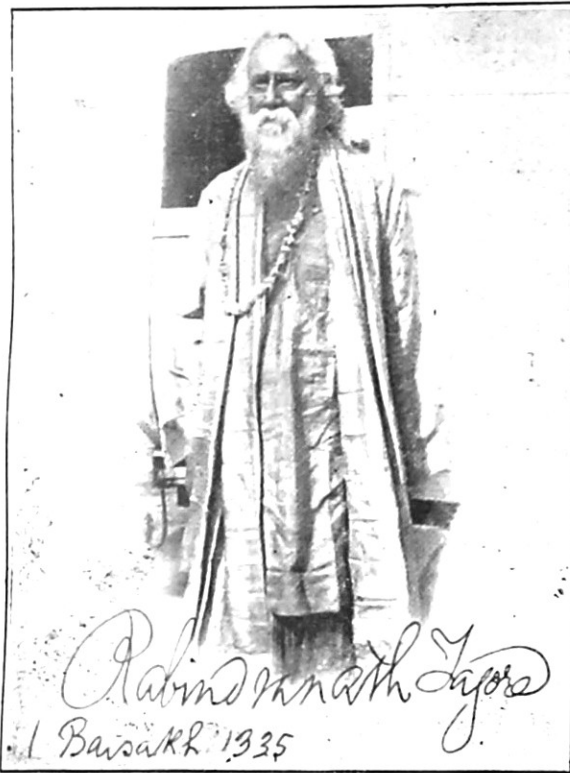
was at bottom an exact duplication of the American situation in 1765-1775, which led to the Revolution and national independence. But it was a duplication deeper, more terrible and infinitely more imperative in its implications, for the American colonists were themselves free Englishmen, whereas the Indians are an alien people robbed of a liberty which was the heritage of ages, despoiled of a native culture which was among the glories of the world, and economically exploited in terms of incredible misery and horror. Here was a challenge to the conscience of mankind—and Dr. Sunderland responded with a conviction, a passion, a wealth of learning, and a tireless devotion, which made him the outstanding champion of Indian independence in the Western world, and in India itself one of the best-known and most beloved of all Occidentals. What Lafayette was in his youth and with his sword to America, Dr. Sunderland was in his old age and with his pen to India.

His first book (1896) about India, characteristically enough, was on the question of liberal religion in that country. He later wrote "The Causes of Famine in India," "India," "America and World Brotherhood," and "The Truth About India." In 1928, Dr. Sunderland published his masterwork, "India in Bondage." This large volume was the fruit of years of study and research. It presents the case for India in classic form, and must ever rank among the great books on the subject. The supreme evidence of its power and worth was the immediate action of the British Government in banning the volume in India as a piece of seditious literature. Dr. Sunderland's last book was a series of brief biographies of great Americans, entitled, "Eminent Americans Whom India Should Know," and published in 1933.

## II.

I first knew Dr. Sunderland through his books and pamphlets. In the divinity school, I read gratefully and profitably his "The Origin and Character of the Bible," and to this day recommend it to inquirers as the best available book on the subject for general reading. At a time when I was fascinated as a young student by the question of evolution and its relation to religion, I read in his "The Spark in the Clod," and still cherish my copy of the original edition in my library.

I first met Dr. Sunderland in Toronto, when as young theologian I came to his church as a representative of the National Religious Union to address his young people. I shall never forget the hospitality of Dr. Sunderland, and also of his wife, herself a scholar and preacher, fit helpmate, in pulpit as well in home, of her distinguished husband. Dr. Sunderland was more than sixty years of age on that occasion—I was about twenty-four. Yet he received me with a dignity which I

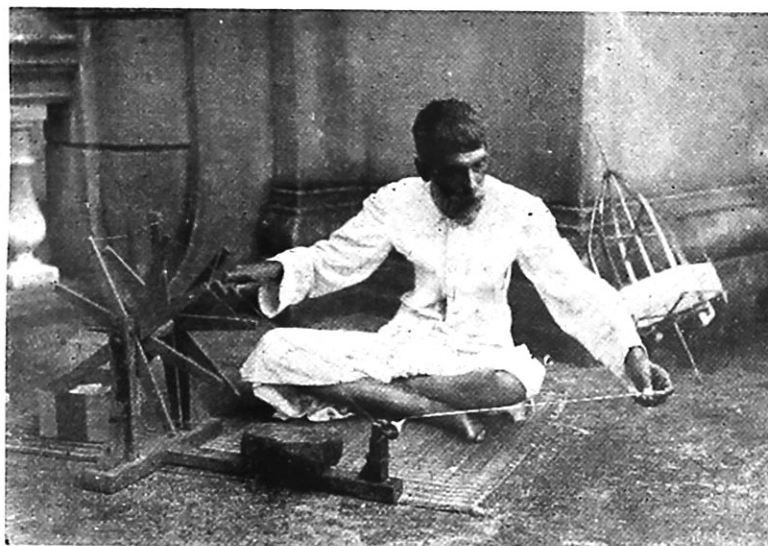


**Dr. Rabindranath Tagore.**  
 દ્રવિંદર રવિંદ્રનાથ ટાગોર.



**Pandit Madan Mohan Malaviya**  
 પંડિત મદન મોહન માલવીયા. હિંદતા વંચાવટ્ટ રાષ્ટ્રીય નેતા.

**Sir P. C. Ray**  
 World Famous Scientist of India. Founder of Bengal Chemical and Pharmaceutical Works Ltd., who has decided to make a princely donation of 11 lakhs of Rupees for the advancement of scientific research in Bengal.



આચાર્ય પી. સી. રાય બંગાળની કેમીકલ ફાર્મસ્યુટીકલ વર્ક્સના સ્થાપક અને ડીરેક્ટર, જેઓએ બંગાળમાં વૈજ્ઞાનિક શોધ યોગ માટે રૂ. ૧૧ લાખની આદર્શાવી સખાવત કરવાનું કારણ્યું છે.



**Khan Abdool Gafar Khan**  
 Leader of the Frontier Province.  
 સરહદના ગાંધી  
 ખાન અબ્દુલ ગફાર ખાન.

**Mr. Subash Chandra Bose.**  
 who has been flung into Prison on his arrival in India from Europe under regulation of 1818.  
 સુભાષચંદ્ર બોસ  
 જેમને યુરોપથી હિંદ ઉતરતાં ૧૮૧૮ ના ધારાના રૂએ પકડી કેદ કરવામાં આવ્યા છે.



SOUTH AFRICAN PARLIAMENTARY DELEGATION DURING ITS TOUR IN INDIA.



दक्षिण आफ्रिकाचे प्रतिनिधिमंडल हिंदी मुसाफरी दरम्यान

The Hon. J. H. Hofmeyr,  
Minister of the Interior and Leader of the S. A. Delegation to  
India whose message appears in this issue.

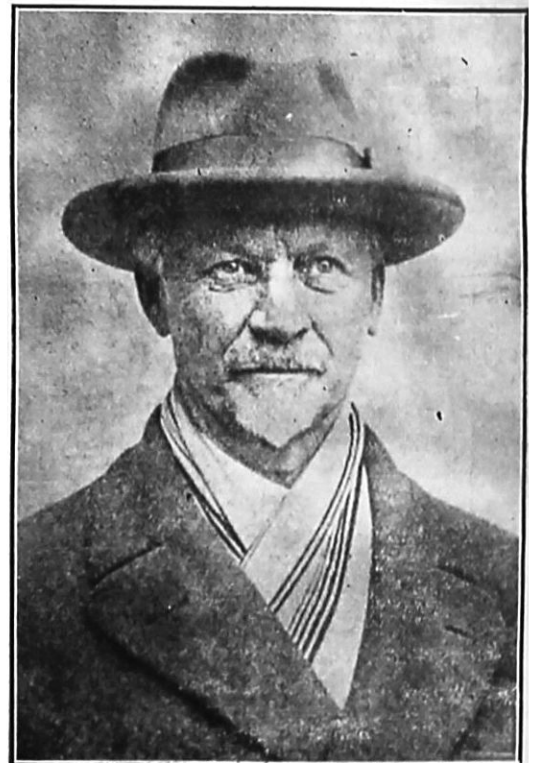


श्री. जे. एच. होफम्यर  
मुख्य मंत्रालय प्रधान तथा दक्षिण अफ्रीका ए. अ. ना  
प्रतिनिधिमंडलना आगोवान. जे. ए. ना खरेषा आ  
अंकमा प्रसिद्ध थयो छे.

Rt. Hon. Gen. J. B. M. Hertzog, Prime Minister of the Union.



Rt. Hon. Gen. J. C. Smuts,  
Deputy Prime Minister of the Union.



Dr. N. J. van der Merwe M. L. A.  
Leader of the Nationalist Party in the Orange  
Free State and a Member of the S. A.  
Delegation to India whose interview about  
India appears in this issue.



डॉ. श्री. जे. वेंडर मरवे  
ऑरेंज फ्री स्टेटना नेशनलीस्टिक नेशनलीस्टिक  
पक्षना आगोवान तथा ए. अ. ना प्रतिनिधिमंडल  
जना एक सभ्य. जे. ए. ना ही दुस्तान सभ्य  
अलिप्राय-आ अंकमा प्रसिद्ध थयो छे.

सर्जेंट श्री. जनरल जे. बी. एम. हर्टजोग युनीयनना वडा प्रधान.

सर्जेंट श्री. जनरल जे. सी. स्मट्स युनीयनना नायब वडा प्रधान.

still cherish among the precious possessions of my life, and honoured me with a discussion of scientific and theological problems, the thought of which still burns within me as a living coal to kindle afresh the fires of enthusiasm. Dr. Sunderland was at that time in the full vigour of his days—as, indeed, he always was!—and contact with him was like a plunge into a dashing stream flooding from the headlands of overflowing springs.

A friendship, thus happily begun in a chance contact on a missionary journey, was renewed when Dr. Sunderland, after his retirement from Hartford, came to New York to live, while he wrote and lectured, and also served as minister to the new Unitarian church in Poughkeepsie. It was characteristic of his abounding energy and spirit that a man well advanced beyond the Psalmist's span of years should become at this time the honoured pastor of one of the youngest churches in the Unitarian denomination, planted in a town which was swarming with young girl students of Vassar College. Not infrequently during this period, Dr. Sunderland came to my church. He joined our New York ministerial society and attended regularly its meetings. When suddenly I discovered Mahatma Gandhi had become excited over India's struggle for national liberation, I turned inevitably to Dr. Sunderland as the leader and guide who had been fighting India's battles for a full generation. A common interest in *Unity* held us together. Correspondence covered the intervals when, in his last years, in full retirement, Dr. Sunderland was living in Ann Arbor.

Never have I seen in any man such sustained vigour, such unsapped vitality, as in Dr. Sunderland. His letters, articles, books, written in these years when he had passed the eightieth and then the ninetieth milestone, showed not a trace of feebleness. Within a fortnight of his death, an exchange of letters seemed to be correspondence with a man as young as ever. The news of his passing came with the shock of lightning in a clear sky. Not an old man but an ardent, youthful spirit had vanished from my skies.

