

# INDIAN OPINION

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## NOTES AND NEWS

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### Times Have Apparently Not Changed

**A** JOHANNESBURG contemporary relates how Mahatma Gandhi was once turned out of a Johannesburg lift. Gandhiji, to-day the leader of over 300,000,000 Indians, once, over 30 years ago, had an experience with a South African liftman similar to that of Mr. Das, the Indian statesman to whom apologies have just been rendered by Mr. J. H. Hofmeyr, Minister of the Interior, and by other authorities, says our contemporary. Gandhiji was a barrister practising on the Rand. Accompanied by the distinguished Johannesburg lawyer, the late Mr. J. W. Leonard, K. C., the Indian leader entered the lift of a building in Harrison Street. "We don't convey coolies here," said the attendant, who came from Natal. Immediately, not only Mr. Gandhi but Mr. Leonard stepped out again and walked up the stairs. Several people who saw this happen are still in the city.

Gandhiji had this experience not once but on several occasions and Indians are having it even up to this day. Respectability does not count before complexion.

### Population Of The Union

The final figures of the population census taken on May 5, 1936, show that there were 9,589,898 people, 4,837,107 men and 4,752,791 women, in the Union on that day, an increase of 2,661,318 people since 1921. Of this increase 1,898,876 were native people, 484,369 Europeans, 224,113 coloured people and 53,960 Asiatics. Of the 9,589,898 people in the Union on May 5, 1936, 2,003,857 (1,047,874 men and 985,983 women) were European, 6,596,689 (3,312,651 men and 3,284,038 women) natives, 219,691 (119,151 men and 100,540 women) Asiatics, and 769,661 (387,431 men and 382,230 women) coloured people. This represents an increase of 1,233 people on the preliminary census. The distribution according to provinces was as follows: Cape, 3,529,900 (1,664,408 men and 1,865,492 women), Transvaal, 3,341,476 (1,846,576 men and 1,494,894 women), Natal, 1,946,468 (944,220 men and 1,002,248 women), and Free State, 774,660 (381,903 men and 390,157

women). In the Cape there were 791,574 Europeans, 2,045,570 natives, 10,508 Asiatics and 682,248 coloured people; in the Transvaal 820,756 Europeans, 2,444,380 natives, 25,493 Asiatics and 50,841 coloured people; in Natal 190,549 Europeans, 1,553,629 natives, 183,661 Asiatics and 18,629 coloured people; and in the Free State 200,978 Europeans, 553,110 natives, 29 Asiatics and 17,943 coloured people.

### Another South African Indian Title-holder

Cable information has been received from India about the conferment of the title of Khansahib, to Mr. Mahomed Husain Fajander, of the well-known Indian firm of The Fajandar Trading Company, Market Street, Johannesburg, in the New Year's honour list for services rendered in Bombay Presidency, in connection with education and upliftment. He has just returned after his three years' stay in India. Mr. Fajander holds the Jubilee medal of 1935 and was also awarded Coronation medal last year.

### Immigration Policy In Rhodesia

Dealing with immigration when replying to the toast of "Rhodesia" at the Caledonian Society's banquet at Gwelo recently, the Minister of Justice (the Hon. R. C. Tredgold) is reported to have said, we could easily get people into this country, but not the type of people who would be a real asset to it. It was not only a question of finding room, but of finding the right type of people. For this reason the Government believed not in a policy of wholesale immigration, but in a policy of infiltration. They believed in introducing as fast as they could a type of person who would be a real asset. If they watched the immigration figures they would see that the number of immigrants was satisfactory. If they studied these figures analytically they would be satisfied that the nature of the population as it existed to-day was being maintained. Referring to education, Mr. Tredgold said their future as a white race was wrapped up with the education of their children, and to some extent it must be necessary now and in the future to give the white race a measure of artificial protection. Very few people would be prepared to

admit any other principles at present than that the white race should retain its leadership in this country. "So far as we could see, it was in the interests not only of the white race but also of the native race that that relationship should be maintained. Whether we liked it or not, the native was progressing, and he must be given uplift. The attitude which the Government took was that there should be a reasonable measure of segregation." "We must," he added, recognise the part that the native plays in our economy, and we must be prepared to work with him on that basis."

### Fate Of Anglo-Indians In India

The Archbishop of Canterbury has issued an appeal for funds to endow the 75 schools in India which the Church provides for the Anglo-Indian community. The appeal was supported by the Viceroy, Lord Linlithgow, and his predecessors Lord Halifax and Lord Willingdon, and by the Secretary for India, Lord Zetland. The Anglo-Indian community, consisting of people of mixed British and Indian descent, numbers 180,000, and there are 14,000 children in the schools. In issuing the appeal the Archbishop is acting on the urgent request of the Metropolitan of India and the Bishops of the Churches of India, Burma and Ceylon. He emphasises the community's position of "great difficulty and anxiety and its fears in view of the increasing Indianisation of the public services, which deprives Anglo-Indians of opportunities they once had." In a message issued with the appeal, Lord Linlithgow says: "I feel sure that it is of essential importance, if the community is to continue to render to India the good service which it has rendered in the past, that there should be no decline in the educational standard of its members." Lord Zetland states that he hopes that as the result of the appeal the Anglo-Indian schools will be able to expand their provision for vocational training in such occupations as engineering and agriculture. It is pointed out that the Anglo-Indian community, in its 200 years' existence, has given loyal service to the British Empire, particularly in the Indian Mutiny, the Maharatta War, and the Great War.

