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NOTES AND NEWS

Pandit Rishiram

INDIANS in the Union of South Africa have reason to be grateful to Pandit Rishiram for having visited the Union on his way back to India from England. Ever since his arrival in Durban local Indians are having a treat from Panditji on Hindu culture and philosophy. The spiritual needs of Indians in South Africa have been hopelessly neglected owing to the absence of the right type of religious teachers, and Pandit Rishiram comes to us as a blessing. He has delivered lectures on various subjects relating to Hinduism and they have been interesting and educative not only to Hindus but to all sections of the community. We sincerely hope Panditji's presence in South Africa as a disinterested person would be taken advantage of by the leaders of the Indian community to bring about unity without which we shall never succeed in enhancing our status in this country. If this is not possible we will urge upon the Panditji to use of all his influence to bear upon the Hindus who are torn asunder especially in the Transvaal and try to bring about the much needed unity amongst them at least. If we cannot achieve that much from the presence of Pandit Rishiram in our midst and from his learned discourses we can only say that we are hopelessly degenerated.

Introduction Of Pandit Rishiram

Pandit Rishiram, who attended the World Congress of Faiths in London last year, is one of the leading Vedic Missionaries who has devoted his life to the dissemination in India and abroad of Vedic ideals and the spread of Hindu culture with its emphasis on universal love and amity. He is an alumnus of the Dayanand Anglo-Vedic College, Lahore. He graduated in 1917. Soon after he joined the Arya Pradesik Pratinidhi Sabha—one of the largest Hindu Missionary organisations in India—as a life member on maintenance allowance. He started a centre of Vedic Mission at Madras which was later shifted to Malabar. He stayed in South India up to 1926 and worked against untouchability. In 1927-28 Pandit Rishiram visited East Africa. In 1934, he was appointed principal of the Daya-

nand Brahm Mahavidyalaya (Dayanand College of Divinity) Lahore. In July 1936, he was nominated by the Pradesik Pratinidhi Sabha as a delegate to the World Congress of Faiths in London. He decided to stay on in London after the Congress, to create a Hindu cultural centre there and Dr. Rabindranath Tagore complimented him for so doing in the following words: "It is indeed a very good idea that one like you, so ideally equipped, should stay on in England and carry on this work." We sincerely hope Panditji's stay in South Africa will result in the moral and spiritual elevation of his countrymen.

What A Gesture!

An olive branch was held out to Italy by Mr. Duff Cooper on July 25, states a Reuter's message from London. The First Lord of the Admiralty, speaking at Pencaitland, East Lothian, said that although it was only a year ago that Britain was employing sanctions against Italy now it was time to let bygones be bygones. "We should seek again to restore with Italy those happy relations which so long existed between that country and ourselves," he said. "Since the earliest days of a united Italy Britain was her friend. "I believe there is a growing desire throughout Europe to sink differences and discover means whereby the ambition of different nations may be satisfied without resorting to the fearful and ghastly disaster of war."

How wonderful! That the reasons that led Britain to employ sanctions against Italy should be so quickly forgotten and that Britain should be prepared to let bygones be bygones and to once again shake hands with Italy is not a little wonderful. But who can perceive the grim tragedy behind all this? Only those who have not lost their senses. Where has all the talk of Italy's brutality towards the helpless Abyssinians, all that wrath against Italy vanished! What will the vanquished who looked to Britain's—the League of Nations'—help in their hour of distress, think of this act of "grace" on the part of Britain. If this is civilisation, one is indeed at a loss to know what barbarity would be like.

Mr. H. Kallenbach Returns

To The Union

Mr. H. Kallenbach, who about a year ago went to Europe and from there went to India to meet Mahatma Gandhi, has returned to Durban by air last Monday. After spending a week here, he will proceed to Johannesburg.

Mr. Ramdas Gandhi To Visit Union

Mr. Ramdas Gandhi, third son of Mahatma Gandhi, who was to have accompanied Mr. Kallenbach, has been delayed on the way as Mr. Kallenbach had to come away by air. He is expected to arrive here by the next boat from Mombasa.

'The Star' On The Question

Of Protectorates

In the course of a leading article on the Protectorates *The Star* (Johannesburg) expresses views disfavouring the transfer of Native Protectorates to the Union. Arguing against it our contemporary writes:

"Even more important is the ill-treatment Union natives receive from many white men, of which the almost daily recital of beatings, floggings and even shootings, to say nothing of many lesser injustices, is melancholy evidence. When a Stellenbosch doctor indicts conditions in Bechuanaland and complains that the natives' minds have been "poisoned against us," he mistakes effect for cause. In Bechuanaland a native is not sentenced to three months imprisonment for "stealing" threepence worth of firewood at the same time as a European is awarded a suspended sentence for stealing a motor car worth several hundred pounds. It has not been necessary for a commission to investigate widespread allegations regarding police treatment of natives, as has been found necessary in the Union. There are no pass laws in the Protectorates, natives are not whipped (as they were in Johannesburg recently) for inability to produce tax receipts, and natives are not thrust into pick-up vans and thence into goal on suspicion of offences which are insufficiently explained to them and which,

Indian Opinion

FRIDAY, JULY 30TH, 1937

Threefold Duty Of Indians

WE reproduce elsewhere in this issue a very interesting and instructive message by Pandit Jawaharlal Nehru to Indians in Malaya. There is much in the message that could profitably be adopted generally by all Indians who have settled outside India. Pandit Jawaharlal has referred to three duties to be faced, three responsibilities to be shouldered by such Indians. Their duty to India, their duty to the country in which they have settled, their duty to themselves.

Their duty to India, Pandit Jawaharlal says, is to keep in intimate touch with current events there, to take living interest in our freedom struggle and to help it in such ways as are possible to them. He has said in his message how they should help and has pointed out that their future is intimately and irrevocably bound up with the future of India. On India's freedom depends their status, the protection of their interests and the place they occupy in the world.

We wonder if we in South Africa realise this fact. There seems to be a growing tendency among the Colonial-born Indians especially to forget India altogether. The lesson that is being taught them is that they should merge themselves with the rest of the non-Europeans of South Africa. We have always tried to impress upon our brethren that while they may make common cause and co-operate with the rest of the non-Europeans to the extent that it is possible to do so they may not sink their own identity as Indians. "Local born," says Pandit Jawaharlal, "are as much children of India as others and India's freedom must be as dear to them."