### III.

One's first thought of Dr. Sunderland is of the stalwart conviction which dominated his days. What he believed he believed with all his mind and all his heart and all his soul and all his strength. Into his ideals went the passion of truth seen and known, and out of them proceeded action which was like that of a general leading his armies triumphantly to battle. Thus, in his devotion to Unitarianism he was militant, aggressive, whole-hearted. The liberal gospel came to him in his early ministerial career with the splendour of revelation, and remained with him always as a boon to be shared with other men. In his later years, when the new school of humanism came to the fore, he sprang to the defence of theism with an ardour which burned like flame. A brilliant theologian, equipped with sound learning in many fields, he led the van of opposition to what he regarded as the latest phase of atheistic thought. But it was in the cause

of India that Dr. Sunderland displayed in all its splendour the full panoply of his heroic soul. Here liberty was at stake, and justice, and pity for a great people. Mastering the Indian problem, he made it his own by right of knowledge as well as conviction, and for forty years fought the good fight on every front. There was no confounding Dr. Sunderland on the Indian question, nor even confusing him. He knew it, believed in it, was dedicated to it. To turn him aside from

### Some Do's And Dont's For Parents

The following advice to parents is given by the United Parents' Association of Greater New York Schools, according to *Hoard's Dairyman*:—

**A**RRANGE the breakfast and lunch hours so that there is no rushing at home or to school.

Encourage punctuality and regular attendance, not permitting trifles to interfere.

See that the children are dressed simply, neatly, modestly, and suitably in accordance with the weather.

Insist upon children under 14 having at least ten hours sleep.

Find out how much time should be devoted to home work, and see that it is done.

Provide a quiet place for home study, with good light and ventilation. Prevent interruption as far as possible.

Show an interest in the children's school work, athletics, and other activities.

Do not criticise the teachers or school within the children's hearing.

Always hear both sides of every question and ask the teacher about it.

Instill in children habits of obedience and respect for authority.

Picture the school as a happy, desirable place rather than as one children should dread.

Keep in mind that the school offers unlimited opportunities to those who take advantage of them, parents as well as pupils.

Plan to meet other parents in the school. It will help you to understand your children better. Mothers should arouse the interest of fathers in the school activities and get their co-operation. If there is a parent-teacher association in your children's school, join it. If there is none, why not form one? Intelligent co-operation brings splendid results to all.

India's cause was as impossible as to turn the ocean from its bed, or to shake the Himalayas from their base. He had given himself to India as a bridegroom to his bride, and he was hers till death parted them.

This was conviction in its noblest estate. And in its purest, as well! For in all the ardor of his passion there was no taint of intolerance or ill-will. Dr. Sunderland held his ideas and ideals with an intensity of belief which was overwhelming, yet never once was

he betrayed into pride or prejudice against those with whom he disagreed. His supreme conviction, after all, was liberty itself—liberty of thought and liberty of life—and he knew that the lesson of liberty was fellowship. Furthermore, Dr. Sunderland was a scholar both by instinct and training. He had gathered learning in fields of economics and politics and literature as well as theology and religion, and had mastered thoroughly the scientific method and point of view. So his ardour of conviction led never to antagonism, least of all to separation. Always he laboured to bring men together in mutual understanding and sympathy. He must be true to himself, but none the less gladly and fully co-operative with men of whatever name, or place, or opinion. Dr. Sunderland probably did as much as any leader of his generation to unite liberal religionists of all the various sects and schools, and in his championship of India did more than any other westerner to bind Occident and Orient in one bond of fellowship. His was a reconciling as well as a militant mind. If he fought what he regarded as error, it was to establish what to him was truth, and through this truth the wider brotherhood of man.

In his personal relations, Dr. Sunderland was unfailingly simple, unpretentious, kindly. Modest, almost shy, in his claims for himself, he was generous to a fault in his estimate of other men. Tireless in his own labours, he was always cheering on his comrades in theirs. Censure was unknown to his tongue, praise its constant language. Himself a preacher of power and a teacher of rare wisdom, he sat at the feet of other men with the humility of a little child. After ninety years his work was as fresh and delightful to him as when it had been all new. In the end as in the beginning he loved life and lived it with unabated joy. Death must have surprised him, yet not daunted him, for his faith in God was not more sure than his faith in immortality.

### IV.

Dr. Sunderland was the last of his generation. He lived to so great an age that he saw all his contemporaries in his family and in his profession pass away while he was still in the full vigour of his strength. Around him he saw grow up a new generation of men and women, and these he understood and loved so well, and their labours shared so happily, that he became contemporary also with them. As though by miracle he passed from one world, which he had outlived, into a second world into which he had survived, and he was as much at home, and as busily and effectively at work, in the latter as in the former. Between Dr. Sunderland and myself there was a span of nearly forty years, yet he seemed as near to me as my own brother. What does this mean if not the spirit already made immortal?

# SECRETS OF MODERN SCIENCE

## THE PROBLEM OF RACE

THE problem of race is daily becoming more important for two reasons. Britain, France, Holland and other European States have empires whose inhabitants mostly belong to coloured races. The United States has the still more formidable of the coloured descendants of the Negro slaves.

Should we try to treat these people as equals, to be given full citizenship and equal rights with ourselves within the next century?

Or should we recognise that they differ from us so greatly in inborn mental characters that no real equality is possible?

Nearer home we have trouble of a different kind. The present German Government proclaims that Jews whose ancestors have lived in Germany for centuries are not Germans.

They also say that millions of people living in Denmark, Poland, Czechoslovakia, Austria, and Switzerland belong to the German State.

Is this true? Should political frontiers be based, not on geography, language, religion, or economics, but on racial differences?

Before we can even try to answer these questions we must ask: "What is race?"

I open a German textbook on the subject, and read that a race is a group of men who are all alike in body and soul. This is obvious nonsense. Among people who certainly belong to the same race there are differences, both of body and soul.

There are tall and short, dark and fair, good and bad, clever and stupid, and some of these differences are obviously not due to upbringing.

Members of the same race are not exactly alike. They are not even as like as different members of the same animal breed, say White Wyandotte fowls, or Sealyham terriers.

That does not mean that race is a word without meaning. Unfortunately, it means two different things.

On the one hand, if you take a thousand Negroes and a thousand Europeans, the palest Negro is darker than the swarthiest European. There is no overlap between the two groups, and no doubt as to the race to which any chosen man belongs.

And we also know that these differences are inherited even if Negroes live in cold countries and Europeans in hot countries.

On the other hand, if you take a thousand Spaniards, chosen at random, or members of any other two groups within Europe except perhaps the Lapps, you find a very different state of affairs.

On the average, the Swedes will be much fairer and rather taller than the Spaniards. But the darkest Swede will

By

Prof. J. B. S. HALDANE

In The "Sunday Chronicle"

certainly be darker than the fairest Spaniard, and the shortest Swede far shorter than the average Spaniard.

### Facts Upset A Lovely Theory

Some anthropologists tried to get round these awkward facts by a beautiful theory.

It was supposed that long ago the population of Europe consisted of "pure" races, whose members were all closely alike and which did not overlap, any more than white men overlap with Negroes.

This was a lovely theory till it was tested. The chief original races in Western Europe were supposed to be a Nordic race, tall, with long heads, fair hair, and blue eyes, an Alpine race, short, with round heads, and brown hair, and a Mediterranean race of medium height, with long heads and dark hair and eyes.

**B. W. CANEY**

—Jeweller—

366 West Street, Durban

For best value in Jewellery  
and Watches of all makes.

The various races were supposed to have had their own psychological characters, but it was generally held that the Nordic race had a monopoly of certain virtues, and was, therefore, fitted to rule the others.

Curiously enough, this is generally believed in Germany, although Herr Hitler is a typical Alpine!

Unfortunately, one day it struck Dr. Morant, an anthropologist at University College, London, that if this theory were true, the populations of modern Europe ought to be much more variable than they were in the past, as mongrel dogs are more variable than pure breeds.

We cannot record the hair and eye colour of ancient men, but we can measure their skulls.

If we go to Northern India, where there has been a tremendous mixture of nearly-white invaders from Persia and Afghanistan and yellow invaders from Tibet and Burma with black natives, we find every colour from pale yellow to dark brown. And we find a great variation of skull shape.

But if we measure skulls of ancient Britons, Anglo-Saxons, or other ancient races in Europe, we find that their shapes vary just as much as those of a modern population.

The races of the past were as variable as those of to-day. There never was a pure Nordic race, and so an account of its virtues is not of much interest.

In the same way there is no German race to-day. The north Germans are fair-haired, blue-eyed, and long-headed; the south Germans dark-haired, round-headed and often brown-eyed.

Of course, in both cases one can only speak of the majority, for there are plenty of exceptions. But there is no hereditary character common to all Germans, and not found in other peoples.

On the contrary, if Europe were divided up on a basis of physical characters, Germany would certainly be split. The fair-haired North Germans would be united to Denmark and Sweden, the darker southerners to Austria and Switzerland.

### Blue-eyed Boys Take To The Sea

The truth is that if we are ever to understand the racial problems of Europe, we must solve a number of biological problems.

How are differences of hair and eye colour and of head shape inherited? A first start has been made on this problem, but it is extremely complicated, and a great deal of nonsense has already been written about it.

For example, some books on heredity contain the statement that two blue-eyed parents never have brown-eyed children. This is untrue, and has caused unjust suspicions in several cases.

When we have answered this question, we must ask whether there is any real relation between physical and mental characters.

It is said that blue-eyed men are more likely to be good sailors than brown-eyed men. It may be true that a larger proportion join the Navy and the Mercantile Marine. But this does not prove that the spirit of the Vikings goes with blue eyes.

Naturally enough, blue eyes are commoner on the coasts than inland because the Anglo-Saxon and Danish invaders who settled there had blue eyes. But no one has yet proved that within a single town, such as Harwich or Grimsby, a larger proportion of blue-eyed than of brown-eyed boys take to the sea.

It would be unscientific to say that there can be no connection between racial origins and mental characteristics in a country like Britain. It would be equally unscientific to say that any such connection was proved.

Even if we cannot clearly distinguish races within Europe, the distinction between Europeans and most other races is clear enough.

Two important questions must be asked. First, do some or all of these races shew psychological characters which prevent them from absorbing our civilisation? Second, what happens when they are crossed with Europeans, and is the result harmful?

We can at once answer that members of many of the other races can reach our level. Japan is more civilised than some European States. China is painfully but fairly quickly adopting our ways of life.

In New Zealand a Maori acted as Prime Minister for some time without anything beyond the usual grumbling from the million or so whites whom he governed.

It is not so certain that the black races of Africa can do equally well, and quite certain that they have not yet proved their capacity.

Yet every effort to show scientifically that blacks are by nature mentally inferior to white has failed. American Negroes do not, on the average do so well in intelligence tests as whites in the same State.