## Indian Opinion

FRIDAY, JANUARY 7TH, 1938

### Seth Govind Das's Message

**S**ETH GOVIND DAS has delivered a lengthy message to Indians in South Africa before his departure for India last Sunday. Seth Govind Das has seen things from the point of view of an Indian Nationalist and has given us advice as to our duty. There are certain important points in his message which should be taken particular note of. The first thing he has laid stress upon is that owing to lack of vernacular education we are beginning to forget our own great civilisation and culture. He was surprised to find that there was no provision for our vernacular in the curriculum of the local Government schools. Our vernacular should be added as a second language in the curriculum, and we should educate our people in regard to the necessity of their taking particular care in learning it, he said. Apart from this Seth Govind Das said that Indians in South Africa were rich enough to open their own schools and that one library of the type of the M. K. Gandhi library was not enough. There should be several such libraries providing wholesome literature, and lectures should be arranged on the history of India's culture and literature.

Another suggestion in the matter of self-help made by Seth Govind Das was that the wealthy Indians should provide scholarships to promising Indian students to go to India for Indian cultural studies so that they may return to this country as scholars and be of help not only to their own brethren but also to the other sections of the population of the Union.

Seth Govind Das also suggested that East Africa was a Colony that required developing. With all its resources the country imported almost all its necessities from foreign countries. Since East Africa and South Africa were neighbouring countries, Indians in this country, who had more capital than their brethren in the former, should establish closer relations between each other and East Africa should be made a meeting ground for Indians of India and those of South Africa.

Seth Govind Das warned Indians against accepting any qualified franchise such as is given to Natives. He said Indians should far rather remain without

the franchise altogether than to accept it on such terms, for it would be of no help to them at all.

An important point he tried to bring home to the Indians of South Africa was that while India would do all she could to help her nationals in this country, she could not be expected to do much whilst she had the heavy task of fighting for her own freedom. A free India alone could render any effective help to her people abroad. In the meantime, therefore, he said, Indians in this country should fight every inch of ground for the removal of their disabilities. In doing so, he said, they may have to compromise on certain matters, but on no account should they compromise on matters of principle. And finally he said there should be unity in the community and that there should be one and only political organisation to represent them and that should be their oldest organisation. His final appeal to Indians was that they should join the Congress in full force and throw out the elements they considered undesirable and make it the strongest body.

Seth Govind Das's suggestions need deep thought and consideration. In the matter of self-help there is no doubt that Indians in South Africa have been very much lacking. With the wealthy members we have amongst us we should have been able to make great strides educationally and culturally even if support was not forthcoming from the Government. This could be possible only if we had among us wealthy persons of the type of the late Parsee Rustomjee but, unfortunately for South Africa, we have not a single one. It is, however, never too late to do any good thing and if our wealthy brethren begin to realise that their wealth will not go with them when their lives are extinct and that the true and real wealth which will abide with them will be the good they have done for their own people and for mankind in general, it will be better for them as well as for their brethren.

We are glad Seth Govind Das laid great stress on the question of not compromising on matters of principle. While certain leaders of the Congress are persistent in refusing to admit that principles have been sacrificed for self

it is a matter of consolation that there are some who are honest enough to admit that they have been sacrificed. But these latter, however, try to defend themselves by blaming the various Indian delegations that visited South Africa and the Agents of the Government of India. This is a weak-kneed argument for it was never incumbent on the leaders of the Indian community to sell their conscience either to the Indian delegations or the Agents of the Government of India. The emphatic reply to this from Seth Govind Das is that "at no cost should you compromise on matters of principle." If this good advice has gone home to the leaders we can certainly hope for a better moral future of the Indian community of South Africa.

As regards unity there is not the least doubt that unless we stand united no power on earth, leave alone India, can come to our rescue. That there should be only one body is also true. The hopeless position we are in to-day is that owing to a certain section of the Congress workers having seceded and formed a separate body and another at a later date having sulked over the marriage of Sir Syed Raza Ali with Miss Sammy, a few officials, who have no right, constitutionally, to be officials of the Congress have assumed dictatorial powers and are acting just as they like. One thing, however, must be said to their credit, and that is, that they have not been inactive. Perhaps they have done more harm than good, but the good they have done goes to their credit and the responsibility for the harm they have done falls not on their shoulders but on those who have seceded. One element, we are told, will join the Congress as soon as there is a change in the Agency. It will then rest with the other section of the community which has seceded to seriously consider what line they will adopt. In our humble opinion that section must be strong enough to supersede the Congress, and if it is not, then it should merge in the Congress and from a strong minority until it can wield a majority. If they fail to do either they will be superseded by the Congress and will be crushed and in that event they will have done the greatest disservice to the community by their sheer obstinacy. May Heaven's Light guide the responsible members of our community to the path of service and righteousness.

# SETH GOVIND DAS'S DEPARTURE FROM DURBAN FAREWELL RECEPTIONS

ON Thursday, December 30, Seth Govind Das visited Maritzburg where he was given a welcome reception by the Natal Indian Congress branch.

On Friday he was entertained at tea by Mr. Bodasingh in Durban where he met officials and members of the Cane Growers Association and heard their grievances.

On Saturday, January 1, a meeting was held under the auspices of the Surat Hindu Association at the Association's hall at 10.30 a.m. in honour of Seth Govind Das. The hall was fully packed and the musical programme arranged for the occasion was very much appreciated by the honoured guest. Mr. M. B. Naik presided, Seth Govind Das was garlanded, and speeches expressing deep gratitude to him for the trouble he had taken on behalf of the Indians in South Africa and wishing him farewell, were made by the chairman and other speakers including Swami Bhawani Dayal, Messrs. P. K. Desai, Manilal Gandhi, P. B. Singh, P. Hargovan and others.