Then Pandit Jawaharlal says, their duty to the country in which they have settled, is to live in friendship and fullest co-operation with the children of the soil and with all others who live there. They must consider the interests of that country as their own, for it has become their land by birth and adopt on and must work for the progress of that country in every way. The people of the soil must feel that we come to co-operate with them and not to injure their interests in any way.

This should awaken us in this country to our duty towards the Natives whom, we must not join the White man in merely exploiting, but whom we should extend our moral and material support in their indisputably just cause in this country. We cannot truthfully say that we have always been conscious of this duty.

Then Pandit Jawaharlal refers to our duty to ourselves. The first thing that struck him, not very favourably, in Malaya was that there were too many small Indian groups functioning separately. We, in South Africa too, must plead guilty to this. In fact, in recent years we have been growing

worse in this respect. "Strength requires a larger unity comprising all these groups," says Pandit Jawaharlal.

Speaking on education and medical facilities Pandit Jawaharlal states that, it is the business of the State to provide free education and medical facilities for all. But where the State fails to perform its functions we must help ourselves. In the matter of education, though we have been trying to do something independently, we are to a very large extent dependent upon mission schools. If only our wealthy people were a little more liberal in opening their purses we could have able teachers from India and thus be able to run our own schools on national lines and improve the standard of such schools. Pandit Jawaharlal, we think very rightly, warns us against being denationalised by neglecting our mother tongue. He also suggests that our schools should cater for all Indians and should not be confined to one provincial or religious group. "We do not want sectarianism in our education," he says.

Pandit Jawaharlal lays stress on the need for public libraries and reading rooms which should be open to the public including non-Indians who should be invited to interest themselves in Indian affairs. Indians in South Africa, we are afraid, can boast only of having one library and that is the M. K. Gandhi library in Durban, founded by that great and philanthropic soul the late Mr. Parsee Rustomjee, and to our great shame not another single Indian has grown in South Africa to emulate his noble example. There is a small library opened by the Transvaal Patidar Society but there is need for many such libraries and reading rooms, not in order to read trash but to keep the people in touch with current events in India as Pandit Jawaharlal says.

He also stresses the need for having local Indian-owned newspapers and says, "newspapers are the ears and voice of a community. Without them a community is deaf and dumb and consequently helpless and powerless." Do our countrymen in South Africa realise this? We have our doubts.

Pandit Jawaharlal also suggests that Kheddar and other Indian goods should be used by Indians thus indirectly rendering material help to India. This has never been seriously considered by our countrymen here. It would not be a bad idea for some merchants, who stock so much of Japanese goods, to open up a section which has pure Indian-made cloth and other goods. Of course this should be done purely out of patriotic motives and therefore expecting to make a little profit as possible. We are sure this would not only attract patriotic Indians but many non-Indians too.

Pandit Jawaharlal Nehru's article needs to be carefully and thoughtfully read and many of his suggestions are worth adopting. We commend the article to all our readers.

not infrequently, they have not committed. It is of little use to instruct the Protectorate officials to try and persuade the natives when the Union's reputation, on the inescapable evidence of its Statute Book, is so unencouraging. Even such a witness as Dr. N. G. van der Merwe has said in Parliament: "The test is whether our treatment of the natives in South Africa is of such a kind that we shall get their goodwill; everything depends on how we act towards the native population in South Africa." The Bishop of Zululand takes, like Dr. Carey, the view that "the policy of the Union to-day is in the direction of liberality and justice and that we are approaching an era of widespread and rapid progress in native life." We wish we could agree."

Mr. Heaton Nicholls Refuted

By Natives

At a mass meeting called by the African National Congress at Langa (Cape), a resolution was passed recording disapproval of the idea that the Native Protectorates should be incorporated into the Union while the Native policy of the Union Government remained one of discrimination against Natives, who refuted all the statements reported to have been made by Mr. Heaton Nicholls, M.P., in which he attempted to give the impression that the lot of Natives within the Union was satisfactory.

Sir Raza Ali's Successor

It is expected, states a message from New Delhi, that Rao Bahadur A. T. Pannir Selvam, formerly Home Member of the Madras Government, will succeed Sir Raza Ali, the Agent-General of the Government of India in South Africa. Sir Syed Raza Ali, has had no information about this appointment as yet. His term of office will expire in February 1938. He does not know what his plans will be, but he will probably return to India with Lady Ali. Rao Bahadur A. T. Pannir Selvam is 49 years of age, and is an Indian Christian. Educated in London and at Cambridge, he has taken a keen interest in educational affairs. He is a Barrister-at-law, and was at one time public prosecutor of Tanjore, in Madras Presidency. He has been a member of the Madras Legislative Council since 1930, and was a member of the Indian round-table conference, when he represented Indian Christian interests.

PANDIT JAWAHARLAL NEHRU'S MESSAGE TO INDIANS IN MALAYA

We reproduce below from the Indian exchanges a message addressed by Pandit Jawaharlal Nehru to Indians in Malaya. There is much in the message that is applicable not only to Malaya Indians but also to Indians settled in other parts outside India and we hope our countrymen will try to follow it to the best of their ability:—

DURING my brief stay in this green and pleasant land I have addressed many audiences and had my say about many matters. I have discussed the present condition of India and what we are doing there and I have ventured to suggest what Indians in Malaya might do. Inevitably they have been vague suggestions and generalizations, for specific problems can only be dealt with in detail by a person more acquainted with them than I could claim to be. On the eve of my departure from Malaya, as the train is carrying us to Penang, I am attempting to put some of these suggestions into more definite shape. I have already written separately about Indian labour here and the desirability of close contacts between Indians and others.

Three Duties

Indians here have three duties to face, three kinds of responsibilities to shoulder—their duty to India, their duty to Malaya, their duty to themselves. The three are not mutually exclusive; they overlap and each helps the other.