But Negroes in progressive State such as Ohio do better than whites in a backward State such as Arkansas. So the differences between blacks and whites in the same State may depend entirely on difference of upbringing.

Some day a scientifically-minded philanthropist will bring up a thousand white and a thousand black children side by side in the same orphanage with exactly equal treatment and compare the results.

Until this sort of thing has been done on a large scale we must realize that both the advocates of racial equality and their opponents are speaking without scientific backing. The problem is still open, and will only be solved by scientifically-conducted experiments.

Some race mixtures seem to be quite successful.

The railways of India are largely worked by men of mixed Anglo-Indian blood. On the other hand, it is said that the Cape coloured people of South Africa, who are also hybrids, are less healthy than either whites or blacks.

But we have no really scientific evidence on this question, which is vital for the future of the British Empire. It could probably be settled in ten years if the men and money needed for the purpose were available.

Apart from such superficial characters as colour and shape of the face and hair, there is one very important respect in which races differ, namely, in immunity to disease.

### Nature's Way Of Keeping Cool.

Britons cannot colonise West Africa because they die of yellow fever, while Negroes rarely do so. Negroes in Britain very often die of consumption.

But can Britons live and breed satisfactorily in very hot countries where there are no very serious diseases, such as the Northern Territory of Australia, or in sunny but not very hot lands such as Rhodesia?

My own opinion, which, however, is only a guess, is that most Britons could live and work healthily in very great heat, providing that they had proper houses, clothing and diet. But this is a matter for scientific investigation.

### Elegy In A Geneva Graveyard

The Council tolls the Sanctions' passing bell,

The lying Herd signs Tyranny's decree,  
The League collapses, not without a smell.

And leaves the looming shapes of things to be done.

Together shrivel Covenant and Pact,  
While armed aggression saucily expands,  
And, grovelling at each accomplished feat,

The two-and-fifty Nations wash their hands.

Geneva staggers from the last reverse,  
When insult followed injury from Rome,  
When even South America was terse,  
When Nazis acted as they do at home,  
When, like a felon up before the beak,  
The mangled Member they declined to save,

Besought in vain the double-crossing clique—

A ghost gesticulating from the grave.

Collective fraudulence at length abbeives,  
Collective insecurity for all,

And even British statesmanship perceives,

A day too late, the writing on the wall.

For not the feeblest on the League relies,  
None its dilapidated pledge desires;  
And Peace, between Geneva and the skies

Long poised, once more to Paradise retires.

No trophy marks its ignominious close,  
No guiltless Nation heaves the needful brick,

But Europe's brute Dictators, as it goes,  
Bestow the tribute of a parting kick.

Orooked its course, its purpose insincere,  
Its consummation one stupendous hash,  
Wherein the Nations wait in oringing fear

The detonation of the final smash.

REYNARD.

The World Review of Reviews.

The problems to be solved are not particularly difficult. Here are a few of them.

Are there big differences between the capacities of different races for sweating which is nature's way of keeping cool?

Do Europeans who can sweat well stand life in the tropics better than those

who cannot? Can people be taught to sweat better and if so, how?

If Europeans in the tropics spend 16 hours a day in a refrigerated house, can they work better for eight hours a day in great heat than men who are hot for 24 hours a day?

My experience of hot coal mines suggests that the answer is "Yes." If so, houses in tropics should be provided with large refrigerators as universally as British houses are provided with fire-places or hot-water pipes.

These, and many other questions, could only be answered by experiments on hundreds of men. They may be tried on a British battalion in India or Malaya.

If they related to machines, they would have made long ago. But we find it much harder to think scientifically about ourselves than about machines.

There is one still harder question which will have to be answered, though it will not be answered in our time.

How do race originate, and how do they change, apart from a mixture with other races?

One of the tenets of the German racial theorists is that racial characters are fixed, that the Germans to-day have the same essential characters as their ancestors who lived in forests two thousand years ago, and the Jews do not differ from the men who followed Moses into the wilderness.

Yet almost the only point on which evolutionists agree completely with fundamentalists who believe in every word of the book of Genesis is that all human races are descended from the same ancestors, and have since come to differ.

### How Negroes Became Black

The followers of Darwin think that Negroes became black because the dark-skinned among their ancestors were less affected by the sun than the fairer members and thus left more children. We must therefore ask whether the white Australians, who certainly got more sunburned than the British, will gradually darken, until even babies are born brown.

The answer is probably that such a change would take many thousands of years, and that within a few hundred we shall know enough to control it if we want to. But we cannot be sure.

No observations are being made which would enable us to answer the question with certainty. And if skin colour is bound up with mental characteristics, it is a pretty important question.

The most disturbing fact about these problems of race is not that they are unsolved, but that no one is trying to solve them.

We go about believing them to be solved, choosing a solution which fits our political views. Yet these questions can be answered scientifically, and the future of the British Empire depends on the correct answer being found.

# DEEPAWALI FESTIVAL AND "CHEER" FOR DESTITUTE FAMILIES

To The Editor "INDIAN OPINION"

**S**IR,—The annual Deepawali festival has come around again, and the many homes of Hindus will be scenes of happiness emblazoned with lights and good cheer, but does one think of the poor and needy amidst us during their jollifications. It is a common sight to see pounds spent on the purchase of fireworks and the enjoyment obtained is short-lived that it cannot afford any permanent satisfaction to those who revel in it. The Hindus profess so much regard to religion that it is surprising to see no practical move made for the alleviation of temporary distress among their people by offering the poor and needy relief during this period of enjoyment amongst the rich and middle classes. When we see the benefits given by other denominations to their co-religionists during periods of festivities, it brings home to us very forcibly the

social standing of our people. It cannot be maintained that there are no wealthy people in the Hindu community or that they are not willing to assist their less fortunate brethren, but it seems that the structure of the Hindu is built on individual groups instead of a collective mass, the result being that one group does not see or care for the other groups around it. Under these circumstances, is it not desirable that an influential committee be formed to distribute "cheer" on occasions such as the Deepawali etc.? If it cannot be formed then the alternative would be to entrust this work to some organization which will function in the desired direction. I understand that a move has been made by the newly formed "Vedic Educational Society" of Durban to collect funds for the distribution of hampers to the poor people on the occasion of the Deepawali. It is a worthy

action on the part of the officials and the necessary support ought to be forthcoming from the Hindus. There can be no benefits to the masses if the leaders of the community think and act under the group system as is being done to-day. One has only to walk about the streets to find that each section is advertising its own actions, collective security and action being entirely forgotten, the ultimate result will be each section of the Hindu community acting independently of one another,—a most undesirable feature. This will tend to weaken the forces and the cause of the poor and needy left without any protection. Will the leaders of the Hindu community rise above themselves and assist the less fortunate of their fold? Time alone will give the answer.

I am etc.,

S. L. SINGH.

## THE ANCIENT ANDHRAS

**T**HE tableland of the Deccan was the seat of a mighty nation, the Andhras, known for their power and civilisation, their schools of learning and their laws. In the philosophical age the Northern Indian States founded under the Maurya dynasty almost pass out of view and scenes of the greatest intellectual movements are laid down in Andhra territory.

From this time onward, throughout the subsequent ten centuries the Andhras have been known to be leaders of India in metaphysics, astrology, metempsychosis, logic and philosophy. Since Sanskrit has been the language of the learned in India, all works written in the above subjects were naturally composed in hexameter in Sanskrit. Consequently these works have been lost in the maze of Sanskrit treatise doctrine and dogma.

When Asoka died in 222 B.C. and the great dynasty founded by Chandragupta ended with the reign of some feeble kings within forty years after the death of the great Emperor Asoka, two short lived dynasties followed and then a powerful Andhra king conquered the ancient kingdom of Maghada and commenced a new dynasty which ruled from 66 B.C. to 436 A.D. The power of these Andhra Emperors varied slightly from age to age and at one time they were the supreme power in India, their sway extending over to the western seaboard and over Saurashtra.

However during the five hundred years of the reign of the Andhra kings, India saw enormous additions to the ex-

By  
DAYANAND NAIDOO

stant bulk of literature and philosophy. Since the Telugu people have always been known to be possessed of the finest sense of humour in India, there sprung up in Drama a considerable amount of comedy—comedy more poetic and of greater literary value than the standard type of boisterous horse-play. It was during this period that the great Kalidas, author of the immortal 'Sakuntala' lived. He typified an age wherein lyrical beauty in Poetry and Grecian type of rhythm in Sanskrit attained its highest pinnacle.

The mighty Andhra powers who were ruling practically the whole of Northern and Central India allowed the two religions, Hinduism and Buddhism, to flourish side by side under their aegis without any discord whatsoever. This state of affairs allowed for the expansion, addition and modification of the prevalent doctrines, thus bringing religion as near as possible to perfection. There was every encouragement for advancement.

The old *materia medica* of the Hindus which is the common source of both the *materia medica* of Greeks, even that of Hippocrates, and the two standard works on Hindu medicine by Charaka and Susruta which belong to the Andhra Age. At this period the power of the Andhra kings slowly declined and gave way to the new Gupta dynasty.

Ramesh Chandra Dutt says, "To Andhradesa belongs the credit of having produced the most renowned Sanscrit

scholar and commentator of all ages. Madhava, minister of the founder of the powerful Andhra kingdom of Vijainagar (1344) compiled his renowned commentaries on the Vedas and other sacred works which have handed down to modern India the traditional interpretation of the past. No single work composed in India within the last thousand years has done so much to preserve and hand down to modern Hindus, the ancient learning of their fathers, as the commentaries of Madhava. Mr. Dutt again says, "Foremost in inaugurating modern religious reforms, foremost in the production of modern literatures, Andhradesa also stands foremost in the great work of preserving and interpreting to us our ancient and sacred literature."

The wealth and grandeur of the city of Vijainagar, struck the Venetian traveller Nicolo Conti as something beyond his wildest dreams. The king of Vijainagar appeared to him as the greatest monarch he had ever heard of and his capital the finest and most beautiful situation imaginable. Similar sentiments are expressed by other travellers, Barthema and Risak, the Persian, with regard to the greatest of all Andhra cities.

Even in the nineteenth and twentieth centuries the Andhra people are contributing considerably to the interpretation of the ancient works. It can therefore be seen that the Andhra people, although political power had varied from age to age, have always been one of the greatest contributors to the enlightenment and culture of India.



# IF ANIMALS COULD TALK

## THE CRUELTY OF NATURE (AND MAN)

**T**HE other morning, when meandering round the farm, I saw a big hawk swoop down, pick up a Leghorn chick and fly off with it. "Swine!" I thought, "had I my gun with me I should have shot you." (The probabilities are that I should have missed and done nothing more than add about twopence to the gross revenue of one of those awful armament firms.)

I thought to myself: "That hawk is no worse than I; just a carnivorous creature without the slightest compunction in devouring all and everything in order to keep what we term body and soul together."