Seth Govind Das, after thanking the Association for the honour it had done him, laid stress on the need for unity among the Indian community and expressed his appreciation for the good work done by the Association in imparting vernacular education to the children. He said it was most important that Indians maintained their culture and civilisation wherever they may be and for that purpose there should be schools and libraries all over the country.

Seth Govind Das spoke of possibilities of great development in East Africa where there was so much of raw material and yet it was not put to use for the development of its own country, and said that South Africa and East Africa being neighbours, there should be closer relations between the Indians of both the countries and East Africa should form the meeting ground for India for the East and South African Indians.

## Life Saving Club

Seth Govind Das had photos taken at Mr. R. Bhagwan's Crown Studio and went to the beach to meet the members of the Indian Life Saving Club.

At 1 p.m. Seth Govind Das had lunch at Mr. P. R. Pather's residence where he met some of the leading members of the Colonial Born and Settlers' Indian Association.

## Farewell Reception

At 3.30 p.m. a farewell reception was given in honour of Seth Govind Das by

the Natal Indian Congress at the Parsee Rustomjee Hall. The hall was packed with Indians including a few ladies. Mr. Darbyshire M.P., and Mrs. Darbyshire were also present. Hajee E. M. Paruk, in his presidential address, said that their guest, the grandson of a rajah, had borne the burden of imprisonment for his country. If they could but take a lesson from his life and declare in their inner selves that they should sacrifice and suffer all things but should not allow the filching away of any further rights, then the visit of Seth Govind Das would not have been in vain.

In their friend they would have a tower of strength in India. Mother India and the Indian National Congress had been their supporters in all their struggles in the past, and they would surely do the same in the future. But nothing would come of that support unless they were prepared to fight for themselves.

Before he concluded, the president bade *au revoir* to Mr. P. K. Desai who was also going on a short visit to India.

Mr. Darbyshire said he had much to do with the Mixed Marriages Bill when it came before the Select Committee and he was glad it was not allowed to pass. The Bill, he said, was as much a slur to the European community as it was to the Indian community, and he did not think Parliament could ever pass such a Bill. Mr. Darbyshire said he could with confidence say that no racial legislation would be introduced in Parliament next session as it would be a short session dealing only with financial matters.

Seth Govind Das thanked the Indian community for its kind hospitality and also the Union Government for providing immigration and railway facilities. He thanked Mr. Darbyshire for his sympathy in the Indian cause and said he would be pleased to tell India that he had found at least one European during his tour in South Africa, who fearlessly criticised the injustices of his own people towards Indians. The rest of Seth Govind Das's speech was on the lines of his final statement which is published elsewhere in this issue.

## Banquet

On Saturday night a farewell banquet was given at the Surat Hindu Association Hall, Durban, by Messrs. V. N. Naik and Bhoola & Sons, prominent merchants of Durban, in honour of Seth Govind Das.

The hall was beautifully decorated and was fully occupied by guests re-

presenting every section of the Indian community. Mr. E. M. Paruk and Pandit Rishiram were also present.

Mr. M. B. Naik, who presided over the function, thanked Seth Govind Das for accepting the invitation.

The hosts, Messrs. V. N. Naik and M. N. Bhoola respectively, garlanded the guest of honour amid loud cheers. Beautiful bouquets were presented to Mr. P. K. Desai, who was sailing for India with Seth Govind Das, and to Mr. Ramdas Gandhi who recently arrived here from India.

Speeches were made by Messrs. P. K. Desai, S. J. Randeria, Swami Bhawani Dayal, M. M. Gandhi, O. H. A. Jhaveri, M. M. Lockhat, Ramdas Gandhi and S. Rustomjee, particularly referring to Seth Govind Das's noble sacrifices in the cause of the freedom of India.

In reply Seth Govind Das thanked the Indian community for the great enthusiasm shown by them in South Africa during his visit and enjoined them to always serve Mother India and also the land of their adoption—South Africa—and to maintain India's culture. He said in their struggle in South Africa, Indians should never compromise in matters of principle, no matter what sufferings they may have to undergo.

A vote of thanks to the guests was moved by Mr. R. Bhoola, and with this concluded a happy function.

## Party Scene

The scene at Swami Bhawani Dayal's residence on Sunday morning at 10.30 was most touching. Gayatri Devi, the niece of Swami Bhawani Dayal and wife of Mr. Maganlal, who was the hostess of Seth Govind Das, made a speech with tears in her eyes.

Seth Govind Das, in return, expressed his deep appreciation for the kind hospitality he had enjoyed during his short stay. Swami Bhawani Dayal and Gayatri Devi and other members of the household had left no stone unturned to see to his comfort, and he felt he was in his own home.

Seth Govind Das went on boat at 12 noon, and the boat sailed at 1 p.m. There was a large crowd present at the wharfside to bid farewell to Seth Govind Das, who was accompanied by his son-in-law, Mr. Laxmichand, and Mr. P. K. Desai.

# SETH GOVIND DAS'S FAREWELL MESSAGE

The following is the full text of the farewell message delivered by Seth Govind Das on the eve of his departure for India:—

**T**O DAY I am completing my African tour and I wish to thank you all for your very kind hospitality. I also express gratefulness to the Government of the Union of South Africa and to Sir Syed Raza Ali who did all they could to make my stay comfortable in this country.