Their duty to India is to keep in intimate touch with current events there, to take living interest in our freedom struggle, and to help it in such ways as are possible to them. Obviously they cannot do much from here, but for their own sake they should try to swim in the current of national progress and derive strength and vitality from it. If they look forward, as they must, to share in the triumph when it comes, they must be prepared to carry some of the burdens also. Their future is after all intimately and irrevocably bound up with the future of India. On India's freedom depends their status, the protection of their interests and the place they occupy in the world. How can they help? Financially of course. Also by observing our national days, by using khaddar, by the display of our national flag at Indian functions. Khaddar is not an economic proposition in Malaya. It must cost more than other imported cloth or silk. But it has become the symbol of our freedom struggle and of our association with the masses, and those who use it consciously show their allegiance to both these ideals of ours, which are in effect one. And if they pay a little more, let them re-

member that the money goes to poor Indian spinners and weavers.

All Indians could and should do this, whether they are local born or not. For the local born are as much children of India as others and India's freedom must be as dear to them.

Co-operation With Others.

Their duty to Malaya is to live in friendship and fullest co-operation with the children of the soil, with the Chinese, and with all others who live here. They must consider the interests of Malaya as their own, for Malaya has become their land by birth and adoption, and must work for the progress of this country in every way. The people of the soil must feel that we come to co-operate with them and not to injure their interests in any way. If India is their first love demanding allegiance and sacrifice for her cause, Malaya is dear to them also; and indeed the very love of India should lead them to friendship with these lands and their peoples with whom India has had such close contacts from the dawn of history and whose interests are so nearly allied to hers.

Lastly, their duty to themselves. My first reaction here was not a very favourable one. I found too many small Indian groups functioning separately. There was no conflict between these groups but nevertheless, they weaken the community. Strength requires a larger unity comprising all these groups, all those who look to India as their common motherland. Therefore the primary need for Indians is to build up this greater unity organizationally and to develop contacts—social, political and business—between Indians from all parts of our Motherland. To the extent that they succeed in doing this will they be respected by others and have their voice heard in matters of importance.

Labour

A large number of Indians here belong to the labouring class and our future in Malaya is closely bound up with the future of Indian labour here. It is necessary, therefore, that middle class Indians should seek to serve the labouring masses in every way and remain in close touch with them, so that they may know their needs and wants and might help them in their struggles. I have elsewhere pointed out the desirability of forming workers' unions. In cities these would be more feasible to begin with than elsewhere. Far-sighted employers should welcome them for they can then deal with responsible organizations and bodies of labour rather than with a disorganised

mass. Such trade unions need not be confined to Indian workers only for the cause of the labour is not racial. Social or purely national unions are apt to be exploited against each other. Therefore, as far as possible, unions should comprise all the labour in an industry.

Education And Medical Facilities

It is the business of the State to provide free education and medical facilities for all. In a rich country like Malaya this is easily possible. But nonetheless conditions being what they are we must help ourselves where the State fails to perform its functions. For education is a vital matter for a community and all its future depends on the human material it produces and trains. In this matter the Chinese in Malaya have set a fine example by putting up innumerable up-to-date schools. Why should not the Indians follow? This is necessary from another point of view also. In the existing State schools the Indian languages are not taught, nor indeed has India any place in them. (For the moment I exclude the Tamil schools for Indian workers.) This means that our boys and girls grow up cut off from India and denationalized to some extent. In our own schools there would be an important place for Hindustani, our national language, as well as for the mother tongue of the students. Such schools, I would suggest, should cater for all Indians and should not be confined to one provincial or religious group. We do not want sectarianism in our education. Indeed if our schools are good enough and attract non-Indians, I would welcome them.

For the present, when even good schools are lacking to think in terms of colleges is premature. But obviously we cannot end the education of our children at the school state. It surprises me how limited are the facilities for higher education in this country in spite of its wealth. There is not a single university and only one training college and one medical college. Some young men and women may go abroad for higher studies to India or foreign countries. But it is absurd to expect any considerable number to be in a position to go to other countries. Thus in effect the people of the country, Indians as well as non-Indians, have no opportunity to pursue their studies further.

Apart from general cultural education, technical and scientific training is essential for a country with such large mineral and forest resources. Otherwise it can only remain, as it is largely at present, a producer of raw material and

not one that makes the manufactured article. For export work it will always have to seek people from abroad. This is a humiliating future for any country.

This question of higher and technical education is, of course, one for all the people of Malaya. It is not confined to Indians. But Indians should think of it and should co-operate with other communities to remove this strange and surprising lack of the most essential condition of modern progress.

Something that I feel should be done almost immediately is for Indians to open public libraries and reading rooms, providing Indian newspapers, journals and books.

To begin with, reading rooms should be opened, as these are not costly, and gradually libraries should be built around them. I am told that some of the Indian Associations get newspapers from India. This is not enough. The reading rooms should be open to the public, including non-Indians, who should be invited to interest themselves in Indian affairs. Such reading rooms and libraries would go some way to keep the Indian population of Malaya in touch with current events in India.

There are, I believe, some Indian-owned newspapers in Malaya which give Indian news. Such newspapers are desirable both in the Indian languages and in English. Newspapers are the ears and voice of a community. Without them a community is deaf and dumb and consequently helpless and powerless. Therefore I hope that our countrymen will build up high class and secure newspapers and journals.

Khadi Wearing

I have recommended strongly that Indians here should take to Khaddar wearing. For this purpose khaddar depots should be opened where good and reliable khadi can be obtained without intermediate profiteering. The All-India Spinners' Association or its branches should be consulted about this. These khaddar depots might also stock other Indian goods.

These are some suggestions which I make for the consideration of my countrymen and countrywomen here. I would add that in all these matters we expect Indian women to take a prominent part. Ours is not just a men's movement in India. Women have played

and are playing a brave and outstanding part in it.

In ending this article I should like to remind all my countrymen that if they wish to share in the honour and privilege of being India's children, they must be prepared to shoulder the responsibilities that always accompany privileges. Wherever in this wide world there goes an Indian, there goes a bit of India with him, and he may not forget this or ignore it. By his actions India will be judged. He has it in his power to some extent to bring credit or discredit to his country, honour or dishonour. Let him keep this in mind always and let him bear himself with dignity in good fortune and ill fortune alike. India wants freedom and friendship with the world and for that we labour; we are no humble suppliants for anybody's favour. We are no citizens of a mean country but of a noble land with a great past and, let us hope, with a greater future. That future beckons to all of us. Who will not answer that call?