I suppose what annoyed me was that the hawk pinched something of mine possessing a definite monetary value. One of these days that chick, providing it was of the sex capable of doing so, would have laid eggs and brought a certain amount of money to me. If it were a gentle 'gentleman,' it would either have gone into the pot, or have been sold into a flock to help perpetuate the hen tribe.

Actually I did not think this, but felt sorry for the chick experiencing a most uncomfortable aerial flight with the certainty of being eaten at the end of it. I also thought nature is cruel and tried to remember that little rhyme which went something like this: "Big fleas have little fleas upon their backs to bite 'em; and little fleas have littler fleas and so ad infinitum."

These are not the actual words, and being too lazy to look up one of my many books of reference (Quite; Horace, that is exactly where I DO get my marvellous stock of 'knowledge') I let it go as it is.

### Beauty And Love

Then I began to think of what all the eminent men had said about the 'beauties, and 'love' of nature. How god-like it all is. Even Goethe said, "The living visible garment of God." Going back centuries further, Job said "and still, and consider the wonderful works of Nature."

Without having to stand still I have observed some very wonderful works, many of 'em most cruel. You even get some of these eminent men making gross misstatements about Nature. A bloke like Binney is alleged to have said "Nature, is the most thrifty thing in the world; she never wastes anything."

What about a lady herring? After laying several million eggs she finds that 99.9 per cent are devoured by some of the marine creatures. Is this not waste?

By

P. F. WALL

In "The Farmer"

I maintain, in spite of what is said to the contrary, that nature is brutally cruel, wasteful and intolerant. Almost as much as we are ourselves.

Everything we improve, and a e sometimes considered 'great' for having done so, is, directly or indirectly, for the benefit of ourselves. The Briton developed the most wonderful beef cattle and mutton sheep. Why? Because apart from gaining more money, the carcase of the dead animal was nicer to eat and the Briton was a great meat eater, or rather, had a palate capable of appreciating good meat.

The dairyman caused cattle to produce prodigious quantities of milk, not because the 'child' of this animal should have more than ample (the 'child usually has its young throat cut at birth), but because he would have more dairy produce for himself.

### Nature

Nature having made us what we are, I don't think much of the Dame. What I intend to write now will, I feel certain, bring lots of literature from those kindly folk who ask us to be kind to animals by refraining from beating or eating 'em.

The last one who told me to do this had probably quite unaware of it, leather shoes and leather gloves. She may not have eaten the flesh of the animal in question, but she was certainly wearing a bit of 'em. To have one's tripe devoured cannot be more unpleasant than having a bit of one's hide worn.

Again, I remember many years ago fishing on the river Dart in Devon. A man above me got into something big (it proved to be a 14lb. salmon) and bellowed to me to come along. After some 20 minutes he asked me if I would gaff the fish for him, which was by now near the bank and well within gaffing range. I suggested that he did the gaffing as I was not very expert and that my leg did not allow me to bend it with the probability of my making a muck of the whole business. He handed me his rod and well and truly gaffed the fish.

I remarked to him that the salmon was a freshly run fish and would make excellent eating. "I am a vegetarian," he replied, and thoroughly disapproved of eating any creature. (He also had

on boots, or rather stout leather-shod waders.)

"Yet you don't mind shoving that painful hook in 'em or otherwise enticing them to premature end." It did not appear logical to me. Had he been a true non-devourer of flesh he should have let that fish go. However, I expect he sold it at about two bob a pound and thus helped to pay for some more literature on the cruelty of mankind.

### Strange

People are very strange and the longer I live the less I understand 'em. Everytime I write something a bit 'juicy' for *The Farmer* some good souls (there must be two) send me religious tracts. I used to read them but finding a bit abstruse and shockingly badly written, I am afraid they drop into the waste-paper basket unread.

The above is only mentioned to show that even the true animal lovers are a bit incongruous in their beliefs and actions.

If animals could but talk, reason or express their views of us (barring Balaam's ass they all appear to have been most silent creatures) what would the cow family think of us, the ovine tribe, the domestic fowl, the horse, to say nothing of his hybrid brother the mule or the lesser equine confrere the ass? Barring the dog, and even he has not too much to thank us for, and was probably better off before domestication was forced upon him, what sort of opinion would they have? Not quite what we think of ourselves as being the "the images of God and Nature's greatest handiwork" and all that.

Imagine a conversation between a cow, sheep and horse (let us forget the mule and ass as probably being the worst treated of the lot even if their flesh is not eaten except by a few of the peoples of Continental Europe)

### Selfish

Everything we do for these creatures, from supplying the bit of off-season food, to improve their fleshing or milking qualities, is for our own benefit. In one way it may benefit them; that is we prevent actual hunger, not that whether they are hungry or otherwise would worry the bulk of us, but we neither want nor desire their output to decline.

If a sheep, by man contrived improvement, is able to produce more choice meat in a given period, it is not quite the sheep we are thinking about, but

the possible extra profit from that sheep.

If we can make a horse stronger and swifter we undoubtedly get more 'kick' out of it than the horse himself. We go so far as to unsex him if this is likely to make him more tractable, stay better, as in the case of a horse intended for those trying steeplechases or hurdle

aces, work better or provide other advantage to ourselves.

It is just as well they cannot talk or express their opinions (should they have any.) Yes, there is little difference between ourselves and that big hawk I would have shot at for doing something he did not know was wrong from his point of view, in spite of the fact

we go on doing what we, with our greater intelligence and teaching, know to be wrong but excuse ourselves because it is 'natural' and that Nature demands it.

It's all very well, but we must realise that Nature is terribly cruel and lavish in everything, and that we aid and abet her. See what I mean? If you don't it does not matter.

## WHAT WOULD WOMEN DO

**G**IVEN a chance to rule the earth what would woman of the world do for the welfare of the people?

If you were asked that question you would perhaps smile at the funny idea. But that was actually the subject which the International Women's Congress at Paris discussed recently.

Mrs. Middleton of England, said that she would pay special attention to her country's trees and countryside. "I would also tackle unemployment," she said, "though I do not know yet how this could be done."

She gave a fine scheme for the promotion for world peace. At least 3 per cent. of the youth of each European nation (chosen by ballot) will be compelled to inter-marry with a similar proportion of the youth of every other European nation.

"Thus we should all become related," said Mrs. Middleton, "and though we may hate our aunts and uncles, we at least do not want to shoot them."

### Fine Scheme

This last seems a fine scheme and it is strange that not a single man in the world, with all his age-long experience, should have ever tried it at all. It would really be a little interesting if we work it out in more detail. Suppose, a certain Englishwoman hates most of all the Irish people, but the ballot-box tells that she cannot marry but an Irish man and an Irish man she must marry. She cries and weeps and protests but the servants of the State have got definite orders not to yield at all. They take hold of her and put her in a ship bound for Ireland and there they marry her to any man whose name may be revealed in a lottery. A marriage indeed! A grand fusion of the nations of the world for obtaining universal peace!

One might add a few more suggestions on this question of marriages, not between men and women of different nations, but between those of the same nation. In the first place no man should be allowed to make love to a woman; he should have to perform all the domestic services of his home and do all other such things as women do now. The tables should be turned and women should pay man in the same

coin for all the tyranny that has been inflicting upon her from time immemorial.

But there are some more practicable people as well and Miss Perkins was one of them. Women, according to her, would be inclined more to look after the cultural and artistic side of life, and such needs, as maternity and child welfare. But even in these she was not anxious to do alone: "We do not wish to exercise a right to govern without the other part of the human race—which also primarily has at heart the welfare of human beings."

"If women were in control of government," she said, "the first thing we should do would be to invite men to share responsibility and opportunity of government."

### Indian Amazons

It would be really interesting to note what would Indian woman do in the state of affairs. We have never had an opportunity of our women making any statements in this connection, but we can have some idea of it by going through the appeal which the members of the Delhi Women's League have recently made to the would-be legislators of India. Here are some of the more important questions considered to be of urgent importance to which the special attention of these persons has been drawn:—

(1) Equality of opportunity for all by the removal of untouchability and sex-disabilities, whether legal or social, or in any other sphere as public activity.

(2) Educational reform by the removal of mass illiteracy by introducing free, compulsory and universal primary education and by re-modelling the entire system of secondary education with a view to turning out useful citizens.

(3) Removal of *purdah*, polygamy and early marriage and the prevention of immoral traffic in women and chil-

dren, and the prevention of the use of drugs and tobacco, etc.

(4) Establishment of infant and maternity welfare centres, and measures to cope with social diseases, leprosy and cancer.

(5) Social insurance for sick, aged, unemployed and disabled by accident in mines, factories, etc.

(6) The solution of the problem of unemployment among labour and educated classes.

(6) Protection of Civil Liberties.

It is clear that all these appeals have been made with the great idea ever present in the mind that men and not they, are the real legislators. I wonder what shape these appeals might have taken if women themselves were made the rulers of India. Still the thing strikes one, however, is that the question of birth-control has not been touched at all and that it has been left out altogether. Perhaps, the Indian tour of Mrs. Sanger has, after all, been nothing but only a great humbug.

—:0:—

## NATIVE TRADE

Attention of all persons engaged in the Native Trade, in the magisterial districts of Krugersdorp, (excluding farm Holfontein No. 181) Roodepoort, Johannesburg, Germiston, Boksburg, Benoni, Brakpan, Springs and Heidelberg is drawn to Notice No. 1471, in the Government Gazette, dated, the 2nd, October, 1936.

Such persons affected thereby, as have not yet complied with Clauses 13 and 14 of that Notice, are advised in their own interests, to immediately communicate with the Secretary of the Council.

for the Industrial Council  
for the Native Trade (Witwatersrand and Heidelberg).

ALSO HENOCHSBERG,  
Secretary.

38a Progress Buildings,  
Commissioner, St.,  
Johannesburg.

P. O. Box 5347,  
Phone 22-4250.

3rd. November. 1936.

# Tit Bits

## Ten Commandments For Health

1. Don't lick stamps with your tongue.
2. Don't turn over the leaves of a book with fingers moistened with your tongue.
3. Don't hold a needle between your teeth. To think such a practice saves time is only imagination.
4. Don't expectorate on the floor, either living rooms, or cars, or on the street.
5. Don't eat fruit that has not been washed.
6. Don't neglect daily bath.
7. Don't cough or sneeze into the face of another. The fine spray can easily spread disease. Hold an handkerchief before your mouth and nose.
8. Don't eat food that is too hot or ice cold.
9. Don't pet and ruffle the hair of your dog and then with unwashed hands touch food that is being served either to yourself or to others.
10. Don't put your finger or other objects into your mouth. They are never so clean that they might not carry infection.

## When The Milk Curdles

When your milk curdles in this hot weather do not throw it away. Here is a good way of using it up.

Put it in an enamel dish and stand on end of stove till the whey has separated from the curds, then take it off and strain, add a little salt, and you will find that this homemade cream cheese is very tasty and delicious in sandwiches.