I landed at Mombasa on November 19, and within the last six weeks I have seen practically all the important places of East and South Africa. The land to which our ancestors first came and made it what it is to-day, has become a land of humiliation for us. Everywhere I went I saw one and the same thing, that is, an effort on the part of the whites to turn us out of this continent by all means fair and foul. In East Africa, on account of our large population, this process is slow and underhand, while here, it is fast and in its naked form. I also visited P. E. Africa. In spite of the fact that the country is outside the British Empire, the Indians, though they are not Portuguese subjects, are treated as equals. It is a matter of shame for the British Government that their subjects are being treated in such a shabby manner in their own dominions.

## White Man's Principle

Our disabilities here are said to be based on a certain principle. In fact the Englishmen never do anything which is not based on a principle. They beheaded King Charles on a republican principle; they again have Kings on Monarchical principle; they advocate free trade on international principle and they raise tariff walls on national principle. In this country also they do everything on principle. When in 1896 the right of franchise was taken away from Indians it was on the principle that the community which did not enjoy this right in its own Motherland was not entitled to have it here, and to-day the European staff in a college in the Cape refused to work under a non-European Principal on the principle that Europeans could not work under a non-European. So in every sphere everything which every Englishman does is based on some principle or other. But if my opinion is asked I would unhesitatingly say that the only principle which guides the Englishman or even the European is the principle of selfishness.

## After The Capetown Agreement

The Boer War was fought by Great Britain on the plea that the Indians were not fairly treated in this country, and what became of the position of In-

dians after the victory of Great Britain? One law after another was enacted against the Indians. I shall not endeavour to trace very old history, but what happened even after the Capetown Agreement? At the time when this Agreement was signed it was expected that no fresh disabilities would be imposed on Indians, but all the expectations were in vain. The Land Tenure Act of Transvaal, the Licensing Act, the Industrial Conciliation Act, the Slums Act, the Marketing Bill and various others are the gifts which Indians got after the Capetown Agreement.

## Equality In The Trenches

At the time of the Great War the Indians were given the status of equality in the trenches of France and Belgium. They could be butchered along the Europeans on the basis of perfect equality. Indians from Africa also went to fight for the protection of British Empire and their Union Jack, but the whole thing changed as soon as Great Britain was victorious. We had the massacre of Jallian Walla Bag in India; you had the laws.

I have found from my study in this country that the Indian community is divided into three groups; the labourers, the cultivators and the businessmen. Every section has one or another law which strikes the root of its existence. The replacement of Indians by Europeans in labour is a policy which is being pursued since a long time now. Only a microscope minority of Indian labour is seen now in railways, municipal service, etc. The quota in sugar cultivation has hit hard the cultivators and the Licensing Act, Industrial Conciliation Act and Marketing Bill are death-knells for businessmen, and above all, there is the Slums Act. Under this obnoxious Act the municipalities are given authority to declare any area as slum. They are further authorised to appropriate that area. We know in what way this Act is going to have effect. In the course of time, the areas inhabited by Indians would be declared slums, the land would be appropriated and ultimately would be given for European habitation and the segregation would be complete.

## The Remedy

I have now studied all the questions pertaining the Indians in this land and it is natural for you to ask what the remedy for removal of these disabilities is. Well, for the foremost and permanent remedy is our independence, in our Mother-country, but till we are free we have to fight every inch of ground both here as well as in India. In this fight you have not to compromise on principle.

Compromise, no doubt, is an essential factor in the dealings of any society, but not the compromise of principles.

If a certain thing is imposed on you without your consent, you can fight against it, but if an undesirable thing is imposed on you with your consent you can no longer fight against it. In this respect I shall advise you regarding a particular matter which, I think, you will very soon have to face. It is the question of franchise.

I would advise you that you should never accept that kind of franchise which has been given to Natives, you must only accept common franchise and your name should be entered in the common roll. You should be entitled to vote for every candidate and in this way you will get a chance to influence the whole Government for the fulfilment of your just demands. Of what use can that franchise be by which you will be able to send a few Europeans as your representatives to Parliament? It is better not to have any franchise at all than to have such a franchise. You will be able to fight for the real franchise, but if you will accept this mock franchise the fight for the real franchise would come to an end. Every other thing, also, you have to see from the same point of view. And I again ask you never to compromise on principle.

## Your Own Cultural Advancement

So far I have dealt with such questions with which the Government is concerned. Now I propose to tell you of things which wholly and solely concern you. May I ask you, besides fighting a little for the removal of these disabilities, what have you done to improve your own status here? During my short stay in your country, I have found, especially in South Africa, that you are forgetting the great civilisation and culture you belong to. Your language is not taught in the educational institutions here, and I was surprised that even a person of the type of the Rt. Hon. V. S. Srinivasa Sastri did not see the need for it. No nation worth the name can live without its language. If for another three generations or more you will not be taught your language, and you do not succeed in getting vernacular added to the curriculum in Indian primary schools, I fear, you will not remain Indians.

You are sufficiently rich, you should open your own schools, you should have more libraries; one library of the type of the M. K. Gandhi Library will not do. Your literature should have a

proper place in your society. It should be read, it should be heard. You know even to-day, to hear Scriptures is a very common thing in India. For those who do not get sufficient time to read, lectures should be arranged on your history, culture, civilisation, literature, etc.

Though the general immigration is stopped, yet according to law, you can get six Indian teachers every year. This privilege was abused, I know, and therefore certain difficulties have arisen in getting these teachers. But if you have sufficient funds and if you try to get genuine men for this purpose, I do not think there will be any difficulties in getting them. Then you can have another thing. Arrange for certain Scholarships and send some brilliant students to India to study different subjects concerning Indian culture. They will return from India as scholars and would be of immense help to you for the preservation of your culture and civilisation. While protecting your own culture and civilisation, you have another duty to perform and that is to help the Natives, non-Europeans, all the oppressed, for the protection of their just rights.

