

INDIAN OPINION

Founded by
MAHATMA GANDHI
- IN 1903 -

No. 2.—Vol. XXXVII.

Friday, January 13th, 1939.

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

NOTES AND NEWS

Sir Sarvepalli Radhakrishnan To Visit South Africa In March

SIR S. RADHAKRISHNAN, M.A., D.Litt, who has been invited to visit South Africa by Mr. B. Rama Rau, Agent-General for India, and also by the Cape and the Witwatersrand Universities is expected to arrive in the Union on March 22 and will stay till April 23. The Rt. Hon. Srinivasa Sastri, while he was Agent-General in South Africa, had extended an invitation to Sir Sarvepalli but owing to his other engagements he was not able to accept it. In Sir Sarvepalli South Africa will have the honour of welcoming one of the most distinguished sons of India. Among the intellectual geniuses South Africa has already had the pleasure of welcoming from India have been the late Rt. Hon. G. K. Gokhale, P.C., the Rt. Hon. Srinivasa Sastri, and the third has been Mrs. Sarojini Naidu. Sir Sarvepalli will be the fourth one. Born in 1888 Sir Sarvepalli received his education at the Madras Christian College. He was Professor of Philosophy at the Presidency College, Madras; and the Universities at Mysore and Calcutta. In 1929-30 he was Lecturer in Comparative Religion at Oxford, he is a member of the International Committee on Intellectual Co-operation, League of Nations, Geneva, and Vice-Chancellor of the Andhra University, Waltair. In 1927 Sir Sarvepalli travelled in England and the Continent and delivered many lectures. He was Upton Lecturer in Oxford and Haskel Lecturer in the University of Chicago in 1926 and Hibbert Lecturer in 1929. "The Philosophy of Rabindranath Tagore," "The Hindu View of Life," "The Religion We Need," are a few of his outstanding works. We have no doubt Sir Sarvepalli will receive a very cordial welcome not only by the Indian community but by all sections of the people of South Africa irrespective of caste, colour or creed.

Maritzburg Indian Flower Sellers

Maritzburg's Indian flower sellers have been ordered by the Maritzburg City Council to vacate their present site in front of the City Hall and to

take up a stand on the Market Square adjoining the publicity Bureau. The move must be made by February 1. The order was made at a meeting of the full Council last Tuesday when the history of the flower sellers was discussed. Mr. A. G. Lugsdin suggested that the space at present occupied should be let out at a fixed rental. This would do away with the complaint that the Indians who paid no rent competed with the florists who paid heavy rates and taxes. The flower stand in its present situation was good publicity for Maritzburg. After the Council had turned down Mr. Lugsdin's motion and reaffirmed its previous decision, a motion was passed informing the Natal Indian Congress and the Colonial Born and Settlers' Indian Association that in view of the decisions taken no deputations from Indians could be received on the subject.

Distinguished Europeans had voiced their protest against the City Council's move which would result in depriving several Indians of an honest and legitimate means of livelihood. But the Council has obviously yielded to the agitation of European florists who for their own interests are anxious to see the last of the Indian flower seller and have the instrument to do so.

Locality Deemed Suitable For Indians By Education Department

The Joint Hon. Secretaries, Messrs. K. Soobramoney and M. Gopaul Naidoo, of the Pietermaritzburg branch of the Colonial Born and Settlers' Indian Association, state that they addressed a letter to the Superintendent of Education, Maritzburg, recording the Indian community's emphatic protest against the situation of the new Indian Girl's Government School, in Berg Street, Maritzburg. The letter reads that a separate Indian Girl's School in Pietermaritzburg was a long felt want, and whilst they appreciate the kind thought of the Department in erecting the school, belated though it is, they, nevertheless, are strongly opposed to the erection of the school on a site the environment of which is most unsuited for a Boy's School, let alone a Girls' School. Further the school within its immediate vicinity will have the Native Beer

Hall, the Ricksha shed, the Corporation stables and the Bus and Taxi Ranks, surely an imposing array of the most unwanted neighbours for a school. Our Association are aware that it is too late in the day to lodge our complaint, but they feel very strongly that the Department in selecting the site, as it has done, has not had the best interests of our girls at heart.

If the conditions as described above are true the protest lodged by the Colonial Born and Settlers Indian Association is more than justified and it should have the support of the whole community behind it. If the Education Department are responsible for selecting the above mentioned site it certainly is not very creditable to them. They should be an example to others in the matter of associating with education, health, sanitation and good environments.

Evils Of Paint And Powder

An attack on modern customs and dress and an appeal to Afrikaaners, to return to the principles of the Voortrekkers are made in a sermon by the Rev. J. van Zyl Theron published in the Kerkbode. The sermon is a weakly one for use in home services. Mr. Theron declares that many Afrikaners are in gaol. Many live in city slums, often among coloured persons and natives. There are numerous divorces of people bearing Voortrekker names. "The ethical level of our people is sinking lower and lower," he says. "The immense forces of worldliness and foreign bad influences are getting our people, especially our youth, more and more in their power." To achieve salvation Afrikaners must give up the strange morals and customs which have come from overseas. Our people suffer badly from an inferiority complex and believe that everything that comes from some other country, whether it is good or bad, is better than their own. The artificial red lips, powdered faces, coloured nails, and women in men's clothing, must go. We must not pride ourselves on being descendants of the Voortrekkers if our lives are not worthy of them.