## Make Your Own Cough Mixture

A very good cough remedy can easily be made at home by dissolving half a pound of sugar in half a pint of hot water and then adding 2oz of 'Bitrate' of Tar, which you can get from any chemist. Stir thoroughly, and when cool you have a pint of excellent cough mixture ready for use and as good as any you can buy. A teaspoonful of the home-made syrup taken every hour or two will quickly relieve the worse cough or cold, loosen phlegm and clear the head in an astonishing manner. This remedy is pleasant to taste and is ideal for children.

## Economy

Make use of your old net curtains. Cut out all good pieces of net and join neatly by faggotting the pieces into a big square. Any pieces of net can be used. Then dye green, rose or any colour to match your room. A very attractive beadsread it will be with a narrow edging sewn on right round the square.

## Another "If"

If we noticed little pleasures  
As we noticed little pains,  
If we quite forget our losses  
And remembered all our gains;  
If we looked for people's virtues,  
And their faults refused to see,  
What a comforting, delightful,  
Cheerful place this world would be!

## A Hindu Prayer

Awake, O God!  
O God, awake!  
The world is burning today  
In a conflagration of selfishness.  
In these days of an infernal cataclysm  
Should You, my Lord,  
Keep on sleeping soulless  
On a lifeless bed of forgetfulness?

Awake, O God!  
O God, awake!  
Please open Your eyes a little  
To look at Your own earth,  
And see in what agony of sorrow  
Most of Your children  
Are being tortured today.  
Look, dear Lord,  
How men have assumed  
The forms of ferocious beasts  
And with their fierce claws of greed,  
And their ferocious teeth of armaments  
Are tearing to shreds  
Their brother men  
In the ruthless jungle of the world.  
And greed-blinded man-beasts  
Are fiendishly devouring with relish  
The flesh of the bodies  
Of their brother men;  
And are joyously drinking with pride  
The blood of their fellow men—  
Why is it, beloved Lord,  
That men do not know  
Men yet?

Awake, O God!  
O God, awake!  
Do leave Your  
Shameless sleep aside,  
And be merciful enough  
To create man  
As man again.

(Unity) BASANTA KOOMAR ROY.

## Tired Feet

When you are on your feet the whole day and at night they are aching and swollen, here is a good remedy. Every night bathe your feet with hot water into which you have put some Epsom salts, or else add a dessertspoonful of ammonia to the water. Dry thoroughly and rub some methylated spirits into the feet.

## A Donkey Story

Recently a donkey mare was killed on the lines of South African Railways, and the appended reply was received to the owner:—

"I would like to inform you that there was no similar animal in the . . . The deceased lady in question I purchased from a circus about a year ago. She was trained to catch flying hornets, kill mambas, swallow ball worn in cotton, take honey from the hives (when the bees were away), eat green mealies on the plants, chase hares and sometimes catch them, kick the niggers who didn't work, act in place of a donkey engine in irrigation by rubbing herself against a handle erected for this purpose and causing the water to flow; just to mention a few of her qualifications. Yet you assess such a valuable asset at . . .

"Think it over please."—S.A.R. and H. Magazine."

## Genesis

A surgeon, an architect, and a politician were arguing as to whose profession was the oldest.

Said the surgeon: "Eve was made from Adam's rib, and that was a surgical operation."

"May be" said the architect, "but prior to that, order was created out of chaos; and that was an architectural job."

"But," interrupted the politician, "who created the chaos first?"

## Lawyers, Please

Law presumes a man innocent until he is found guilty. And then, if he has any money left, his lawyer continues his presumption. That's how the world moves.

## A Doer

"What position did you hold in your last situation?" "I was a doer, sir," said the boy seriously. "A doer! Whatever's that?"

"Well, sir, when my boss wanted anything done he would tell the cashier, the cashier would tell the bookkeeper, the bookkeeper would tell the junior clerk, and the clerk would tell me. "And what would happen then?" "As I hadn't anybody to tell, I'd do it."

The best doctors in the world are Dr. Diet, Dr. Quiet, and Dr. Merryman.

—SWIFT.

Politeness is better than logic. You can often persuade where you cannot convince.

—H. W. SHAW.

## DEPARTED NOTABLES OF THE PAST YEAR

## ગત વર્ષમાં સ્વર્ગવાસ પામેલા પ્રતિષ્ઠિત સજ્જનો

## 1. Mrs. Kamala Nehru

A BRAVE wife of a brave leader of India. Her self-sacrificing devotion to the country's cause was unparalleled. She represented in her all that was best in oriental womanhood.

## 2. Dr. M. A. Ansari

One of the most prominent Nationalist Moslem leaders and a president of the Indian National Congress. He had won the highest esteem of both Hindus and Mussalmans. An ardent hater of communalism, he strove to the end of his life to eradicate it.

## 3. Mr. Abbas Tyabji

G. O. M. of Nationalist Politics in Gujarat. He was brother of the late Badruddin Tyabji, one of the founder-members of the Indian National Congress. Though holding once the power of Chief Judge of the Baroda High Court of imposing the death penalty, he underwent the rigours of prison life for the freedom of his country at the old age of 80. The late Mr. Abbas Tyabji was Mahatma Gandhi's right-hand in the national struggle.

## 4. Sir Dinshaw E. Watcha

One of the founder-members of the Indian National Congress. As a champion of the people's interests he rendered unique services to India.

## 5. Sir Fazl-i-Husain

A prominent Muslim leader who started his public career as a Congressman and latterly officially connected with Government of India. He was the leader of the Government of India delegation to the Indo-Union Round Table Conference in 1932.

## 6. Professor G. K. Deodhar

A prominent member of the Servants of India Society. He was a *servant* of India in the real sense of the term.

## 7. Sir Laloobhai Samaldas

A prominent enterprising merchant in Bombay. He sacrificed a great deal of time and money in the social welfare of his country.

## 8. Shapurjee D. Saklatwala

Worked for the cause of India in England. A staunch advocate of the poor. Led a life of selfless service. His early death is regretted by all who knew him.

## 9. Mr. F. E. Dinshaw

A distinguished lawyer and a financial genius who juggled in millions. Engineered stupendous enterprises of lasting importance to India.

## ૧. કમલા નેહરૂ

હિંદના શુરવીર નેતાનાં શુરવીર પત્નિ. તેમની નિસ્વાર્થ સેવા અને સ્વદેશ ભક્તિ અનેક હતી. પુર્વના ખરાં ઓત્વના તેઓ પ્રતિનાઇ હતા.

## ૨. ડૉ. એમ. એ. અનસારી

અગ્રગણ્ય રાષ્ટ્રીય મુસ્લીમ નેતા અને હિંદની રાષ્ટ્રીય મહાસભાના માણ પ્રમુખ. હિંદુઓ તેમજ મુસ્લીમોતું તેઓએ માન સંપાદન કર્યું હતું. ક્રમીવાદને તેઓ તિરસ્કારતા હતા અને અંતકાળ સુધી તે નાણુદ કરવાનો તનતોડ પ્રયત્ન કર્યો હતો.

## ૩ અબ્બાસ તયબીજી

રાષ્ટ્રીય અગ્રવળમાં ગુજરાતના દાદા સ્વર્ગસ્થ અદર્શિન તયબીજી, જેઓ રાષ્ટ્રીય મહાસભાના સ્થાપકોમાંના એક હતા, તેમના તેઓ ભાઇ હતા. વડોદરાની હાઇ કોર્ટના મુખ્ય ન્યાયાધીશ તરીકે જેઓ એક વખત ફાર્સીની સજા કરવાની સત્તા ધરાવતા હતા તેઓએ પોતાના દેશ ની આઝાદી માટે સ્વેચ્છાએ સાધારણ કેદી તરીકે કેદના સંકટો સહ્યાં હતા. રાષ્ટ્રીય હક્કમાં તેઓ મહાત્મા ગાંધીજીના જમણા હાથ હતા.

## ૪. સર દિનશાહ એદલજી વાચ્છા

ભારતીય રાષ્ટ્રીય મહાસભાના સ્થાપકોમાંના એક. જનતાના લાભોને ખાતર હિંદની તેઓએ મહાન સેવા બજાવી હતી અને હિંદમાં બહારથી આયાત થતા માલપર ભારે જકાત નખાવવાની કુખેશ ઉઠાવી હતી.

## ૫. સર ફઝલ-ઈ-હુસૈન

અણીતા મુસ્લીમ નેતા જેઓએ પોતાની મહેર કાર્કિંદની શરૂઆત મહાસભામાંથી કરી પાછળથી હિંદ સરકારના એક અમલદાર તરીકે વધારાથી સેવા બજાવી હતી. ૧૯૩૨ ની સાલમાં હિંદ-યુનીયન સરકારે વચ્ચે મળેલી ગોળમેજીમાં હિંદથી આવેલા હિંદ સરકારના પ્રતિનીધીમંડળના તેઓ આગેવાન હતા.

## ૬. પ્રો. જી. કે. દેવધર

સ્વર્ગસ્થ માનવતા ગોખલે સ્થાપિત સર્વન્ટસ એન્ડ ઇન્ડિયા સોસાયટીના એક પ્રતિષ્ઠિત સભ્ય. તેઓ હિંદના ખરા અર્થમાં "સેવક" હતા.

## ૭. સર લલુભાઇ શામળદાસ

મુખ્યના એક પ્રતિષ્ઠિત સાહસિક વેપારી દેશના સામાજિક કાર્યમાં તેઓએ નાણુનો તેમજ વખતનો કમિતી ભોગ આપ્યો હતો.

## ૮. મી. શાપુરજી ડી. સક્લાતવાળા

ઇંગ્લાંડમાં રહી હિંદની સેવા બજાવી રહ્યા હતા. ગરીબોના હિમાયતી હતા. નિસ્વાર્થ સેવામાં પોતાનું જીવન મળ્યું હતું. તેમને ઓળખ નારા સહ તેમના અમોળ અવસાન માટે શોક કરે છે.

## ૯. મી. એફ. ઇ. દીનશાહ

મારાના હિમાયતી અને બાહોશ નાણુશાસ્ત્રી લાખો રૂપીયાની ઉચલ-પાચલ કરનારા હતા અને પોતાની નાણુ સંબંધી કુશળતા અને પોતા ના કાર્યકાના ઉચા માનને પરિણામે હિંદને કાર્યમતી અગત્યનાં યજ પડે વતા જંગી કામો ઉભાં કર્યાં હતાં.