### Closer Contact Between Indians In East And South Africa

I was surprised to see another strange thing. In spite of the fact that East Africa and South Africa are neighbouring countries, the people of one Colony have nothing to do with the other. East Africa is a country which has a great scope for development. Everything in that country is being imported. Many industries can be started in that country.

It should be a meeting ground for the Indians of India and Indians of South Africa. The businessmen of South Africa should try to find which industries could be started there. They have more capital than the Indians of East Africa. They should try to invest a portion of their capital in East Africa in co-operation with the Indians of East Africa.

Besides what I have already said, you are in need of unity and one political organisation. I can understand differences between the workers but I cannot understand their going out of an old organisation and establishing a new one. I shall give you one example. Recently there was a very great difference of opinion amongst the Congress-

men in India on the question of office acceptance. One group was in favour of accepting the offices in those Provincial Legislatures where Congressmen were in a majority, while the other group was against this policy under all circumstances. But after the question was decided in favour of office acceptance by a majority, the minority did not go out of the Congress and had its separate institution. If such an attitude is adopted then there will be a mushroom group of institutions. You have to stick to one institution and abide by majority decision. If you think the present workers of your Congress are not fit to be at the helm of affairs try to make a majority for yourselves. Remove them from the offices and you be in their places. Always keep in your mind—united you stand divided you fall.

In conclusion, I would strongly appeal to you to always remember that you are Indians. India is your Mother-country. It is a place for your pilgrimage. I assure you on behalf of that great institution, the Indian National Congress, that we shall do all that lies in our power to protect your just rights and interests.

‘BANDE MATARAM’

### ORIGINAL CORRESPONDENCE

## INDIA'S SYMPATHY WITH CHINA

TO THE EDITOR, "INDIAN OPINION"

SIR,—It seems that Mr. M. S. Chetty's letter, "India's Sympathy With The Chinese," published in your journal of December 24, 1937, was apparently written with slight insight into world affairs. From his letter one is made to understand that no words of mercy or plea for mercy must be shown for China. This is evidently too shallow or narrow-minded opinion. There are certainly a few points with which one may agree, as, for instance, that the news is mostly issued through British agencies, and furthermore that Britain is manouvering to get as many nations as possible to stand against Japan, and help China for her own selfish ends to give vent to jealousy. That is most likely, and has been obvious from the very beginning of the Sino-Japanese conflicts. Most assuredly it is Britain's policy to act as a wolf in a lamb's garb. But what one cannot understand is Mr. Chetty's humiliating arrogance and rebuke to which, I am glad to say, the Editor so suitably replied in his footnote.

It is hard to believe that an all-powerful Japan could and would help us to get rid of the British yoke. History has shown otherwise. The Japanese pulled themselves together and within seventy-five years ranked as one of the foremost nations in the world. Any person would admire such a nation,

but no intelligent person would admire a power that takes advantage of its own weak-kneed sister-nation. Japan has violated all moral rules in attacking scrupulously one of her own kith and kin. How can one feel conciliated with Mr. Chetty's arguments when Japan trounced, and still trounces on an unarmed, unarmed, unprepared, peace-loving nation? I ask Mr. Chetty whether he would sympathise or not in a case, wherein suppose, a brother of his were deprived of his property or entire belongings by force by a dominating neighbour? Precisely the same situation is prevailing in China.

India's leaders and the Indian nation sympathise with China because they have a far insight into the future. Every intelligent person feels drawn towards China because it is clear that Japan is not conquering China for an all-powerful consolidated East, but for self-aggrandisement. In all probability Japan cannot help India in her fight for freedom from the British yoke as we must remember that she is the "Britain of the East." For years Indians have been struggling for independence, but so far Japan has hardly shown a gesture to help India out of bondage. Where then lies Mr. Chetty's argument for Japanese help for us?

Japan is just as imperialistic as Britain, Korea and Manchukuo were,

so to say, usurped by applying methods that Britain applied in India. It is for years that these two territories are in Japanese hands, and yet Mr. Chetty will have it that it is better to be under the Japanese despite the gross atrocities committed by Japan when in actual possession of these lands. Japan seems to be insatiable. What good has she done for the Koreans, Manchukuan, and for the Chinese in general? If Japan really wanted to create a powerful East she could and can do so, but she has done just the opposite. No true, patriotic, intelligent Indian wishes to be under British rule; neither will he think of being subjected again by another different nation. Our sympathy must remain with China under present circumstances, and after all, said and done, what Indians can offer is only moral, virtual, and perhaps financial support. Moreover we have had cultural relations with China when Greece was in glory, and the same cultural relations are at present being firmly established. Therefore, in my opinion, and I know many will concur with me, Mr. Chetty has given vent to his feelings somewhat hastily in a wrong channel without giving thought to the various forces at work in the world's field of conflict.

I am etc.,

PRARAM VAGH,

# THE SAINT OF INDIA

## GANDHI'S SPIRITUAL POWER

**G**ANDHI—Is he the saint of modern India or a political opportunist, a man of high principle or a shrewd and clever trickster; has he sacrificed his career and given his life for his people, or is he driven by lust for power over men? People believe all these things about Gandhi, and fight because they disagree. At times he vanishes from the limelight of the world's Press to obscurity; he becomes a back number and he is forgotten; suddenly he stands again before a gazing and astonished world the champion of some new scheme. Let us overlook the controversy that surrounds him, and see into the life and actions of this remarkable man.