TWO OLD FRIENDS MEET AFTER TWENTY-THREE YEARS

THE JEW

The following is the continued description given by Mr. Mahadev Desai in *Harijan* in connection with Mr. Kallenbach's visit:—

"MY dear fellow," said good Mr. Kallenbach to me on reading the last issue of *Harijan*, "I cannot congratulate you on all you have written about me. I shall have to stop speaking to you. But I am very glad about the way in which you have told your readers that I am a Jew and that I was a German." And with this he spoke with passion about Hitler's doings in Germany and said: "May I tell you what has pained me most here? Lanterns in front of me made in Germany, paper made in Germany, knives made in Germany, and many other things I could name. I am wondering why you are patronizing German articles so much and will not make them here. Let me tell you that I was not unhappy to be interned as a prisoner of war as a German national, and for years after the War I used to import a considerable quantity of German goods. But four years ago my firm cancelled all such orders to the intense indignation of the Hitlerites in Germany. We were asked to explain why we had stopped taking the thousands of pounds worth of goods that we had been taking,

and I did not hesitate to explain why. I said it was by way of protest against the persecution of the Jews by Hitler and I was ashamed to call myself a German. Remember, many of these things were being made by the Jews, there are few manufactures in which the Jew is not proficient, and Hitler forgets that it is the Jews also that have helped to make modern Germany. How I wish you people here joined in my indignation against him and stopped your patronage of German goods. Whoever takes German goods helps to consolidate the power of Hitler. But whether you can stop these imports or not, why should you not make all these articles here? You can have as many Jews as you like to run your factories, to make glassware for you, to run your paper mills, to produce machinery."

"What about handicrafts?" I asked.

"Oh yes. I dare say you can have a number of Jewish experts in that too, and I am sure they would help you considerably in the revival of your handicrafts. I can easily name a few people I know who would readily come and help."

"We should gladly have them."

The Stuff He Is Made Of

"But let me now know what it is that you would not like me to have said about you," I said, laughing.

"You have made altogether too much of me. My dear fellow, I am not a saint, and my friends in Europe and South Africa may not recognize me in the picture you have drawn of me. But I know why you have said all these things. You wanted to make me a peg on which to hang your sermon. And you were afraid lest I should give up my spinning, having learnt it, and so you have told the world that I am learning to spin. Well, well, let me have my spinning lesson in order that I may not belie your hopes. But you must not forget that I am an old man, these muscles (pointing to his shoulders) are not as supple as they should be, and I easily get tired. But I will not easily give it up."

"I know that, and it is because I want so many of my people who began and gave it up to take it up in right earnest that I am citing your good example."

"I quite understand it."

"If you do, then do you object to my references to the beautiful way in which you have taken to simple life like fish to water?"

"I should not fit into your surroundings if I did not do so. Often enough I have thought of coming to India and then said to myself, 'How far away I am from the ideals that Mr. Gandhi is holding up before his people!' But this time my niece insisted that I must come."

"And how could I help sharing with the readers of *Harijan* the story of the Catskins?"

"That is very well said, better indeed than I should have said it. My dear fellow, I am no writer. But I have given nothing."

"I know you would like to give more. But why should I not tell people that you believe in the gospel of giving? The story of the Catskins would not be worth telling without that background."

He heartily laughed.

"And when you are still carrying out your resolution to live the simple life as best you can, why should I not hold you up as an example to the waverers here? You say you have been keeping the vow of a weekly fast all these years. We here took many vows and few are keeping them."

"But I am not as religious as Bapu. I believe in prayer and fasting, but I am not spiritual enough to derive all the inspiration that Bapu does from it. But I have kept every fast that Bapu has kept. When he first took that terrible vow of a week's penitential fast followed by that of only one meal a day for twelve months (and not for a few months as he has said in his Autobiography), I also followed him and lived all that time on one meal a day. Well, I loved to have my share in all those things. But I know my limitations. There is no middle way for me. I either like a thing or don't like it, and when I like it I like it wholeheartedly. I have told Bapu so, and I have never hesitated to express my disagreement and inability to do a thing I possibly could not do. But I cannot tell you how woefully short of the ideal I have been. Otherwise with the eleven years I spent with him I should have been a different man. I remain the same old Kallenbach. Thousands of us lighted our candles from his holy flame. In many of them the light is extinguished, in some of them they are still dimly burning. I am grateful to say that the spark is still there in me, often enough covered with ashes, but still alive and active."

"It is the same story here and I assure you many would like to know you and to derive inspiration from you."

"There is little in me that they can get. You do not know how much I owe to Bapu. Let me tell you, I am what I am because of him, and the debt is still unfulfilled. But I want to fulfil it some day."

"That resolution contains inspiration enough for us."

"And, Mr. Kallenbach," I said, continuing, "please tell me if you have ever hankered after the things you gave up."

"Never. I never gave up a thing I had a hankering for."

"That is the secret of true renunciation, as one of our beautiful hymns has it."

"I cannot tell you how very much the life I had led with him in South Africa helped to sustain me during the three and a half years of my internment. And what an inspiration to share from day to day in the joys and sorrows, in the hard life of toil, and in the humiliations that were heaped upon him! A black man may not use tramcars. So we walked together for miles! A black man may not use a hotel lift and bathroom. So both of us gladly left the use of both! A black man may not eat in the common dining room. I said I would not go there myself and we had our food in our rooms! And oh, the stories of some of those walks!"

"You must tell me some."

Unforgettable Memories

"I will gladly tell them, for you are not likely to have heard them from Bapu, and he easily forgets these things, though his Autobiography is a marvel

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of good memory. Let me first tell you how I came to put my whole faith into him, and what thing struck me, a Jew, most forcibly. You must have heard Jhaveri's name—one of the few who could be said to be incorruptible. He was the one man about whom I would say he was incapable of doing anything dirty. In the very heart and centre of Pretoria he had acquired land on which I built a building for £14,000, which under the terms of the deed drawn up by Mr. Gandhi as Umar's lawyer, was to revert to him after twenty years. The lease took months in being registered and I had already begun to build on it. The builders' bills were mounting up and my solicitor Papin asked me to sue Umar for not expediting the lease. But to sue Umar was to sue Mr. Gandhi. How could I do it? And if the lease could not be registered—a thing not at all unlikely in those days—who was to reimburse the builders? I represented the matter to Mr. Gandhi. Without a moment's thought, he wrote out a cheque for £1,500 and handed it to me. "What are you doing?" I said to him. "Where is the security? And how can you draw up the big cheque without security?" But he had made up his mind. So perfect and

childlike was his faith in human nature. To me, a Jew, this was almost unthinkable, and that bound me to him for ever. This was soon after Barrister Khan introduced me to him for the first time. I dare say he has forgotten this incident, but I can never forget it.