# NOTABLE EVENTS OF THE PAST YEAR

- 1935 Oct. 27 Arrival of Mr. Manmohan Singh the first Indian airman to fly from England to Johannesburg.
- Oct. 29 Arch-Bishop of Canterbury delivered a lecture praising Mahatma Gandhi's Village Scheme and said he would like the political constitution to be formed on the basis of village system.
- Oct. 30 The Government's approval to prohibit non-Europeans from using the Union Grounds in Johannesburg.
- 1935 Nov. 1 The Transvaal Asiatic Land Tenure Amendment Bill gazetted.
- Nov. 2 H. B. Cameron, South Africa's best cricketer died.
- Nov. 3 Pandit Jawaharlal Nehru's appeal to Students in London: It is the duty of every youth to fight for the liberty and the emancipation of their poverty-stricken fellow countrymen. It is far better if India were effaced from the world with all its ancient civilisation and culture than to exist as a worm among the different nation of the world.
- Nov. 21 The Natal Provincial Gazette publishes an Ordinance to amend the rural Licensing Law Amendment Ordinance 1925.
- 1935 Dec. 4 Report of the Agent-General for India in South Africa for 1934 published.
- Dec. 5 The ex-Prime Minister of Egypt, Nahas Pasha declared in London that we wish to live as Britain's ally not as a feudatory.
- Dec. 9 Naval Conference opened in London.
- Dec. 11 Indian Government announces through the Government Gazette Extraordinary that the Criminal Law Amendment Act will be applied throughout British India.
- Dec. 19 Sir Samuel Hoare resigned from the British Cabinet.
- Dec. 30 Lord Reading ex-Viceroy of India died.
- 1936 Jan. 1 Celebration of Diamond Jubilee of H.H. the Maharaja Gaikwar.
- Jan. 3 Maharaja of Baroda announced the donation of one crore Rupees for village improvement.
- Jan. 11 Russia decided to increase her army owing to the fear of Germany and Japan.
- Jan. 13 India eleven defeats Australians at Lahore by 65 runs.
- Jan. 18 Sir Syed Raza Ali, Agent-General for India marries Miss. V. Sammy of Kimberley at Carlton Hotel.....A split in the South African Congress created as the result of the above marriage.
- Jan. 19 Rudyard Kipling Poet Laureate of England died.
- Jan. 20 The Death of His Majesty King George.
- Jan. 21 Edward the Prince of Wales proclaimed as King.
- Jan. 26 India observes as day of independence throughout the country.  
Protest meeting of Pretoria Indians against Pretoria Asiatic Bazaar Regulations.
- 1936 Feb. 4 International Women's Conference opened in Calcutta.
- 1936 Feb. 28 Pietermaritzburg Municipality published New Draft By-laws for Hawkers.
- 1936 March 13 Appointment of Education Commission by the Executive of the Natal Provincial Council.
- March 19 Select Committee appointed to bring up an amended Transvaal Asiatic Land Tenure Amendment Bill.  
Disastrous floods in America causing about three million pounds damage, 94 deaths and two hundred thousand people rendered homeless.
- 1936 April 1 Through Mahatmaji's influence Messrs Birla Bros. donated the princely amount of Rs. 60,000 to Vishwa Bharati Institution of Dr. Rabindranath Tagore; Sindh and Orissa separated into two Provinces.
- April 3 "I.O." publishes the Judgment delivered in the Appellate Division re property rights in Malay Location in Johannesburg. Forty years old regulation deemed applicable.
- April 4 Indian Cricket Team sailed for London
- April 6 Celebration of Jallianwalla Bag Day (The massacre of Amritsar) all over India.
- April 8 Subash Bose arrested on landing at Bombay on his return from Europe under regulation of 1818.
- April 12 Indian National Congress met at Lucknow under the presidentship of Pandit Jawaharlal Nehru.
- April 17 Arrival at Bombay of Lord Linlithgow the new viceroy.
- April 21 Important Supreme Court Judgment Natal Provincial Division re refusal of Licence on racial grounds ultra vires.
- April 30 Mahatma Gandhi makes Seagon five miles from Wardha his head quarters.
- 1936 May 1 Rs. 10,000 received for the creation of the foreign department of the Congress from an anonymous donor.
- May 3 The Emperor of Abyssinia and his family leave Addis Ababa.
- May 5 Italian troops enter Addis Ababa.
- May 14 Field Marshal Lord Allenby died.
- May 20 Report of Zanzibar Riot Inquiry Commission published.
- May 26 "Queen Mary" sets out on her maiden voyage across the Atlantic.
- 1936 June 3 Prophet Mahomed's birthday celebration all over India.
- June 14 Death of G. K. Chesterton well-known author of England.
- June 17 Transvaal Asiatic Land Tenure Amendment Act) passed in Parliament.  
Sugar Bill passed
- 1936 July 1 New Insolvency Act came into operation.
- July 3 Conference of All Religions met at London under the presidentship of Maharaja of Baroda.  
Civil War in Spain resulting in untold bloodshed.  
Sir Raza Ali in a speech at Durban welcomes the passage of the Transvaal Land Tenure Act as an epoch-making event.

- 1936 July 10. "I.O." publishes judgment of T.P.D. refusing trading licence to Indians at Klipfontein.
- July 13. Assassination of political leaders in Spain and arrest of police officers.
- July 14. First Hindu Conference at Salisbury, (Rhodesia.)  
Heatwave in America causing two thousand deaths and loss of millions of pounds.
- July 16. Plot to assassinate H. M. The King Edward the 8th.
- 1936 Aug. 2. Khan Abdul Gaffar Khan leader of the Frontier Provinces released from prison.
- Aug. 14. Sir Syed Raza Ali left for Europe for health.  
Death of Dr. J. T. Sunderland, India's great friend and author of "India in Bondage"
- Aug. 30. "Queen Mary" wins Blue Ribbon by crossing the Atlantic within 2 days 23 hours and 57 minutes.
- 1936 Sept. 1. S. A. Parliamentary Delegation sailed for India.
- Sept. 3. Mahatma Gandhi attacked by Malaria at Segaoon.
- Sept. 13. India observes political Prisoners' Day. Disastrous flood in Patna.
- Sept. 15. Opening of Empire Exhibition in Johannesburg.
- Sept. 19. South African Parliamentary Delegation welcomed in Bombay.  
The vice-Chancellor of Austria announced that one hundred thousand people will be compelled to enroll in military service.
- 1936 Sept. 22. Johannesburg celebrates its Golden Jubilee.
- Sept. 24. Prof Anto Yelet the world famous linguist died at Paris at the age of 69.
- Sept. 25. Sir James Gregg in reply to a question in the Indian Legislature said India had sent out 34,75,00,000 ozs of gold since England went off the gold standard.
- Sept. 29. Big Air Race between England and South Africa
- 1236 Oct. 2. Mahatma Gandhi's sixty-eighth birthday celebrated all over India, South Africa and many other places.
- Oct. 14. South African Parliamentary delegation sailed from India in s. s. *Tairea* after spending twenty-six days there.
- Oct. 15. Hindu-Muslim riots in Bombay over the building of an assembly hall of a Hindu temple near a Mahomedan Mosque.
- 1936 Nov. 2. S. A. Parliamentary delegation arrived in the Union.
- Nov. 3. British Parliament opened by King without Crown.
- Nov. 4. De Valera proposes to bring a new free State constitution.  
Roosevelt re-elected President of the United States of America.  
Appellate Division gives judgment upholding prohibition against coloured people using reserved seats on railway stations.

## MR. V. B. NAGRANI'S MESSAGE TO INDIAN YOUTH OF SOUTH AFRICA AND RHODESIA

Mr. V. B. Nagrani of Bulawayo writes:

**N**O country can be really great that does not strike its roots in the past, whose children do not draw their early inspiration from the stories of the men and women who worked, and sang, and suffered for the Motherland, which has given to them their birth, that they may also work and sing, and if need be suffer for her.

Boys and girls of India, read the history of Lord Krishna, read the Bhagavat Gita, the stories of Mahabharata, where the stories told are the stories of heroes and heroines who were your ancestors, who have made the greatness of our Hindoo nation and Bharat land which is yours as it was theirs.

When you read of their courage, their honour and their strength, and their tenderness, say to yourself, "This was an Indian, and I am an Indian too." When you look

### New Secretary To The Agent-General

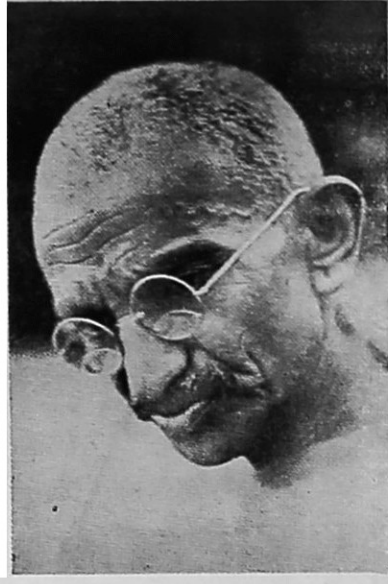
Mr. S. Ridley, the new secretary to the Agent-General arrived in Durban last week in the B. I. ship, *Tairea*. He was welcomed by the Indian community at the wharfside. Mr. Ridley was Finance Secretary for the Government of Sind for the past nine years. In an interview with the *Natal Advertiser* Mr. Ridley said he had had several years service in India among Indians. He knew the Indians in their own country thoroughly and hoped that in the three years he would be in South Africa, he would be able to assist the Congress in its work for the advancement of Indians here. Mr. Ridley will act as Agent General until Sir Syed Raza Ali returns to South Africa on January 14.

back over a long splendid past say, "This is what my India was, and what I will work to make her once again, God helping me." Should anyone say in your hearing, that India is fallen and is no longer great then promise in your own heart, by sacred names of the great men and women that she shall be great again.

Young boys and girls I have just returned from Europe, seen all the movements of great nations. I find nothing wrong with our youths, only they should be given a chance and taught to have courage.

Let us all boys and girls, old and young promise to ourselves in this Diwali Day, that we shall remain and live in "Bharat Ki Seva Mai" and bring back the glory again as it was before.

મહાત્મા ગાંધીજીનો સંદેશો



ડ. સો. ના દરવાજાના અંતરે  
 રાજ્ય સંપાદક સંસ્થા માટે  
 જેના હૃદયમાં હોય તે સુધી  
 હોય તે દીવાળીને સંસ્થા ખોલ  
 થાય? આ સંગ્રહ દરમિયાન  
 આ સંસ્થા જાણી મુશ્કેલી  
 મુગી દાખામાં ગુજા  
 જાણી હોય તે દરવાજા  
 સંસ્થાને ઉઠવા પૂ. ? નહીં  
 ડ. સો. ના વાંચકોને  
 આ સંગ્રહ સંસ્થાને સુધી  
 દીવાળી ઉઠવા તેમણે પણ  
 સિંદુ દાખાના દાખાને  
 ન તરલા. સંસ્થાને માટે  
 પહેલાં ૭૧૬ ને.

વધારે માત્ર સંગ્રહ

November 13th, 1936.

## INDIAN OPINION.

### SOME DEPARTED NOTABLES OF THE PAST YEAR.

ગત વર્ષમાં સ્વર્ગવાસ પામેલા પ્રતિષ્ઠિત જનો.