He was born in India in 1869, the son of the Premier of an Indian State. After the custom of the Hindus he was married at an early age to a girl of his parents' choice. His youth was ordinary and no one but a prophet could have foreseen that he would be a great leader among his people. He studied for the Bar in London where he lived a simple and uneventful life. He was a proud and loyal son of the British Empire. He practised as a barrister, in Bombay until he was briefed for a case in South Africa.

### Prosperity To Service

The furnace of racial strife and animosity in South Africa forged the man whose life and doctrines have affected the destiny of millions of people and swayed the course of Empire. The prosperous young lawyer—he earned as much as £3,000 a year in South Africa—left his practice to seek through personal discipline the principles which now govern his whole life.

He came to the conclusion, fortunately for South Africa and India, that "strength does not come from physical capacity. It comes from an indomitable will." And with the weapon of an indomitable will he fought a successful battle and won the respect and friendship of some of his enemies in this country.

Not long ago I saw Gandhi in Bombay. He was walking with a quick, brisk step, and a crowd of running, laughing children scampered around him. He was closely followed by a posse of glowing political enthusiasts, each wearing a little "Gandhi cap." He likes children, and it is one of his characteristics to be surrounded by a pack of them. He is hero-worshipped by his disciples. There is no doubt that his frail, sheet-clad body is the shrinking abode of a dynamic and striking personality.

By

E. R. SILBERBAUER

In "Cape Times"

### Open To All Visitors

His home at Wardha is open to any visitor. C. F. Andrews urged me to visit Gandhi, and assured me that I would always be cordially and hospitably received; only I must be content with the simple fare put before me.

Gandhi is essentially a Hindu. He has sifted out the best in his religion, and applied it with unflinching rigour and earnestness. This has made him keenly sensitive to the bad points in Hinduism which he fights with all his might. Thus, while firmly believing in the ancient caste system, he is giving his last years in an effort to wipe out the blot of untouchability whereby 50,000,000 people are doomed to a life of ghastly misery and subjection.

He believes in God. While in South Africa he was so influenced by Tolstoy

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that the headquarters of his movement was named "Tolstoy Farm." He professes a respect for Islam. The Sermon on the Mount is one of his greatest sources of inspiration. This wide and tolerant religious outlook, combined with strong personal conviction, has enabled him to stand above the multitudinous barriers that have divided India for centuries, and to win the respect of people of all faiths.

In practical affairs Gandhi is shrewd, and his religious principle closely affect the economic and political life of India. The doctrine of Swadeshi—which was practised in England under the slogan "Buy British"—worked in harmony with the doctrine of Khaddar—of manual labour and home-spinning.

Gandhi believes, and he may be right, that India with her 380,000,000 people, the vast majority of whom are villagers and agriculturists, cannot be concentrated in gigantic industrial enterprises without fatal results.

Swadeshi and Khaddar stimulate home industries and encourage private enterprise. Unfortunately this conflicts with business interests outside India.

Gandhi calls himself, not a barrister, but "a farmer and a weaver." The Indians picture Gandhi with his handloom as the English picture Baldwin with his pipe.

As a leader Gandhi is one of the most puzzling characters in the modern world. At times his disciples hero-worship him, and, later, these same men will be his severest critics. He will lead a great movement, and, when his hard-trying followers are certain of victory, he will call off the campaign and shatter their highest hopes. While some men praise his sincerity, others openly call him a liar and a turn-coat. His admirers number both Englishmen and Indians.

### Hard Discipline

Perhaps the truth is that Gandhi has attained a quality of life by hard discipline that he has failed to pass on to his followers. He and they are looking for quite different results. "He wants national improvement, but not at the price of moral improvement.

"He will not allow material success to outpace spiritual advance lest political power be usurped by selfish and unpatriotic men. He withdrew Civil Disobedience because an individual erred. "A monstrous proposition and an unmoral one"—is the judgment of Nehru, one of his greatest admirers and his most brilliant lieutenant.

The situation is further aggravated because he often acts according to an "Inner Voice" that he cannot explain to sceptical followers. Nehru understands him when he says, "Gandhi appears to have developed, as great leaders often do, a new sense which tells him how the mass feels, what it does and what it can do."

### Surprised Followers

"He reacts to his instinctive feeling and fashions his actions accordingly, and, later, for the benefit of his surprised and resentful colleagues, tries to clothe his decision with reason."

The weight of national responsibility, political strife, imprisonments, self-imposed fasts and the burning climate of India are all taking their toll on his ageing body. Recently he was at the point of death in Calcutta. Recovery has made him eager to bring the North-West Frontier strife to a peaceful close.

In a world bristling with armaments he is unique among modern national leaders. He never protects himself, nor has he offered violence to any man. Like all great leaders his greatest burden is the loneliness of living in a world apart from the minds of his fellow-men.

# Things In General

## New Commission For Palestine

ACCORDING to the British United Press at Jerusalem (cables the London correspondent of *The Daily News*) both Jewish and Arab leaders in Palestine appear to approve the terms of reference of the new technical commission which is to go to Palestine following the decision of the League Council regarding the proposed scheme of partition. The commission's task is essentially a fact-finding one and is not political. The terms of reference will be to consider the plan of partition outlined in the report of the Royal Commission but with full liberty to suggest modifications of plan, including variations in the areas recommended for retention under the British mandate.