Mr. Theron's advice is applicable to many members of our community, also

who are inclined to copy everything, whether good or bad, of the West.

Measures Against Social Evils

Here is a specimen of the stuff that is sent out from India for the consumption of the readers in South Africa. The *Sunday Times* correspondent at New Delhi is responsible for this:—Two hundred men with black flags picketed the house of a 13-year-old girl who was to be married to a man of 50 at Cawnpore. When the bridegroom arrived

to claim his bride he found his way barred by the pickets. The marriage, it is stated, has now been postponed indefinitely.

Perhaps the correspondent is blind to all the other more important activities in India. However he has done some service at least, unconsciously perhaps, to India by sending even this rubbish, for it will enable the outside world to see how India is able to achieve social reform by non-violent means.

Virawala who had proved unfit for the task, and took the reign in his hands. But, to his utter disappointment, his intrigues and repressive measures failed hopelessly. The spirit of the people instead of being crushed grew more rapidly in strength than the repression by Sir Patrick Cadell grew in its ruthlessness. The brave people of Rajkot—men, women and children—withstood the brutal attacks with their breasts open. The whole of India was forced to take notice of it. It received the blessings of Mahatma Gandhi and Sardar Vallabhbhai Patel, the tried General of the well-known Bardoli struggle took the lead. Sir Patrick Cadell who had the audacity to dub him as an outsider found in Sardar Vallabhbhai Patel more than a match and was made to realise that it was not Sardar Vallabhbhai Patel but Sir Patrick Cadell who was a real outsider who had come from thousands of miles away to interfere in the affairs of the people of India.

Writing in *Harijan* dated December 3, on States and The People, Mahatma Gandhi referring to the States and their advisers, stated:

They fight shy of the very name Congress. They regard Congressmen as outsiders, foreigners and what not. They may be all that in law. But man-made law, if it is in conflict with the natural law, becomes a dead letter when the latter operates in full force. The people of the states look up to the Congress in all matters affecting their interest. Many of them are members of the Congress. Some like Shri Jamnalalji hold high offices in the Congress organization. In the eye of the Congress, there is no distinction between members from the states and from India called British. It is surely detrimental to the interests of the state to ignore the Congress or seek Congressmen especially when it or they seek to render friendly assistance. They must recognize the fact that the people in the states are in many cases guided by the Congress. They know that I am responsible for the policy of non-interference hitherto followed by the Congress. But with the growing influence of the Congress it is impossible for me to defend it in the face of injustice perpetrated

Indian Opinion

FRIDAY, JANUARY 13TH, 1939

Another Triumph Of Non-Violence

HERE has been considerable agitation by the States subjects in India for responsible government. The States, though independent in name are really not independent. The powers of the Princes are not absolute. They have authority over them of the Political Agent who is the representative of the British Government. Hitherto the position of States' subjects has been anything but satisfactory owing to maladministration of the rulers who have mostly been unscrupulous. They have just enjoyed life by lavishly spending on their own comforts by overtaxing their subjects. The Political Agents did not mind this at all. What they were concerned about was that the subjects did not become conscious of their own rights and did not become nationalists. Any ruler encouraging this sort of thing would not be tolerated. The Political Agent acts as a watch dog and the poor ruler's life is made as miserable as possible. But times have changed and there is an awakening among the people who refuse to tolerate being treated as helots any longer. They want a voice in the Administration. The States subjects therefore organised themselves and held conferences and made their voice felt at the last session of the Indian National Congress when they asked the Congress to take

an active interest in their welfare. The Congress, however, promised them their moral support and asked the States subjects to develop their own strength. It did not take them long to do so. Within a year they have shown their strength to such an extent that the Congress has been compelled to take notice of it and a very small, and hardly ever heard of, State like Rajkot has shaken not only the whole of India but the British Government in England. The people of Kathiawar have a general reputation of being lathargic and spiritless. They were the most backward in the last Civil Disobedience struggle. But the sudden awakening and heroism they have shown is amazing. They have carried on their fight for responsible government in an exemplary non-violent spirit. Attempts were made to crush their spirit by brutal methods such as lathi charge and the running of horses indiscriminately over the people including women and children.

The local administration in India had become bankrupt in being able to provide a suitable person to face the people who were prepared to stake their lives for freedom without raising even their little finger. So England had to send Sir Patrick Cadell, a seventy-three year-old person well experienced in intrigues. He became the Diwan of Rajkot, in place of Mr.

in the states. If the Congress feels that it has the power to offer effective interference, it will be bound to do so when the call comes. And if the Princes believe that the good of the people is also their good, they would gratefully seek and accept the Congress assistance. It is surely in their interest to cultivate friendly relations with an organization which bids fair in the future, not very distant, to replace the Paramount Power, let me hope, by friendly arrangement. Will they not read the hand writing on the wall?

We are happy to note from the news received by the last Indian mail that Sardar Vallabhbhai was summoned from Bombay by the Thakor Sahib of Rajkot and after being closeted in the Palace from 8 p.m. until after midnight on December 26, an honourable settlement was arrived at by the Thakor Sahib putting his signature to the statement drafted by Mahatma Gandhi. Accordingly a committee has been appointed of ten officials of the State and seven representatives of the people, to inquire into and report on the

question of the relations between the rulers and the ruled and as to what measure of responsible government could be granted to the people. It is further stated that the ruler will be entitled to take only ten per cent of the revenue for his personal expenses and that all repressive measures will be withdrawn forthwith and all those who have been sentenced to imprisonment will be released and fines imposed will be returned.