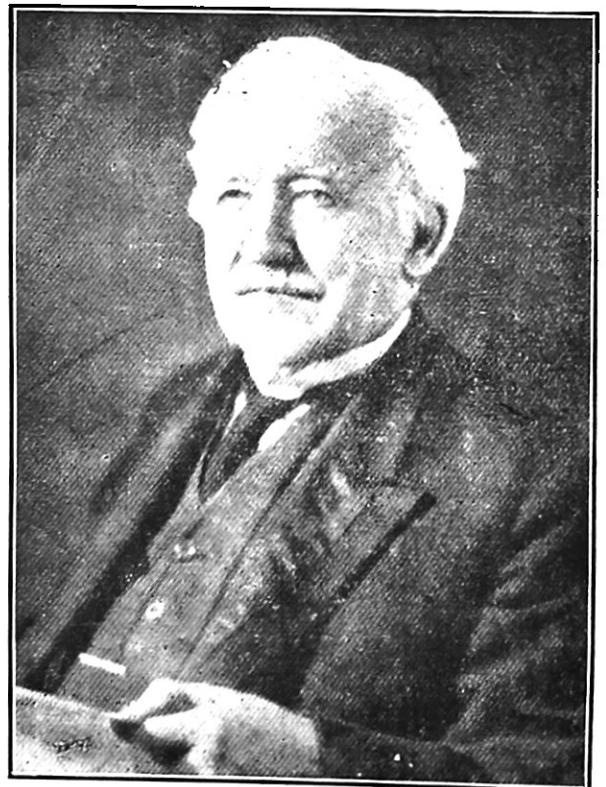
The Late Sir Fazal-i-Husain.  
સ્વ. સર ફઝલ-ઈ-હુસૈન.



The Late Prof. G. K. Deodhar.  
સ્વ. પ્રો. જી. કે. દેવધર.



The Late Mr. F. E. Dinshaw  
સી. એફ. ઇ. દીનશાહ.

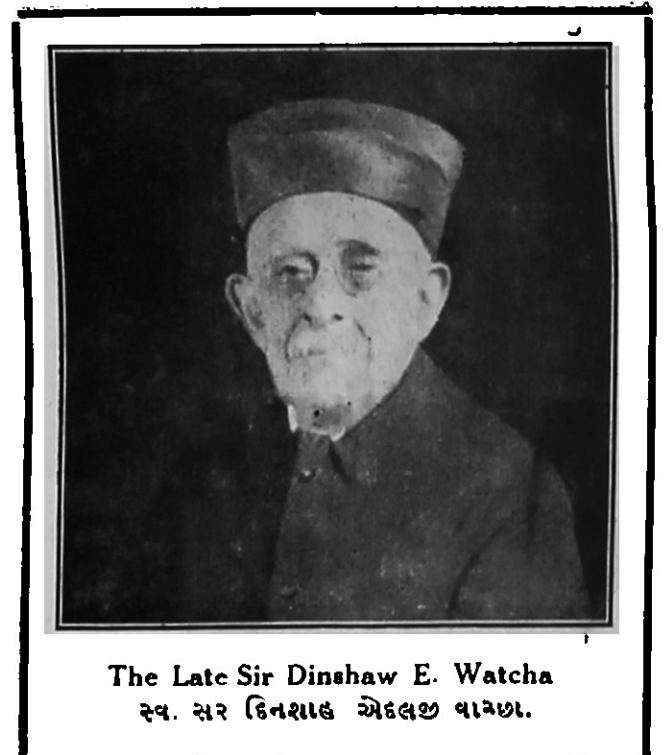
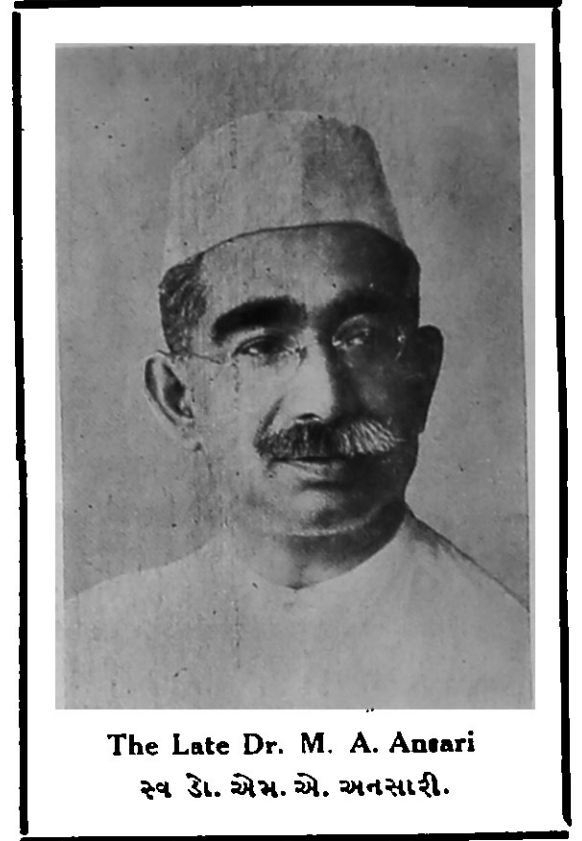


The Late Dr. J. T. Sunderland.  
સ્વ. સ્વ. ડૉ. જે. ટી. સન્ડરલેન્ડ.



SOME DEPARTED NOTABLES OF THE PAST YEAR

गत वर्षमां स्वर्गवास पाभेला प्रतिष्ठित जने।



SOME INDIAN SCENES OF S. A. INDIAN LIFE

સા. આ. ના હિંદી જીવનના કેટલાંક દ્રશ્યો



Patidar Hall of the Transvaal United Patidar Society.  
ટ્રાંસવાલ યુનાઈટેડ પાટીદાર સોસાયટીની પાટીદાર હોલ.



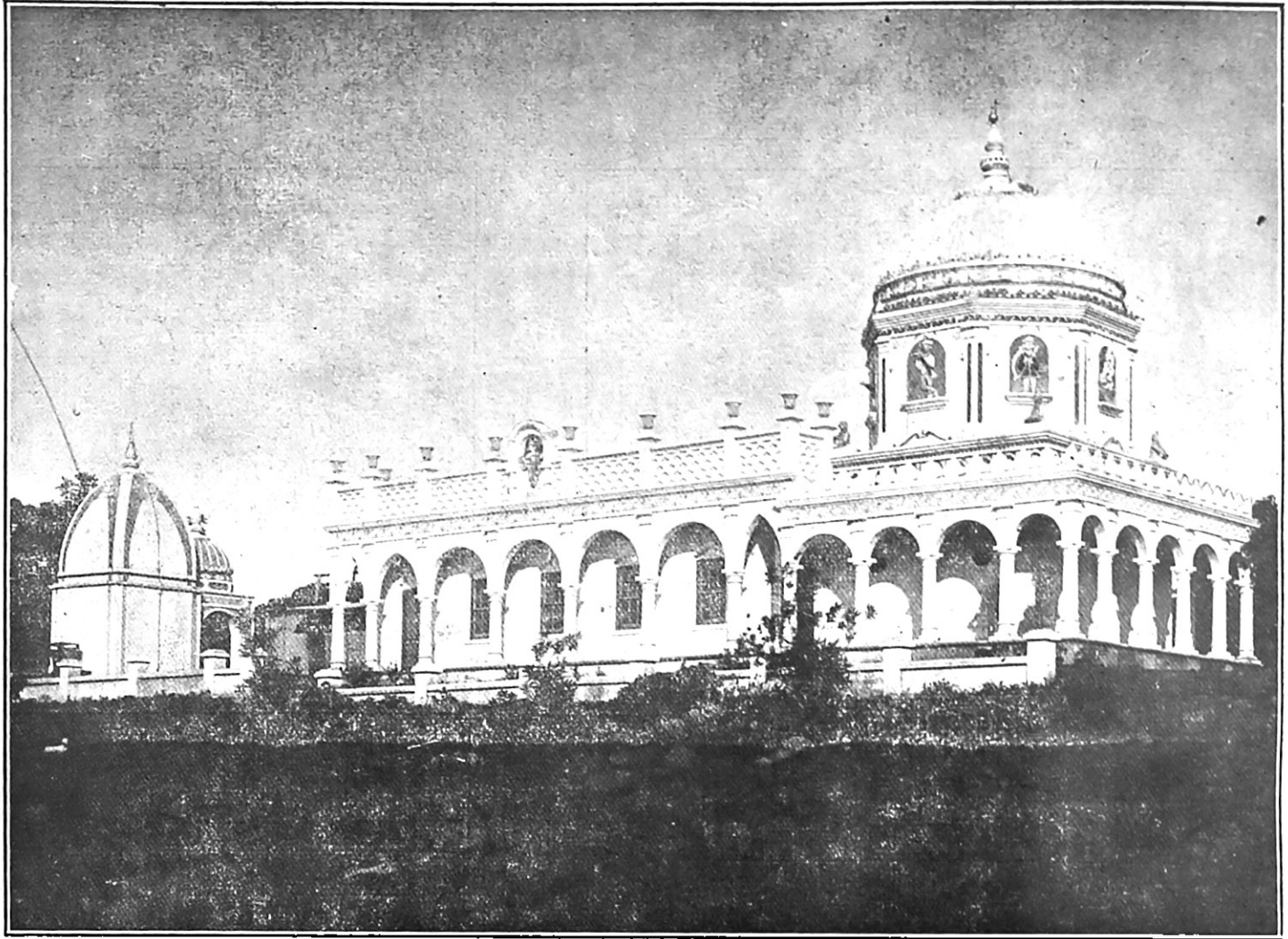
The Surat Hindu Association Hall, Durban.  
ડરબનમાં સુરત હિંદુ એસોસિએશનનો હોલ



The Memon Mosque Building in Grey and Queen Streets, Durban.  
ડરબનમાં ગ્રે સ્ટ્રીટ અને ક્વીન સ્ટ્રીટ પર આવેલી મેમણ મસ્જીદ.



A Scene in the Durban Indian Market.  
ડરબનમાં ગુજરીનું એક દૃશ્ય



SHRI GOPALLAL HINDU TEMPLE, Verulam, Natal.

श्री. गोपाललाल हिंदू मंदिर, वेरुलम, नाटाल.



HINDU TEMPLE At East London.

ईस्ट लंडनजुं हिंदू मंदिर.

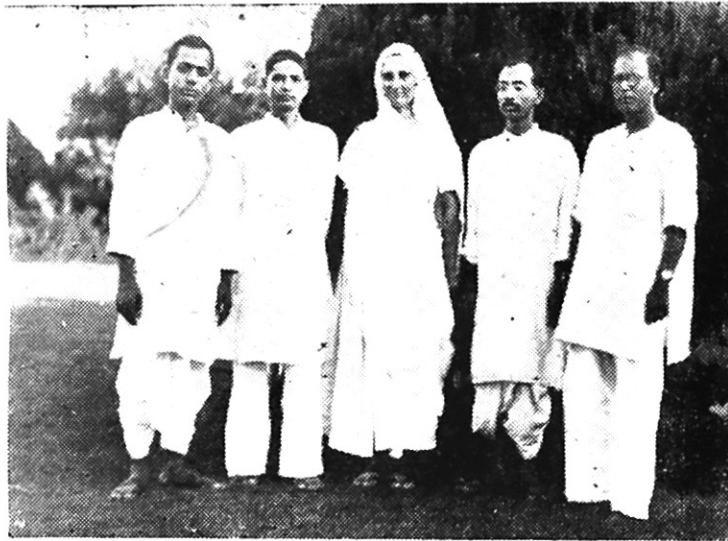


**Pandit Jawaharlal Nehru**  
President of the Indian National Congress.  
હોદ્દના રાષ્ટ્રપતી પંડિત જવાહરલાલ  
નેહરુ,



**Sardar Valabhbhai Patel**  
Chairman of the Parliamentary  
Board.

સરદાર વલ્લભભાઈ  
પાર્લામેન્ટરી બોર્ડના પ્રમુખ.