## Natal Indian Farmers' Union

The above union begs to acknowledge with thanks the receipt of the under-mentioned donations to its funds from Verulam:—

Messrs. Tom Murugan Bros, £5; Mahadheo Singh £1 1s.; Ramphakeer 7s. 6d.; Ramnarain, Neehoie, B. Rughbeer, B. H. Singh and Mrs. Somarriah 5s. each; Messrs. Somaroo 4s.; Rambhurath 3s.; Salikram Maharaj, Ramsoonder, Jugper-sadh, S. Ghajadhar, Ramnath Pandai, and Mahabeer Singh 2s. 6d. each; Roopnarain, Ramchurran Bachai and Latchooram 2s. each; C. Ahmeer 1s.—Total, £9 4s. 6d. An earnest appeal is made by the hon. secretary, M. R. K. Persadh, to all Indian farmers in Natal and other kindred bodies to assist the union, whose object is solely to safeguard the interests of the Indian farming community financially, thus enabling it to carry on with its good work. Any contribution whether large or small, will be very gratefully accepted.

## Sports Meeting For

### Durban Indian Children

An enjoyable sports meeting was held on Sunday afternoon, January 2, under the aegis of the Durban Indian Municipal Employees Society at the new recreation grounds provided by the City Council for the Indian workers of the Municipality. The Mayor, Mr. Fleming Johnston, performed the opening ceremony. He said that the Municipality had the welfare of its workers at heart and was doing its best in ameliorating conditions. Seventeen events were down for the children from six years upwards and hundreds of children participated, necessitating several heats being run in most of the races. There was a 100-yards sprint for adults, a two-mile flat event

and a tug-o'-war. Besides the flat events for children many items were included in the programme which added much gaiety. A physical culture troupe gave an exhibition and several mites displayed their prowess in boxing. Musical items were rendered by a set of Indian instrumentalists from the Magazine barracks, while vernacular records were played through loudspeakers provided by Messrs. Fripp & Leighton. Mr. J. Fyfe, Chairman of the Indian Control Board of the Council, distributed the prizes. On leaving the ground each child was given a packet containing cakes and sweets.

## 1st Indian Scouters' Training Course At "Lexden" Camp

30 Scouters drawn up from different troops as well as officials of the P.M. Burg District Association and Durban and District Association, will leave for "Lexden" Gilwell Boy Scout Training Camp (Maritzburg) to-day, January 7, for a full training course under the supervision of Mr. H. V. Marsh, the Deputy Camp Chief for Natal. The duration of

## Our Next Week's Issue

Owing to unavoidable circumstances there will be no issue of "Indian Opinion" on the 14th January 1938.

the camp will be eight days, when some very instructive and useful work in scouting (both practical and theory) will be covered. The end of the course, it is anticipated, will be the turning point in scouting amongst Indians in Natal. Scouts can look forward to new methods and ideas carried away by their scoutmasters from the course. As is customary, the course will be a "closed" one for visitors. The keenness and the enthusiasm displayed by both the officials and the scouters, at great sacrifices, go to prove that a very prosperous year is in store for scouting amongst Indians. Whilst congratulating Mr. H. S. Done, the President and Commissioner of Natal Association, for his creditable efforts, especially for having brought about this course, the Natal Indian Boy Scouts Association wishes to express its deep sense of gratitude and very sincere appreciation to Mr. Marsh for his valuable assistance and guidance in this connection, and also for having undertaken this laborious task of training, for the first time, the band of scouters, who would emerge wiser and be an asset to the Indian community in general.

## Death From Motor Accident

An unusually large crowd was present at the Verulam Indian cemetery on Dec. 30, when the funeral of Govindasamy K. Lawrence (one of the members of the Verulam Temple Cricket Club and a victim of the recent motor smash on the Dundee-Washbank road) took place. He was 21 years old, and the only son of his widowed mother. He was a very promising cricketer and had built up a great fame as an opening batsman. On behalf of the bereaved family, the Verulam Temple Cricket Club thanks all who had sent in floral tributes and letters of sympathy. Wreaths from the following are also acknowledged: Officials and members, Verulam Temple C.O.; Officials and members, Verulam Shree Gopallal Temple; R. Talwantsingh and family; Jata Jeswa and Sons; M. G. Juggath and family; M. K. Maistry; Choonilal Bros; Members of the Muslim C.O.; Cassim Kathrada; Kader's Cafe; V. H. V. S. P. Drama Co.; Chinniah and Sons; C. S. Pather; Northern District Cricket Union (Ladysmith); S. Harri-churren; Officials and members, Dundee United C.O.; Officials and members, Dundee Temple; Nadasen Moodley, S.A.P. (Dundee); M. T. Soobramoney (Clairwood); Coopasamy Bros, (Ottawa); A. Philip Marie and family (Durban); A. Pillay and family (Clairwood); Mr. and Mrs. Puniah and Sons, (Clairwood); Dhanjee Ramjee and Sons (Durban), and T. S. Pillay (Clairwood).

## Social And Personal

Our Editor, Mr. Manilal Gandhi, is leaving with his family for India by the *Kenya* on January 16. He expects to be absent for about six months during which period Mr. Ramdas Gandhi will take his charge.

## Obituary

### Death Of Mr. Ramdin

The death took place on Tuesday December 28, of Mr. Ravikrisson Ramdin, at the early age of 47. Deceased took keen interest in religious, social, sporting and educational matters. He was the secretary and trustee of the Clairwood Hindu Temple, committee member of the Durban Hindu Temple and founder of the Clairwood Hindu Young Men's Society. He toured India a few years ago to study the condition of the villagers. Mr. Ramdin was a book-keeper by profession, and worked for the firm of Messrs. Wm. Moore & Co., for a period of 25 years. He was also a director of the firm of Messrs. Ashwin Chowdree & Co. (Pty.) Ltd. He leaves behind a widow, six children and other relatives to mourn their loss. The funeral took place on Wednesday, December 29, and was attended by many friends and relatives.