Thus ends another gloomy chapter in the history of the British rule in India which may well serve as an eye opener to the British authorities that if such unique spirit is shown by people from whom it was least expected what will not be shown by those tried soldiers of India if, God forbid, the call comes for another Civil Disobedience struggle. It marks yet another triumph of non-violence.

We wish to note one thing here and that is that with all the

advance India has made towards freedom we are still made to realise our dependent and humiliating position in regard to our rotten news agency. We have made repeated complaints about the scrappy news sent out from India about matters which are totally insignificant while the world is kept entirely in the dark on matters of importance such as the one forming the subject of this article. We would draw the attention of the reader to some scrappy news reuterred out from India appearing elsewhere in this issue in our "Doings In India" columns. The news Agency is controlled by the Government whose policy has been to supply the world with only the black side of India. No wonder Nazi Germany points a finger of scorn at the British Government for her treatment of her own subjects. It is about time that steps were taken to reform the news agency in India.

A CALL FOR HINDU-MUSLIM UNITY

COMMUNALISM has appeared like a terrible comet on the horizon of India's socio-political life. It has so much obsessed the imagination of a certain section of the Indian people that they can hardly dream of any communal harmony which is so vital to the organic growth of India's national existence. It is however a hopeful sign of the times that this unfortunate state of things has attracted the serious attention of a number of Indian leaders who want to banish this evil once for all from the arena of Indian life. Recently Sir Akbar Hydari, President of the Executive Council, Hyderabad State, rightly observed, "I for one refuse to believe that those differences are not capable of lasting solution such as would, on the basis of a common nationalism and of national endeavour in the service of a common patrimony, lead to mutual respect and understanding." This lasting solution is only possible when the members of the two principal communities, Hindu and Muslim, will be quite aware of the beneficial and virtuous effects of toleration and sympathy and the suicidal and baneful results of the mad pursuit of communal discord and enmity. They must know, as Sir Akbar Hydari said, that 'we cannot follow the radical path of secularisation.' Indian social fabric is so knit together that none of its parts can be separated without the dissolution of the whole. Those

who dream of the triumph of their own religion and the destruction of others, really build castles in the air. Rather they should bear in mind that mutual friendship and co-operation will bring peace and prosperity which are the crying needs of the present-day society. This can best be effected by means of participation in the religious festivities of the two communities. It is not possible for all to understand the intricate philosophy of religion, but everyone can join the festivals, which want to preach religion in the popular way and to create a common meeting-ground for free mixing of the rich and the poor, the ignorant and the learned. Thus they will understand that there is very little difference in these two religions which always teach toleration and harmony. It is gratifying to find that recently a Mohammedan High Court Judge and a Mohammedan Minister of the Government of Bihar paid glowing tributes to Lord Sri Krishna on the Janmastami Day. The examples set by these Mohammedan gentlemen of high position should be emulated by their co-religionists.

Care should be taken to educate the public mind by creating a literature which will foster communal harmony and friendship. Nowadays a few self-seeking persons are utilising the press and the platform for the propagation of the dangerous doctrine of religious

bigotry which has fairly succeeded in creating a mass hatred and jealousy. Even the text-books for small boys are written in such a fashion that they stir up this communal spirit from the very beginning of their lives. So, to nip this feeling in the bud, such books and papers should be published as would reveal the true spirit of each religion and promote goodwill and peace, love and brotherhood amongst the adherents of different faiths.

In fact no religion preaches narrow-mindedness. When sincerely practised, it will make its followers holy, tolerant and wise. So, as a matter of fact, those who want to foment communalism in the name of religion, only show their inability to understand the true spirit of religion. What is needed is the proper understanding of the sacred ideal of each religion and the cultivation of fellow-feeling which will stamp out the bogey of communalism that has recently appeared on the horizon of Indian life.

India, the fountain-head of spirituality, where the various sects have been living for centuries in amity and peace, should not be allowed to become a battle-ground of warring creeds through the fanatical zeal of a band of rank communalists. Rightly did Swami Vivekananda say, "If anybody dreams of the exclusive survival of his own religion and the destruction of others, I pity him from the bottom of my heart and point out to him that upon the banner of every religion will soon be written, in spite of their resistance, 'Help and not fight,' 'Assimilation and not Destruction.'" —Prabuddha Bharata.

FASCISM, THE JEWS, AND THE POPE

A DICTATOR has an advantage over other rulers. Not because he can say one thing to-day, and the exact opposite to-morrow. Other rulers can do that too. Everything is announced with the same solemnity. To-day one thing must be believed, and to-morrow the reverse. Nevertheless, a dictator has the advantage over the others in that his utterances cannot be contradicted. From the moment the words leave his mouth, what he says is dogma, unchallengeable, unanswerable. Other lips are sealed.

For instance, at Mussolini's command, a special Fascist encyclopedia was written, in which the Fascist doctrine is laid down. An article on "Anti-Semitism," written by a Jew, deals with the racial question. We read in this work that "it is necessary first of all to state that, in spite of what may be said to the contrary, there is no Jewish race or type whose physical characteristics are limited solely to the Jewish people. This people is composed, in all its various groups, of a mixture of the same races or characteristics which together form other ethnological European or non-European groups."