"Then I remember one dark night as we were going to our house at 'Orchards' in Johannesburg. We always walked together after a strenuous day and took short cuts through fields. We happened to go across a field which was full of sluices. We easily jumped over a number of them, and as I am by nature impulsive I enjoyed this jumping over and did not care to see what was in front of me. But suddenly Bapu held me firmly by the arm and said: 'Stop, you shall not jump over that sluice?' I laughed at his fear, but stopped. Then as we slowly went down we found that it was no ordinary sluice, but one many feet wide and deeper than it was wide. I should surely have fractured half of my bones and it would have been worse than instantaneous death. That day he saved my life.

"During another of those walks there was a terrible thunderstorm. Rain was pouring down in torrents and the storm and thunder made all other sounds inaudible. As we were trying to cut across a road a tramcar rushed past us both nearly grazing us, and it was by the sheerest good luck that we were not killed that day. 'It would have been a glorious death,' said Bapu that moment; 'that was the moment to die, because both of us have been strenuously striving to live according to our ideals. And there is nothing more glorious than to die whilst you are striving.'

"Well that is a thing I can never forget. I can even now see the tramcar rushing past us, nearly knocking us down. It was during those talks that I decided that if ever there was a man for whom I could lay down my life it was he. But let me also confess that I have not the courage to lay it down for anyone else.

His Faith In Nature Cure

I have referred to Mr. Kallenbach's indomitable faith in nature cure—water cure and earth cure. I was amazed at his finest set of teeth and wondered if it might not be false. "Not one of my my teeth is false," he said. "They are the result of 30 years of vegetarianism. Bapu taught me the Indian way of using the tooth stick and the tongue scraper and I carry both wherever I go."

"You have not had any illness?"

"Rarely. Even when I have been ill or indisposed for a day or two I have never drugged myself. I have consulted doctors, but never had their medicines. Once I suffered from an interior obstruction. I went on a fast and then lived on fruit juices. The trouble has never appeared again. I love physical exercise and manual work, and I work bare-bodied with my men on my estate."

"I shall tell you an incident that happened when I was a prisoner of war in Alexandra Palace Camp. I had friends coming to see me every week, and I was told that a cousin of mine was suffering from cancer of the breast. Even in the internment camp I had surrounded myself with cranks and we had the vegetarian meal together. As fate would have it, I had just read a pamphlet by Dr. Bell on the cure of cancer by vegetarian diet. Mr. Bell was the vice-chairman of the Cancer Research Society and a reputed doctor. I was told that my cousin had consulted not less than five surgeons all of whom had advised immediate operation. One of these had said that he could not give her six months to live unless she underwent the operation. She was a beautiful well-built woman and I was anxious for her. I asked my friends to send her to

come and see me next week. They said the operation had been decided upon, a date had been fixed, and there was no chance of preventing it. Besides five surgeons had been consulted, and what else could this Dr. Bell do? I suggested that even if the operation had been decided upon, the surgeons' fees might be given them without the operation, but the poor girl's life should not be sacrificed. If five surgeons had been consulted, there was no harm in consulting a sixth. After much persuasion I succeeded in getting them to send my cousin to see me. I had a long talk with her and pressed her to consult Dr. Bell. She agreed. I said that if Dr. Bell also fell in with the advice of the other surgeons, the operation might be gone through. She saw Dr. Bell who was a very old man then. He examined her thoroughly and said that very likely

the surgeons had erred, that bleeding of the breast did not positively indicate cancer, and he recommended her to go to a vegetarian home and take treatment there for two months. I was then repatriated and did not meet her for one and half years. When we met I was told that she did not undergo the operation, that she had accepted Dr. Bell's advice. She had gone to the home he recommended, had seen him again, and cancer never was in her system. This happened at the end of 1917. I saw her in London now, she has had a full life of twenty years. I do not say that there is no need for surgery. What I mean to say is that we often rush in for drugs and operations when a radical change in diet and way of life would effect a cure.

(Concluded)

A LITTLE INTROSPECTION

THE Editor of INDIAN OPINION has sounded the right note. Introspection means "looking inside," it implies a little honest self-examination; being honest with oneself. But, checking up one's conduct and getting down to the real motives that influence that conduct if a healthy is not always a pleasant proceeding since it not infrequently disturbs our self-complacency and is apt to rob us of the conceit so dear to most of us. Criticism, inviting us to see ourselves in our true colours, is usually resented however kindly be its tone and intention, the fact of the matter being that few of us attach any great value to truth for its own sake, and all too many of us agree that honesty is the best policy—when we know that the policeman is watching.

If we really were honest with ourselves we should confess that while we openly proclaim "There is but one God, That is God!" in truth and in fact we are no better than idolators, since what each of us really worships and serves is the little ego of us, the selfish little "I" of pride, ambitions, and lust for worldly possessions. When we complain of being denied our "rights," what we really resent is being deprived of some of the opportunities which, were they open, would enable us to pour additional offerings on the altar of that self-same dol, the sordid selfish "I" of us. We are all too ready to mistake "rights" for "righteousness"; too prone to forget that the "rights" of one are but too frequently the "wrongs" of another. Our "self-respect" about which and for which a great deal has been said and claimed might more truthfully have been designated self-interest, and not even communal self-interest, but rather competing partisan claims cloaking selfish devices on the part of influential indi-

viduals or coteries to score advantage for themselves regardless of the welfare or ill-fare of the rest.

Like charity, self-respect must begin at home. It comes to legitimate birth only as the child of dignity i.e. worthiness. It inevitably fails to find recognition when claimed with the tongue in the cheek and when acting as a cloak to cover meaner aims. Where it really exists, it compels, however grudgingly rendered, the respect of others to which it is by reason of innate worthiness, entitled. It is common knowledge that even here in South Africa individual Indians have in spite of the deeply rooted race and colour prejudice that prevails, gained the respect and even the admiration of the enemies of their people: For the fact is that true worth evokes our homage even in spite of ourselves; the spark of divinity deep-seated in the heart of each of us cannot fail to respond, however faintly, to the compelling call of its like.