# India Letter

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

## Repression In Mysore State

THE All-India Congress Committee, at its Calcutta meeting, expressed itself on the "ruthless policy of repression" prevailing in the State of Mysore. It appealed to the people of Indian States and British India to give all support and encouragement to the people of Mysore in their struggle against the State for the right of self-determination. There has been some criticism of this resolution, eminently by Mahatma Gandhi, who sees in it an undesirable departure from the traditional Congress policy of non-intervention in affairs of Indian States. One-third in territory and one-fourth in population of the whole of India is governed by Indian Princes. Apart from the fact that British Imperialism is thus rid of the worries of direct administration over such large areas, it can also count on the generous help of the Indian Princes both in time of war and peace. It is now proposed to bring the Princes into the proposed Federation and give them the right to nominate one-third of the Lower House (125 out of 375) and 40% of the Upper House (104 out of 260) of the Federal Legislature. It may also be remembered that over three-fourths of the revenue of the Federal Government will be administered by the Governor-General and the Federal Legislature will have nothing to do with it. On military expenditure, salaries and pensions of the Civil Service and charges on Public Debt, the Governor-General will be the final authority. The All-India Congress Committee accepted the following resolution on the Federation: "In view of the announcements made on behalf of the British Government that steps will be taken to inaugurate the proposed Federation, the All India Congress Committee reiterate their emphatic condemnation of and complete opposition to the scheme and their decision to combat it in every possible way open to them. An attempt to inaugurate this scheme, despite the clearly expressed will of the nation, will be a challenge to the people of India. The Committee, therefore, calls upon the Provincial and local Congress Committees and the people generally, as well as the Provincial Governments and Ministries, to prevent the imposition of this Federation, which will do grave injury to India and tighten the bonds which hold her in subjection to imperialist domination and reaction. The Committee are of opinion that Provincial Governments should also move their legislatures to give formal expression to this opposi-

tion to the proposed Federation and to intimate to the British Government not to impose it on their provinces." An amendment was moved by M. R. Masani, voted down by 68 votes in favour and 92 against, which sought to add that this challenge to the people of India can be met effectively "only by direct action on the part of the people involving the breakdown of the Constitution in the provinces." In winding up the debate, Maulana Abul Kalam Azad thought that it would be unwise to express now on the method of action and that it was possible that the course of action suggested in the amendment will present itself as one of several alternatives.

## India And The World

The All-India Congress Committee viewed "with grave concern and horror the imperialist aggression of Japan in China attended with a wanton cruelty and the bombing of the civil population, and, in assuring the Chinese people of India's solidarity with them in their struggle for maintaining their freedom, called upon the Indian people to refrain from the use of Japanese goods as a mark of their sympathy with the people of China. The Committee recorded their emphatic protest against the terror that has been established in Palestine and assured the Arabs of the solidarity of the Indian people with them in their struggle for national freedom. The Committee expressed their full sympathy with the brave struggle of Indians in Zanzibar against the clove monopoly. The Committee felt confident that by the boycott of cloves by the Indian people, the Zanzibar Government will be compelled to do justice to Indians by rescinding the objectionable decrees."

## No Titles And Decorations

The All-India Congress Committee has called upon the Provincial Assemblies and their Congress Ministries to express their desire that "no further titles or decorations should be conferred on inhabitants of those provinces." Congress Cabinets are to intimate to the King that they will not make any recommendations for such titles or decorations.

## National Congress Defeats

### Muslim League

Hafiz Ibrahim, Congress candidate, defeated the Muslim League candidate by 7,271 against 2,102 votes in the Bijnor by-election. Khan Abdul Gaffar Khan M.L.A. (Frontier) states that this result demonstrates the hollowness of the pretensions of the Muslim Leaguers who are

in the habit of proclaiming from the housetops that Muslim masses are opposed to the Congress movement. The Bijnor election has revealed the methods of Muslim League propaganda. With the cry of "Islam In Danger," the Muslim League freely distributed leaflet-posters showing a Congressman exchanging a loaf of bread with the Holy Quran of a Congress Muslim. Aside from this misleading religious propaganda, Muslim League volunteers resorted to considerable violence. Syed Nasirrudin Fyzabadi, Muslim Congressman, was stabbed near the heart and narrowly escaped death at the hands of a Muslim League volunteer on October 28 last. On October 25, Leaguemen staged a bonfire of khadi caps and clothes to demonstrate their hostility to the Congress. Dr. Muhammad Ashraf, Secretary, Political and Economic Information Department, A.I.C.C., feels that the Muslim is beginning to realise that this parade of religions is but a convenient garb for some of the worst forms of political reaction.

## National Anthem

There is no recognised national song for India and it bespeaks of heightened national consciousness that the Congress Working Committee should have concerned itself with this question. In its statement, the Working Committee makes particular reference to the song "Bande Mataram." It says that the words "Bande Mataram" (Great thee, mother) have become a slogan of power and the song occupies a unique place in the national life. A sub-committee has been appointed to make a collection of national songs. The two stanzas of "Bande Mataram" that may be sung at national gatherings read in translation:

Hail Mother!  
Sweet thy water, sweet thy fruits,  
Cool blows the scented south wind,  
Green waves thy corn,  
Mother!

Land of the glad white moonlit nights,  
Land of trees with flowers in bloom,  
Land of smiles, land of voices sweet,  
Giver of joy, giver of desire,  
Mother!

Three hundred million voices  
resounding;  
Twice three hundred million arms in  
resolve uplifting,  
Dare any call Thee weak?  
Obeisance to Thee! O Thou mighty  
with multiple might,  
Redeemer Thou, Repeller of the  
enemy's hosts,  
Mother!