This appears in Volume 13. But the clearest and most significant statement is found in Volume 28, in the definition of the conception of race: "There is no Italian race, there is only an Italian people. There is no Jewish race, there is only a Jewish people. There is no Aryan race, there is however an Aryan culture." In the well-known interview with Emil Ludwig, the historian, in the spring of 1932, we were allowed to hear Mussolini's personal opinion on the subject. Its clearness also leaves nothing to be desired: "Of course, there is no pure race, not even the Jewish race. The strength and beauty of a nation are often due to a happy mixture. A proud nation has no need of race delirium."

That was at a time when Mussolini was not only dictator, but still the only Fascist dictator. In the meantime he has acquired a competitor, and it cannot be denied that he has been out-distanced by his friend Hitler.

In spite of the common basis of Fascism, in spite of the "axis" and the reciprocal triumphal receptions, there is a wound which cannot be healed—the Brenner. In 1934, after the assassination of Dollfus, Italian troops stood at the Brenner "in order to guarantee the independence of Austria." Today German troops stand there, who greet the Italian frontier guards coolly and superciliously while their eyes look beyond towards the land that Mussolini won by the betrayal of his allies in the Great War. Mussolini's role in that betrayal is not forgotten.

By
ELLEN HORUP
In "Unity"

Scarcely were the ceremonies in honour of Mussolini over in Berlin, and while Mussolini was still making preparations for the return visit, than Hitler annexed Austria. This was the first defeat suffered by Mussolini in his own country. This cannot be overlooked nor wiped away.

Hitler has already demanded that all those German families living in that part of the Tyrol which was Italy's booty in the World War, who wish to do so, shall be allowed to cross the frontier with all their property. This is the first step. Later will come the turn of the language, the schools, etc. Hitler orders, Mussolini assents. The best proof of this is the anti-Semitism in Italy.

In Mussolini's manifesto against the Jews there is reference to a "physical and particularly moral ideal conception of man, which differentiates him by reason of his purely European features from all non-European races." There is reference also to a "northern-Aryan line," to a non-European race, bearer of a European culture, though different from the thousand-year-old Aryan culture." According to the manifesto, the "racial composition of Italy is in broad lines the same to-day as it was a thousand years ago."

It is not yet a thousand years since the Normans, who were called Germans, settled in this land. And did not Venice, Pisa, Amalfi, Genoa, and, later, Trieste and Livorno pride themselves on being a centre for the Orient, which sent them not only merchandise but also their gaily coloured collection of peoples? And the Sicilians, with their Greek, Arabian, Albanian, Saracen, and Spanish blood, are they also racially the same as they were a thousand years ago? Can one speak of race at all in a country whose numerous ports were a rendezvous for all the peoples of the earth? Not to mention the theses of the Fascist encyclopedia and Mussolini's own words. Yet now the race must be protected. A manifesto is published, signed by ten illustrious nobodies from the universities, an anti-Semitic organ is started, and the rest follows automatically.

What is the attitude of the Catholic Church towards this development of the axis in Italy? One would have thought that for a Church whose doctrine is Christianity, there would be no choice at all. For it is scarcely compatible with Christ's teaching to work up hatred against a small part of man-

kind; to despise, persecute, and plunder it, and abandon it to starvation. Not because these people have broken any laws, but because they belong to a race that worships the same God as Christ, from which this Jesus of Nazareth Himself sprang who, in the doctrine of the Catholic Church, is the son of God.

In a circular letter addressed to the priests of the different parishes, the Vatican repudiates "this new cult, which threatens to lead Christian Europe to the abyss of error and barbarism." The Pope has several times expressed himself against the racial theory. On August 31 of last year he addressed the seminarists who were spending their holidays at the "Propaganda Fide" College in Rome. He warned the young people "to guard against a grave danger: the exaggerated nationalism, which represents a real evil. . . . It is the cause of continual struggles, and even wars. The universality of the Catholic Church does not exclude the ideas of race, nation, and nationality. But mankind, all human people, are one great universal human race. . . . We do not exclude anyone from the human family." Those were fine words, in keeping with the Christian teaching, with humanity, and with justice. It was a protest against what was going on in Germany, and what is now being introduced in Italy. It came from the head of the Catholic Church, whose word is law for millions of people. It awakened hope and found an echo in the whole world press.

But these fine words were like the famous Encyclical of the Pope against Fascism. That also sounded like music, but it was only the hollow sighing of a shell. That Encyclical came when the Pope had known Fascism for years, after he had accepted it and sanctioned it, and allied himself with it by means of the Concordat for a ridiculous sum. When the bargain had been signed and sealed and compliments had been exchanged, then came the Encyclical with its condemnation. This was followed by another convention, which deprived the condemnation of all force.

This time the question at issue is the racial religion. After the Pope had spoken against it several times, the Fascist press reproached the political institution of the Church, the Catholic Action Movement, with being against racial war and therefore against Fascism. The charge was also made that the Movement had misled the Pope with regard to the race question. In his fine speech to the seminarists the Pope replied to this charge:

It has been said that an unbridgeable gulf has arisen between the Catholic Action Movement and the

Fascist Party. Those are grave, but stupid words. For the Catholic Action has no particular doctrine and no particular belief. It has no existence outside the Church. . . Things must be called by their right names. . . You have to address yourself to the Church. . . . The Catholic Action cannot be attacked without attacking the Church. . . Whoever strikes at the Catholic Action strikes at the Pope. And whoever strikes at the Pope, dies. The Pope and the Catholic Action Movement are therefore one and the same. And the Pope condemns racial war.