Now, there is an ancient teaching to the effect that what the wise choose, the unwise people take; what best men do the multitudes will follow. And, if this be true as the sages have taught it is, great indeed is the responsibility of those who claim to be and should be the leaders of "the multitude."

No one—not even the avowed enemies of swaraj—seriously questions the sincerity and sacrificial selfishness of India's two recognised leaders. Inspired by their guidance, example, and that of their martyr predecessors, the unlettered

millions of India have written an epic that will be read and revered long after what is now thought to be secure and unshakable shall have turned to dust and ashes. For the nature of sacrifice is, that it lives and ever lives because being divine it is immortal, whereas the nature of selfishness is that it shrinks and betrays the soul that partakes of it.

As Jawaharlalji reminds us, every son of the Motherland, everywhere, is a custodian of India's honour and should regard himself as a sentry for the protection of India's "self-respect." So regarding himself, he may rise to great heights; he will never descend to meannesses, since to do so would be a wicked betrayal of his trust. So minded and resolved he may then with justification advance the "self-respect" plea, for the self of his concern will then have become a worthy self, no longer the narrow personality or the sectional group he now calls his and alone cares for, but the Indian Self, the Self of the Motherland and everyone of Her children, the Self of which he is an integral unit and to the larger claims of which it is his high privilege to render sacrifice and self-denying service.

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Things In General

Opening Of Airport In Durban

THE opening of the new airport in Durban was performed last Saturday afternoon, July 24, by the Minister of Defence (Mr. Pirow). The Minister gave Durban the assurance that the Government would spend the sum of £80,000 to £100,000 to provide the necessary facilities for Imperial Airways and that, he said, should be the best guarantee to Durban that its place as the terminus of this service is not going to be interfered with.

New Musical Society

The Hindu Tamil Institute was packed to its capacity when, on Sunday, July 25, the new Karnatic Music Society was formally opened by Mr. C. R. Warriner, President of the Indian Eisteddfod. Speeches were made by various speakers, and the fine music and vocal items provided by Mr. Thavarin's band and others, were much appreciated by those present. It was shown that, in contrast to the drab which one so often hears, Indians could provide good music worth-while listening. The study of music, frequent practice in singing and on instruments, and training talents by such a Society as this new one, would no doubt raise the standard of Indian music. The Society seeks co-operation of talented youths and would welcome enthusiasts of music. There are in Durban many societies which exist in name only, and one hopes that this new one will endeavour to progress and remain active.

Andhra Maha Sabha

The sixth anniversary celebration and annual general meeting of the Andhra Maha Sabha will be held in the Hindu Tamil Institute, Cross Street, Durban, on Sunday August 1, at 9. a.m. A welcome reception will be accorded to Mr. S. N. C. Vardacharyulu, an Andhra teacher, who has recently arrived from India. Mr. Vardacharyulu will lecture on the "Progress of Andhras at home."

Mr. Patchay At The Rotary Club (Port Elizabeth)

Mr. S. Patchay, the well-known Graphologist, gave a talk on Psychology recently at the weekly luncheon of the Rotary Club held in the King Edward Hotel, Port Elizabeth. The newly elected president, Mr. Millard, was in the chair. Captain Cary proposed a vote of thanks to the chair.

Nizamia Muslim Society

A large gathering of the Muslim community assembled at the Madressa hall, Maritzburg, on Sunday, July 25, to bid farewell to Maulana A. R. Ansari, patron and foundation member of the Society, who is shortly leaving for India. Mr. Shaik Madar presided. The chairman

said that Maulana Sahib was one of the men who rendered many valuable services to the society for the last seventeen months. He wished Maulana a pleasant and a safe voyage. The Maulana was presented with an illuminated address and a purse. Among the other speakers were Messrs. S. M. Badroodeen, S. E. Kader, Hajee M. I. Kaje, I. A. Haffejee, M. O. Effendi, A. Bayat, Yakoob Sulliman, Shaik Ebrahim and Maulvi Basheer. The Maulana suitably thanked the society for the honour done to him.

Young Men's Muslim Association

The third annual general meeting of the Young Men's Muslim Association was held on July 25, at the Star Restaurant, Durban. After the usual secretarial and financial reports had been read and adopted, the following office-bearers were elected for the year 1937-38:— President: Mr. S. A. Murchie; vice-president: Mr. H. A. Kharwa; secretary: Mr. D. M. Bassa; treasurer: Mr. E. E. Coovadia; assistant treasurer: Mr. A. E. Jeewa; auditor: Mr. S. A. Murchie; committee: Messrs. M. E. Patel, S. Ahmed, G. H. A. Amra and E. I. Motala.

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Obituary

Death Of Mr. Joseph Samuel Joshua

WE deeply regret to record the news of the very sad and sudden death of Mr. Joseph Samuel Joshua, an old and well-known resident of Verulam, which took place on Wednesday. The late Mr. Joshua was formerly an Interpreter in the Verulam Court and latterly after his retirement, was working as a Commission Agent on his own. The funeral which was attended by all sections of the community took place on Thursday afternoon, his remains being interred in the West Street Cemetery. The late Mr. Joshua leaves behind his sorrowing widow, three sons one of whom is studying medicine in England and two daughters and several grandchildren to mourn their sad and irripable loss. We extend to them our heartfelt sympathy. May the soul of the departed rest in eternal peace.

Death Of Mrs. Velshi Keshavjee

The many friends of Mr. Velshi Keshavjee, of the well-known firm of Messrs. V. Keshavjee & Sons, Pretoria, will be grieved to learn of the sad death of Mrs. Velshi Keshavjee, which took place on Thursday, July 22. Mrs. Keshavjee was well liked by all those who knew her. She was very hospitable and of charitable disposition. She donated all the adult bedsteads in the Cassin Adam ward of the Pretoria Hospital. The late Mrs. Keshavjee leaves behind her sorrowing

husband, several sons and daughters and a large family to mourn their sad loss. The funeral was attended by a large number of Indians representing all sections.

Thanks

Mr. Velshi Keshavjee and family wish to thank all relatives and friends for their kind expressions of sympathy and floral tributes in their recent sad bereavement.