**MIRA BEN**

who is engaged in Village work with Mahatma Gandhi. Mr. Devdas Gandhi, Mahatma Gandhi's youngest son is on her left and other co-workers.

મીરાબેન  
જેઓ ગાંધીજી સાથે ગ્રામ્ય  
સુધારણાનું કામ કરી રહ્યાં છે.  
તેમની ડાબી બાજુપર શ્રી. દેવદાસ  
ગાંધી જેઓ અ.ય સહકારીઓ છે.

**Mr. Nanjee Kalidas**

one of the most prominent and philanthropic Indian merchant in Africa who recently donated one lac and ten thousand rupees for Girl's school in Porbandar. He is expected in the Union next month.



**શ્રીમાન શેઠ નાનજી કાલીદાસ.**

આફ્રિકાના શાહ સોદાગર જેમણે અનેક બીજી સંસ્થાઓ ઉપરાંત પોરબંદર કન્યા વિદ્યાલય માટે એક લાખ અને દસ હજાર રૂપિયાની અને કન્યા ગૃહકેળ માટે રૂ. ૩ લાખની બાદશાહી સંસ્થાવત કરી છે. ડિસેમ્બર તા. ૧૬ મીના તેઓ યુનીયનની મુલાકાતે આવનાર છે.

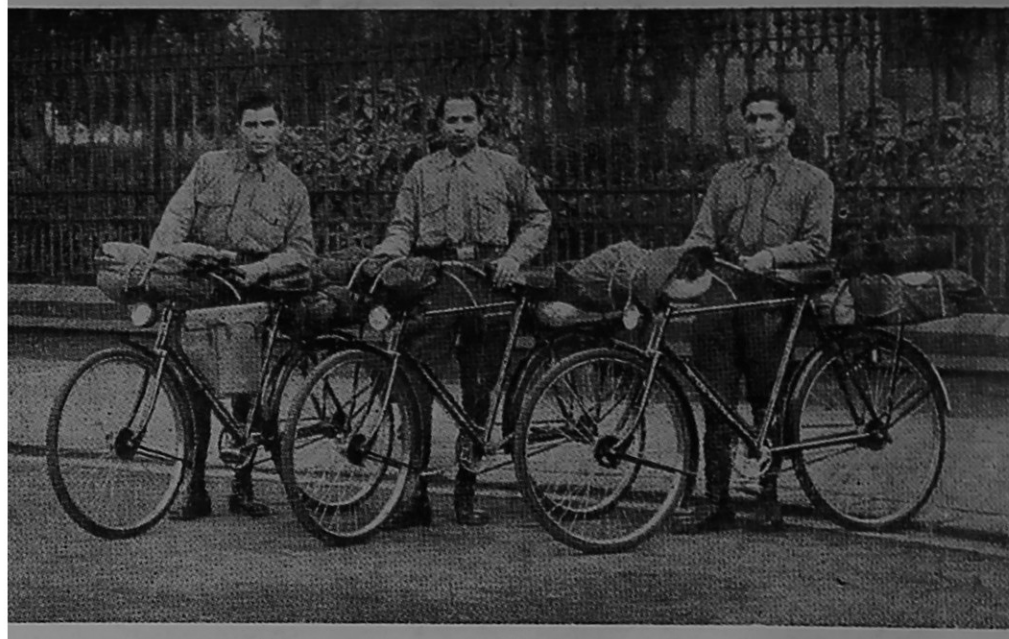
**Mr. Babarbai Chawda**

A leading member of the Hindu community in Capetown.



**શ્રી બાબરબાઈ ચાવડા.**

દક્ષિણ આફ્રિકાના એક ઉગતા કવી.



Three Indian Cyclist who are on a world tour and are at present in the Union.  
 દુનિયાની સુસાફરીએ નીકળેલા ત્રણ હિંદી સાઇકલીસ્ટો જેઓ હાલ યુનીયનમાં છે.

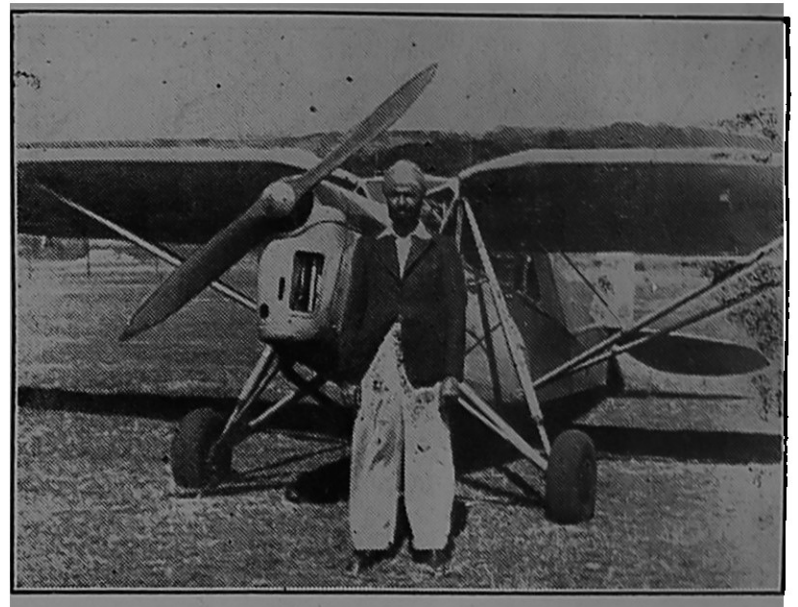


Lieut. D. MISRI CHAND

Who won the Viceroy's Air Trophy in February last and was to have joined the Air race from England to Kand but was not able to do so. He was reported to have been too late for entry.

લેફ્ટેનન્ટ મીસરીચંદ

જયા ફેબ્રુઆરીમાં વાઈસરોયની વિમાની ટ્રોફી મેળવે હતી અને ઇંગ્લેંડથી રાંડ વિમાની શરતમાં જોડાવાના હતા. હેવાય છે કે મોડા થવાથી તેમણે તે શરતમાં નહીં જાય શક્યા હતા.

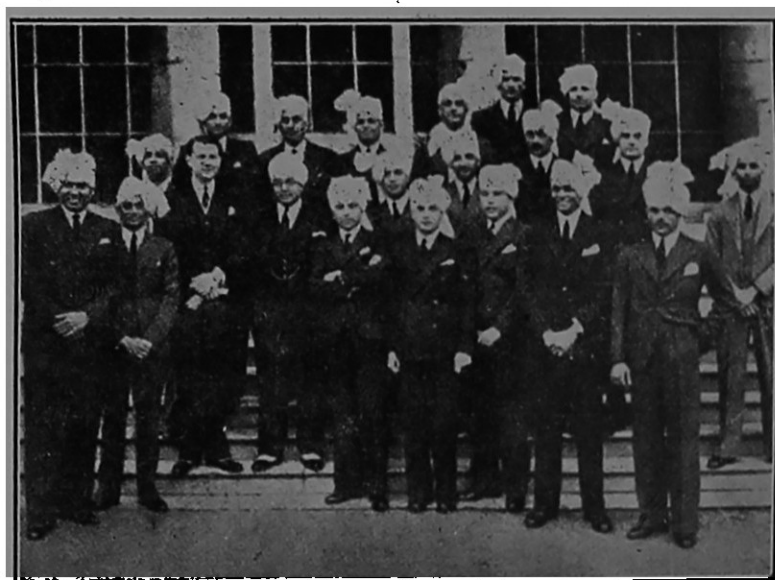


Mr. MANMOHAN SINGH

The first Indian Airman to fly from England to the Union in 1935.

મી. મનમોહન સિંગ

ઇંગ્લેંડથી યુનીયન ઉડનાર પહેલવહેલા હિંદી વિમાની જેઓ ૧૯૩૫માં અંગ્રે આંગ્યા હતા.



The Indian Cricket Team that visited England this year.

આ વર્ષે ઇંગ્લેંડ ગયેલી હિંદી ક્રિકેટ ટીમ.

Native Life In South Africa

સા. આ. ના નેટીવોના જીવનના કેટલાંક દ્રશ્યો



RIKSHA BOY  
નેટીવ રીક્ષો



NATIVE WARRIOR  
નેટીવ લડવૈયો



NATIVE HUT  
નેટીવનું કુપકું



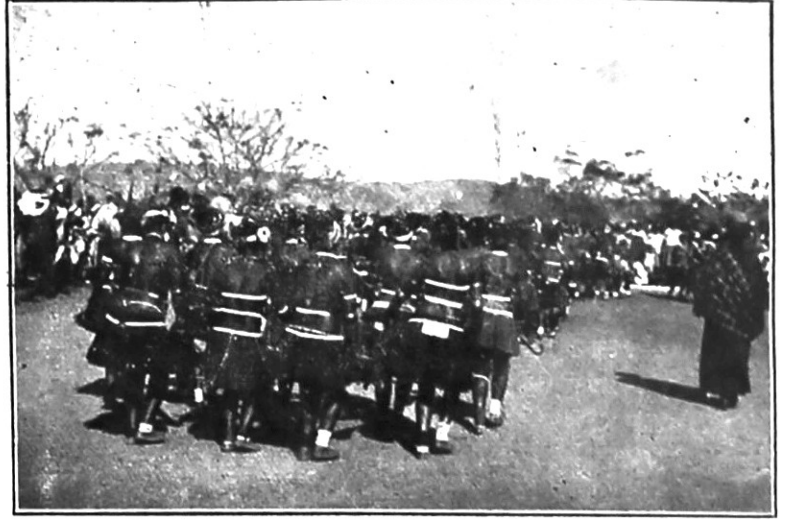
NATIVE WOMEN  
નેટીવ બાઈઓ

Native Life in South Africa

સા. આ. ના નેટીવોના જીવનના કેટલાંક દ્રશ્યો

A SCENE AT PHENIX  
Followers of Shembe engaged  
in a religious dance.

ફીનીક્સમાં શેમ્બે નામના  
ધર્મગુરૂના અનુયાયીઓ  
ધાર્મિક નાચ કરી રહ્યા છે.



Another Scene at Phœnix of  
Followers of Shembe.

ફીનીક્સમાં શેમ્બેના અનુયાયીઓનું  
બીજું દ્રશ્ય.

Kraal in which the  
Zulus reside.  
હુલુઓનું નિવાસ સ્થાન.