While the Pope was speaking more fine words on brotherhood between the people of all races, however, the President of the Catholic Action was having an interview with the General Secretary of the Fascist Party, Starace. Both agreed that all that need be done was to bring the Convention of

September 1931 out again. By this Convention, after his condemnation of Fascism, the Pope had to undertake that the Catholic Action would not concern itself with politics.

The *Osservatore Romano* publishes the text and adds that "the other points at issue concerning the relation between the Fascist Party and the Catholic Action would soon be settled." It was further pointed out that there was nothing incompatible in belonging to the Catholic Action and the Fascist Party at the same time; this would facilitate the settlement of future differences.

But how can differences be settled if the Fascists do not desist from persecution of the Jews? And how can the Pope allow Catholics to remain Fascists if the Fascists are against the Pope, who regards the Jews as his brethren? Does it improve things if the Pope declares that the problem is not political but

religious, and says that he is in agreement with the Fascists, who hold opposite views?

The real gist of the matter comes out clearly in the Italian press. The *Osservatore Romano* reports that on August 27 the Pope received the pilgrims from Bergamo and Brescia. Among the pilgrims from the former town were prominent Catholics who had recently been subjected to Fascist chicanery and persecution. The Pope told the pilgrims from Bergamo "that he was aware of all that they, their leaders and bishops, had had to endure recently. Nevertheless, he was confident that all these things would cease from now onwards, to the honour of both sides, in accordance with the promise that had been given him." What could this promise have been?

(To be continued)

INDIAN PROBLEM IN MALAYA

WHAT other countries, except India or China in its present chaotic state, would allow its own labourers, to be exploited in this manner by those who are seeking to get rapidly rich? Who else would be allowed to use a large labour force of hundreds of thousands of people in this way, as if it did not consist of human beings whose families at any moment may starve?

We are told, again and again, by the Government of Malaya and the Planters' Association that the European employers are kind hearted and generous men; and this is actually true on many estates as I know well. The Rt. Hon. Srinivasa Sastri's Report also appears to bear this out. Indeed, in the good seasons of prosperity, there are always certain amenities granted. But no capitalist system in the world is ever based on charity. No capitalist business methods ensure permanent liberality towards those who are employed. Single acts of personal and individual kindness, on the part of certain employers, are continually counterbalanced by the ruthlessness of the whole system.

When I look back on that Cholera Camp in Chandpur in 1921, and remember those days, it is difficult to forgive or forget this money-making capitalism, which is ready in spite of kindly employers, to act in a ruthless manner,—at one moment to absorb a vast number of labourers, far beyond the annual quota, and then at another moment to throw them aside like the skin of a sucked orange.

The table of arrivals and departures for the last 10 years in Malaya prove interesting reading. They show how the estates have thrown aside their surplus labour as soon as ever a world



By

Mr. C. F. ANDREWS

In "The Indian Review"



(Concluded from last week)

slump threatened. Whenever a boom is expected they absorb as fast as possible new recruits. The year 1929, for instance, was such a boom year. Then the slump came in 1930-31. The boom was again expected in 1934. In the light of these facts let us examine the tables which I give below:

	Arrivals.	Departures.	Difference.
1928	63,072	91,252	- 28,180
1929	114,252	76,854	+ 37,398
1930	69,114	151,755	- 82,641
1931	19,692	101,547	- 81,855
1932	17,734	84,508	- 66,767
1934	89,828	28,608	+ 61,220
1935	65,191	33,869	+ 26,322
1937	122,566	45,167	+ 77,399

Chinese labour seems to be almost as helpless as Indian labour. Exactly the same process can be easily visualised from the table of arrivals and departures of Chinese deck passengers to Malaya which is given below:—

	Arrivals.	Departures.	Difference.
1929	264,591	164,826	+ 99,765
1930	218,868	199,800	+ 19,068
1931	79,085	212,900	- 133,815
1932	33,534	161,809	- 128,275
1933	28,464	86,555	- 58,091
1934	109,267	68,129	+ 41,138
1935	145,853	69,025	+ 76,828
1937	243,304	66,502	+ 176,802

Many questions immediately arise in the mind, when we see the drift of these figures. "What happens," we ask, to these thousands of dismissed

labourers who are obliged to return to their own countries, where unemployment has already its highest point? Why should not Malaya provide relief for its own unemployed? Why should it drive them back to India during the slump years and then immediately call for them once more when the boom years begin? Why should the Government of India itself allow this?