Death Of Mr. Perumal Naidoo

The death took place at Newcastle, of Mr. Perumal Naidoo, the son of Mr. R. L. Naidoo of 23 North Street, Durban. Young Mr. Naidoo, who was a young man of 20 years of age, was a bright student at the Sastri College where he had just passed the Junior Certificate examination last year. He was a splendid tennis player and often took part in the College sports. That such a promising lad should have been taken away in the prime of his youth, is a terrible shock to his sorrowing parents and relatives. The heartfelt sympathy of the community goes out to them. The funeral took place at the Newcastle Indian cemetery on Wednesday, July 14.

Death Of Laloobhai Dahyabhai Mistry

Laloobhai Dahyabhai Mistry, who having passed his matriculation examination had proceeded to England about two years ago to study law, was suddenly taken ill about three months ago and had undergone an appendicitis operation. Subsequently the operation did not heal and resulted in his death, which took place on July 25. Laloobhai was only 23 years of age and was a very promising young man. His loss will be the greatest to his old father, whose only means of livelihood is hawking, and had taken great pains to educate his son entertaining hopes for a bright future. All his hopes have been shattered by the will of God. We can only hope that He will give him strength and courage to bear the great loss sustained by him. We have no doubt the Sastri College students will also be much grieved by this sad news, and will join us in extending to the bereaved father their heartfelt sympathy.

Death Of Indian Teacher

The death of Mr. M. Y. Pather, a teacher at the Clairwood Senior Government-Aided Indian School, occurred early last Friday night. He was a sportsmaster in the school and his work was highly appreciated. Mr. Pather was a scholar in the Higher Grade School, Durban, and took up further studies at Lovedale College, where he gained many certificates. His funeral went from 49 Pine Road, Clairwood, to the Queen Street Cemetery, Durban. There was a big attendance at the graveside.

India Letter

(EXTRACTS FROM A. I. C. O. FOREIGN LETTER)

India And The Next War

A PRESS statement of the Congress foreign Department reads: "Twenty-three years ago India helped Britain keep her Empire and, to-day during the Imperial Conference in London, Indian spokesmen have prophesied that Indian men and money will continue to defend the British Empire. We have no grudge against the type of spokesmen who represent India in London indulging in convenient prophesies on the future which no longer belongs to them. They have also been free to exhibit their princely jewels or their officers' robes during the coronation, and the High Commissioner for India has sought to draw from it the moral of India's loyalty to the British Crown. England is fighting hard to prevent the disintegration of her Empire. She has decided to carry out a five years' armaments programme costing over rupees twenty milliards. This may not yet be enough and other parts of the Empire, particularly India, may have to bear additional burdens. In England itself, the difficulties of recruitment are immense and, either for lack of interest or physical fitness, a sufficient number of soldiers is not forthcoming. Here again the contribution of India is eagerly sought. If the international war in Spain did not extend out of the Spanish frontiers, it has at least brought nearer the danger of a war in which Britain may be directly involved. In the Far East, the complications that arise out of the worsening relations between Russia and Japan and a China that is growing stronger, are a threat to the security of the British Empire. The world total of expenditure on armaments in 1936 amounted to nearly rupees thirty milliards which is thrice as much as in the year immediately preceding the world war. The British Empire is frantically fortifying itself against the mighty whirlpool into which it is to be caught and that is why the Empire Conference of this year is concerned almost solely with defence problems. The Indian delegates in London are free to lull the British into pleasant feelings of security. The Congress position is clear. Nationalist India has clearly decided to refuse help to the British in their wars. And while the actual war may yet be distant, it is already being rehearsed on our North-Western Frontier. This has three-fold consequences for us. The frontiers of India are being made secure for continued British domination even in the event of an early world war. It points to the ominous possibility of inflated army budgets in the coming years. It will bring, as every other war pre-

paration does, a further curtailment of the meagre rights of free speech and organisation that are still left to us. We refuse to be party to another imperialist war."

Shake-up Of British Imperialism In Malaya

The beginning was modest. In 1819, the East India Company established a trading station at Singapur. To-day, British Malaya comprises a territory of 51,000 sq. miles with a population of 4.5 million. This colony is one of the richest in British possession. Of the world's total shipments of rubber nearly half goes out from Malaya; so, in 1935, out of a total of 887,000 tons 424,000 tons were exported from Malaya. Of the world's total production of tin ore over 30% is derived from Malaya; so, in 1935, this colony produced 41,000 tons out of a world total of 137,000. On the basis of prices prevailing in that year, rubber and tin alone would give to each Malayan, man, woman and child, an annual income of Rs. 100; this income is further augmented by the fruit industry, dockyards, transport and other enterprises. But Malaya is a colony and, while labour on the plantations and elsewhere is Malayan, Chinese and Indian, its profiteer is the British imperialist. The Indians, alone form nearly 13% of the Malayan population. President Nehru's fortnight tour in Malaya proved a shake-up to the security of British imperialism as also the torpor of colonial labour as never before. The President was called names by the British controlled Malayan press. He became an 'agitator', 'tactless and ill-mannered' and was sometimes reminded of the wide reach of the law. *Times of Malaya* read into the President's exhortation to Indians to gather strength for India's independence an incitement to violence and queried, "strong enough for what, Pandit Nehru?" Regarding the President's insistence on independence as the goal of India's endeavour, *Singapur Free Press* expressed "doubt as to whether his trip is likely to prove beneficial either to him or to the community in general" and ended up with the rather ominous prophecy, "we may shortly be called upon to defend the Indians of Malaya against one who is in some quarters almost worshipped as the supreme leader of the Indian race." President Nehru had occasion to refer to the charge of misuse of hospitality. What the British imperialist in Malaya perhaps expected of him was "drawing room manners." As to the Malayan himself, the President made the clear statement that the in-

terests of the people of Malaya should receive consideration before those of the Indian emigrants. The imperialist, however, is nowhere an outsider. When tens of thousands sat listening with eager and expectant faces, what else could the President talk to them but of economic liberation and Indian freedom. The British press reminded him that loud-speaker arrangements were made by official agencies. A European journalist describes President Nehru's reception by Malaya: "Solegie Road at Singapur was transformed into a river of Indian nationalism. The crowd was intoxicated with excitement, pent up, emotional nearly to the pitch of hysteria." The Malayan and the Chinese were greatly enthused and they saw in President Nehru the symbol of the unity of anti-imperialist peoples of the world. Aside of rubber and tin, Malaya furnishes the British Empire with one of its strongest naval bases, Singapur. The screeching of the British press is easily understood.