One further point of very great importance arises from the consideration of labour conditions such as those that exist in Assam, Ceylon, and Malaya. How far are these countries, which first take this casual labour and then eject it, prepared to provide land settlement for those who come over? These countries are still comparatively under-populated areas. Is any attempt being made on a large scale to enable recruited immigrants to settle down with their families. When I was over in Malaya, in earlier years, strenuous attention was called to this question of land settlement. The Government of India was constantly urged to make the recruitment of this form of Indian emigration depend on the prospects held out in these countries for the land settlement of immigrants from South India with their families. It was pointed out again and again that only by such settlement could the proportion of men to women become at all equalised and the evils of a large disproportion of men as compared with women be avoided. Looking through this recently published book, I see very little real improvement with regard to this land settlement question. Here is an acid test,

IMPRESSIONS OF A TOUR IN SOUTH INDIA

SEVERAL interesting and significant changes have come about the country during the last two decades and of these the one that easily strikes an observer who has been well over 35 years absent from the land, is the great mass awakening and consciousness developed not only in the field of politics but in the other fields of life as well. The present can therefore be termed a period of transition in which many of the established factors of South Indian life and tradition are fast disappearing and new ones are appearing in their place. The land is thus preparing for the future before it in which it is anticipated the sons and daughters of the soil will be called upon to bear the burden of governing the country. The Congress at present retains a firm hold over the general public and is looked up to as being capable of and earnest about, solving the problems of the present and of the future. Fortunately, the Madras Congress Ministry has started with a really capable team of colleagues under an able premier, Mr. C. Rajagopalachari.

Religion And Social Conditions

In an age when irreligious tendencies are generally prevalent and religion is scoffed at, religion still occupies a great place in the life of the average South Indian Home. The numerous shrines all over at Madura, Chidambaram, Srirangam, Rameswaram, Palni, to mention only a few of the centres of religious importance visited for worship by the writer during the present tour are still places to which thousands of pilgrims flock for the festivals. Their majestic and imposing structure and fine architecture are yet the pride of the South and serve to revive pleasant memories of the heyday of the celebrated Cholas and the Pallavas and their generous patronage of art and architecture. It is of course of interest to see that the State has come to realise its responsibility in the matter of the satisfactory management and control of the religious institutions especially shrines and that the Hindu Religious Endowment Board is functioning to discharge this responsibility. Recently, under the inspiration of Mahatma Gandhi efforts are being made to throw open all Hindu Temples and make them accessible to all Hindu communities. Madras has already carried out legislation for temple entry in Malabar which is claimed to be a step in the direction of breaking down all class barriers and making Hinduism a revitalised religion. The tour revealed to the writer an interesting fact, namely many of the social disabilities under

By
Mr. S. VELLOO
ex-President of the British Indian Association, Grahamstown

which certain classes had been suffering for a long time are passing away.

Village Life

One is not able to give a pleasant picture of the present day South Indian Villages. Most of them have declined in importance and are now in a deplorable state, the once large population in them having migrated to urban areas. The main reason for this seems to be that the villages which form the life of the land have continued to be neglected for a long time. The condition of the villagers in many areas is far from satisfactory and in some cases it is heart-rending. The worst evil is their poverty and the rest are indebtedness, ignorance, disease, drink etc., which are rendering village life uncomfortable and unattractive. Most of the cottage industries which once flourished in these have been destroyed and excepting for land in which many families are employed there is no other profitable occupation. Absolute poverty and starvation extending over days in some cases, exist in a serious form in quite a number of villages of South India. Even the very ordinary but essential amenities of life such as good and adequate supply of drinking, satisfactory communications, medical aid, and facilities for educating the children are lacking in a great many of the villages. The field labourers live in very small, unhealthy huts and I wonder if the Government and the public should not do something to relieve the poor folk and provide for them fairly decent conditions of life including dwelling, clothing, medical and educational facilities for them and their children. The Congress Government has taken up the matter for its attention and as a first step, the demon of drink is being fought out by a programme of Prohibition which in the first instance has now been introduced in three Districts of the Province. Other plans for improving the villages and restoring to them some of their original attractions are being actively considered by the Congress Ministry.

The writer had the good luck to meet once again in the course of his tour the Rt. Hon. V. S. Srinivasa Sastri, the first Agent-General for India in South Africa, who is now engaged in quite a different sphere of activities on a very nominal yearly honorarium as the Vice-

Chancellor of the Annamalai University at Chidambaram. This served to recall pleasant memories of the time he was in the midst of his countrymen in South Africa and to exchange cordial greetings. The present site of the University was a waste area some years back and at present a large pile of imposing structure housing the various departments of the University which owes its origin to the munificence of Rajah Sir Annamalai Chettiar, Rajah of Chettinad, has grown up.

The cult of the Congress and the significance of Truth and Non-violence which Mahatmaji is advocating unceasingly are beginning to pervade the land. Excepting for the agitation which centres round the question of compulsory introduction of Hindi in schools, the Congress Government has very little hostility to encounter. The public are shaking off little by little their lethargy and beginning to take an active and intelligent part in the affairs of the land. Under the leadership of great men like Gandhiji, Pandit Jawaharlal Nehru, Mr. Subhas Chandra Bose, Shrimati Sarojini Devi and others, the land is planning not only its political future but also its economic and social life of to-morrow.

Maritzburg T B Patients

TO BE SENT TO DEPOT HOSPITAL

STRONG criticism of the lack of facilities for the treatment of Indians and Natives suffering from tuberculosis were made by Mrs. E. M. Shirley, chairman of the Health Committee of the Maritzburg City Council. Mrs. Shirley reported to the meeting of the full Council that her department had been informed that in future Indian sufferers from tuberculosis in Maritzburg would be treated at the Indian Depot Hospital in Durban and not at Grey's Hospital in Maritzburg. "I have never been very happy about this hospital and now I am less happy than ever," Mrs. Shirley said. "I have inspected the hospital and I am horrified at the conditions there. We have no right to expect Grey's Hospital to take our tuberculous and there is no place for them except this hospital. We will have to pay 25 per cent. of the costs of the Indians who go there. But they will not stay. They will return to their homes to spread the dreaded scourge." Mrs. Shirley said that the Union Health Department, whose charge tuberculosis was, should give proper facilities for the treatment of the disease. The Council passed a resolution without comment instructing the health committee to take the matter up with the Union Government.

South African News In Brief

Hofmeyr Urges Liberalism In Race Relations

SPEAKING at a Toe H Transvaal District guest night in Johannesburg recently, Mr. J. H. Hofmeyr, M.P., applied the four points of the Toe H Compass—to think fairly, to witness humbly, to love widely and to build bravely—to South African race relations. "I prefer to use 'race relations,'" he said, "instead of 'the native problem,'" because the native in this country is no more a problem than is the European." "Are we really thinking fairly," he said, when we speak of the natives and act as if they must inevitably be our inferiors? When we claim that our policy should be one of Christian trusteeship and persistently refuse to envisage the time when the ward must grow up, are we seeing the other fellow's point of view? I do not say that we should accept the other fellow's point of view as the correct one, but I say that we must see it and appreciate it." Referring to the third point, to love widely, he said: "I have some colour sense, as probably most of you have, and, moreover, I think it is a good thing. I am conscious that there are differences between white men and black men. I cannot get away from these differences, I believe that they will persist, but I do not think the call to love widely means that we should forget these differences or that we should live in equality."

Westville Indians Protest Against Heavy Rate Assessments

A deputation from the Westville Indian Ratepayers' Association met the executive of the Natal Provincial Council and objected to increased rate assessments on their properties on the grounds that rooms in Indian shanties were being assessed on the same basis as valuable dwellings. The deputation said that of the total Westville population of 2,538 Indians numbered 1,443. Although Europeans collectively owned a larger area, most of the registered land owners were Indians and three-quarters of the revenue was contributed by Indians to the Westville Health Board. They stated that in spite of repeated protests and petitions in the past few years, the rates and taxes had steadily increased. In return, the Indians received very little. Those areas where the Indians had segregated themselves were the most neglected. They pleaded that the basis of rating was unfair and unjust, an Indian or native occupying a dwelling worth £50, having to pay the same rate as a European with a dwelling worth £2,000. The incidence of taxation, therefore, fell heaviest on the poorer classes least able to bear it. Rates on land were also unjust. The executive, it was stated,

heard the deputation sympathetically and promised to look into the matter.

Nationalist Bill On Immigration

A Bill, styled the "Aliens Act (Amendment) and Immigration Bill," is in a Gazette Extraordinary sponsored by Mr. Eric Louw, the Nationalist member for Beaufort West. It has a number of clauses restricting the entry of aliens and their residence in South Africa. Under its provisions people of Jewish parentage may not enter the Union for permanent residence, and it is proposed that Yiddish be not regarded as a European language for the purposes of the Aliens Act of 1937, which requires immigrants to know one European language. Other proposals are that aliens shall be compelled to carry registration cards for police inspection; that they be forbidden to change their names; that their permits may be cancelled if they are found to be without visible means of support, or if they have engaged in subversive activities; that employers of aliens must obtain the permission of the Minister of the Interior. For the purpose of the existing Act, which stipulates that permits may not be issued to aliens who are not likely to become readily assimilable, it is proposed to add a proviso to the effect that Jews shall not be deemed to be readily assimilable. Only in exceptional circumstances may temporary permits to aliens be extended or made permanent.

Humansdorp Favours Segregation

Resolutions for submission to the Municipal Congress at Oudtshoorn by the Humansdorp Town Council include a motion supporting a draft ordinance introduced at the last session of the Cape Provincial Council providing for the segregation of European and non-European races by local authorities.

Police Apologies Over Incident At Market Square

Messrs. K. Soobramoney and M. Gopaul Naidoo, joint hon. secretaries of the Colonial Born and Settlers' Indian Association (Pietermaritzburg Branch), intimate that they recently addressed a letter to the District Commandant, South African Police, Maritzburg, relating to the prejudicial treatment meted out to the members of the Indian community, whilst witnessing the amusements of the "Playland," during the Centenary period, which was at the Market Square, Church Street, Maritzburg, wherein the association emphatically protested against the objectionable attitude of the police in forcibly ejecting Indians. The Commandant replied that he regrets we had cause to complain and that our complaint was well founded, and that he has issued instructions that in future there should be no recurrence of the same.

Rosicrucian Publications Presented To Gandhi Library

Readers in Durban and districts will now have access to the monthly magazine known as *The Rosicrucian Digest* and the book "Rosicrucian Questions and Answers with the Complete History of the Order," by Dr. H. Spenser Lewis, in the M. K. Gandhi Library, Durban. Mr. S. M. K. Cooppan, a member of the Rosicrucian Order (AMORC), has just received official notification from the organization headquarters in San Jose, California, that the magazine will be made available each month in the local library. The Grand Secretary of the Rosicrucian Order informs him that the donation to the library is the result of several requests from local readers and members that the publication be made available to the public. A yearly appropriation is made by the Rosicrucian Order, says Mr. Cooppan, to provide the educational, philosophical, non-religious works of the organization to such public institutions as libraries and hospitals. It is said the number of Rosicrucian books at the local library will be increased as the public interest creates a demand for them.