Finance Ministers' Conference

The Finance Ministers' Conference held in Bombay on June 6, though published as a general conference of finance ministers of all provincial cabinets, only four ministers attended it, three from the provinces of constitutional crisis. Though scheduled to last two days, the conference shut shop on the second day, apparently, for lack of work. The Finance Minister to the Bombay Government gave the presidential address. Retrenchment, subvention from the centre, borrowing and taxation are the four possible means of financing ministerial programmes, said the minister, but the new constitution provided little scope for raising money by means other than those of taxation. "That seems to be, for the present at any rate, the only method of finding the resources that we need." The Finance Ministers could not agree on anything, not even on this vital necessity of increased taxation. Which class of persons should be taxed, for what amounts?

Andhra University Bans Socialist Literature

The Vice-Chancellor of the Andhra University has ordered the removal of all socialist literature from the library to the lumber-room. J. B. Kripalani, General Secretary, Indian National Congress, asks if, as a consequence, the study of history and economics is also not banned,

The Sporting World

Intertown Final

At 3.30 p.m. on Saturday, July 24, the Klip River District XI met Durban XI, at Currie's Fountain, Durban. There was a fair number of spectators but the match did not come up to expectations. Throughout the match, Durban more or less monopolised all movements in the game. The visitors battled hard, but their half-backs and forward line lacked co-operation and attack. The final whistle blew with 8-0 goals in favour of Durban.

Natal Cup (Junior)

"Victorians" which is so far an unbeaten team in the Junior Division, met Sparks on No. 1 Ground. Both teams fielded good players and a very exciting and thrilling game was witnessed. In the first half both teams played well, and some fine work was displayed in front of the goal-mouth. It was during the second half that Victorians showed their determination and splendid attack—thus enabling them to beat Sparks by 3-0. This now qualifies Victorians to meet a Maritzburg junior team in the final for the Natal Cup. There is every likelihood that Victorians will prove their worth.

Other Matches

For the League fixtures in the Junior Division, Sastri A met Daffodils, and Shamrocks opposed Red Rovers. The first match turned out a ding-dong affair after half-time, and it was a surprise that Sastri A won by 2-1. In the second match Shamrocks easily overcame Red Rovers by 4 goals to nil. Sastri College A will meet Victorians on Saturday July 31, for the League Cup. Only a win-over Victorians will enable the College team to obtain the League championship. In the Juvenile Division, Sastri A drew with Flemings, each side scoring a goal. Nevertheless the College boys were careless and threw away open chances.

Forthcoming Matches

On August 8, two fine matches are set down. For the first time in the history of Natal, a Natal Indian XI will play Natal Coloured XI. As a curtain-raiser to the main match, Durban Indian XI will meet Durban Coloured XI. The matches will be played on Currie's Fountain, and the D.D.I.F.A.'s officials are expecting a large crowd because of the very promising matches. Some splendid soccer of a high standard will no doubt be seen.

Soccer At Verulam

On Sunday, July 25, the Pinetown Indian F.O., (A and B) travelled to Verulam and played two matches against the Verulam Temple F.O., (A and B). The two (B) teams played first, and the home team won brilliantly against Pinetown by

By "Rambler"

5 goals to nil. The second match was played between Temple (A) and Pinetown (A). Both teams were strong and well-balanced, and the play was fast. After the interval, S. Gopaul scored and enabled the home team to lead by 1-0. At this period the play was more exciting and the visitors pressed harder, and were able to score two goals. Thus the Pinetown (A) won by 2-1. Mr. Gavin Maistry, the left winger of the home team, was injured, and is at present under Doctor's treatment. It is hoped that he will soon recover.

Cost Of Aberdeen Tour

The cost of the Aberdeen tour is stated to be approximately £5,000, and of this amount the Aberdeen Club received £750, and a further £750 for sundries, including hotel and travelling expenses.

America Wins Davis Cup

With the defeat of Hare by Parker, Great-Britain lost the Davis Cup to the United States, after holding it for four years. The last occasion the United States won was in 1926. Lacking incentive, with the destiny of the Davis Cup decided in the previous singles match, Budge revealed inconsistent form in his match against Austin, of Great-Britain, which he, however, won 8-6, 3-6, 6-4, 6-3, to give the United States victory by four matches to one.

Excellent Rugby Displayed

The Springboks opened their tour of New Zealand on Saturday last, when they met and defeated Auckland before a record crowd of 50,000. At the interval the Springboks led 5-nil, having had to concentrate their energies on taming the lively Auckland pack, but in the second half the game was opened up and pleasing rugby brought about the final score of 19-5.

Cost Of Watching Springboks

A New Zealand newspaper estimates that £20,000 will be the profit made by the local Union from the Springboks, tour. The Union is said to have £40,000 in hand, and the public are up in arms over the gate charges, which are as follows:—Admission to ground: Provincial matches 2s., tests 2s. 6d. Temporary stands: Provincial matches 5s. 6d., tests 7s. 6d. Main stands: Provincial matches 7s. 6d., tests 11s., and £1 1s.

Indian Wrestling Challenge

Hero Barry, who claims to be undefeated Indian fly-weight wrestling champion of South Africa, wishes to meet any fly-weight or feather-weight in the ring, preferably Rughbeer Maharajh for the feather-weight title.

Van der Walt Beaten In Greece

In the presence of 30,000 people in the Stadium in Athens on July 26, Johannes van der Walt was beaten by Jim Londos in the seventh round of an all-in wrestling contest.

They've Never Been Knocked Out

Both Petey Sarron and Freddy Miller who meet at the Wanderers on Saturday, July 31, hold remarkable ring records. Sarron, who has had 155 contests in his career, has never been knocked out or even knocked off his feet in the ring, while Miller has yet to be knocked out after 201 contests.

£14,000 For Kimberley's Poor

A gift of £14,000, to be used exclusively to the poor and needy, has been made to the Kimberley City Council, in terms of the will of August Peterson, a former hotel proprietor in Kimberley, who died in Capetown recently.

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