Farewell Reception

On Sunday, January 8, the beautifully decorated St. Thomas School hall was filled to capacity, when a farewell reception was accorded to Mr. L. J. Harris, by the St. Thomas Old Boys' Club. The function commenced at 2.30 p.m. with musical items by the Arya Samaj Band of Westville, after which Mr. Harris and the Mayor were garlanded by Mr. D. Lutchman. Mrs. Harris and the Mayoress were the recipients of a bouquet each. Mr. H. Sewpaul, the presiding chairman and president of the club, paid a glowing tribute to Mr. Harris for his interest in the Old Boys in particular and the community in general. He wished Mr. Harris fortune, prosperity and a well earned rest in his retirement. He hoped that the new head teacher of the school would take an interest like Mr. Harris in the welfare of the community. The Mayoress, Mrs. G. M. Cyrus, presented Mr. Harris with a very useful gift through Mr. S. R. Chetty, the president of the Samaj. Other speakers who praised Mr. Harris for his untiring work were the Mayor, Councillor Fleming Johnston; Messrs. G. V. Naidoo, acting president of the Natal Indian Teachers' Society; E. J. Choonoo, head teacher, Tongaat Indian School; J. Royeppen, B.A. and Mrs. Pirie. Mr. Harris suitably replied. A fine feature of the function, was a specially composed song sung by Mr. R. Rughubeer. A vote of thanks was moved by Mr. R. Deynarain, vice-president of the St. Thomas Old Boys' Club, and the function terminated with the National Anthem.

Doings In India

The Yellow Man's Burden

THUS *The Hindu* (Madras): His excellency T. Shiratori is a gentleman who apparently holds a high rank in the diplomatic service of His Imperial Majesty's Government of Japan; for he is the Japanese Ambassador in Italy. He has issued, through a *Ceylon Observer* representative, a delicate invitation to the people of India and Ceylon to benefit by the "spiritualising"—he is careful to avoid saying "civilising"—mission of Japan such as she is engaged in at present in China. With Mr. Shiratori's confidence that whatever the attitude of China be of Japan to-day she will ultimately feel grateful to her aggressor "because she is bound to prosper in every way under Japanese rule," we are not for the moment concerned. Suffice it to say that his claim is bound to impose a severe strain on the credulity of the outside onlooker. What we wish to draw attention to is this passage:

"The people of India are suffering enough under British rule. To my mind their fate cannot possibly be worse if they came under our influence. It will be the same with the people of Ceylon too. You will have much cause for satisfaction if Japan took a deeper interest in your welfare."

To this invitation the obvious reply is "No, thank you." But His Excellency has spiritual ambitions too for his country.

"Our ideals are entirely spiritual, and we look upon this crusade in China as a highly spiritual undertaking for the betterment of the common people against whom we nourish no hate or bitterness. We revere the lofty principles of the mighty Buddha, and our desire is to attain the goal he tried to achieve 3,000 years ago."

One small fact His Excellency Shiratori forgets. Such spiritual ideals as Japan may claim to possess had their origin in India; even if she retains them, it would be wise for her not to carry coal to Newcastle. Her leaders will do well to realise that they can more easily and with great certainty attain *Nirvana* by leaving other countries alone and concentrating their attention on spiritualising themselves in their homeland.

Italian Professor Angry At Bombay Students' Pointed Questions

Declaring that certain questions put to him were an insult to his country, Dr. Mario Carioli of Rome, left the auditorium in the Ramnarain College, Bombay. The Professor had been invited to deliver a lecture on Fascism to the students. When the meeting was

over, the students put a series of questions to him, which related among other subjects to the Italian occupation of Abyssinia and the curtailment of civil liberties in Italy. The Professor apparently took objection to these questions and abruptly left the hall.

Sir Syed Raza Ali Wins By-Election

News has reached Kimberley that Sir Syed Raza Ali, former Agent-General to the Government of India in South Africa, has been returned unopposed to the Central Assembly of India in a by-election caused by the death of Maulana Shaikat Ali. He may return to the Union shortly accompanied by Lady Raza Ali.

Officer Killed By Indian Mob

A Reuter's message from Cuttack (Orissa India), dated January 6, states Major Reginald Bazalgette, political agent to the Orissa State, was killed by a mob outside the palace of the Raja of Ranpur. Major Bazalgette arrived at Ranpur on Thursday, on reports of a threatening situation following the banning of the Prajamandal, a political organisation, and the arrest of some of the members. Accompanied by an Indian officer, Major Bazalgette faced the mob which was approaching the palace, and when it refused to disperse and adopted a threatening attitude, he fired. The mob, which was armed with staves, attacked and beat Major Bazalgette to death and the Indian officer was seriously injured. Two rioters were shot dead during the attack. Colonel Robinson, British Resident for the Eastern State Agency, is leaving Calcutta for Ranpur immediately.

Describing as "most unfortunate" the murder of Major Bazalgette, Mahatma Gandhi in an interview with Reuter at Bardoli expressed sympathy with the Major's family. Gandhiji emphasised that the slightest departure from non-violence was bound to "harm the movement for freedom." Major Bazalgette was buried at Cuttack.

Emergency Laws In Burma

A state of emergency, not only in Rangoon, but throughout Burma, was indicated by an Ordinance issued on Wednesday, January 4, by the Governor. The Ordinance empowers the police to commandeer public vehicles for any urgent movement of police and the military, states Reuter's message from Rangoon.

Training Indians For Aviation

Scholarships for transport pilots, pilot-instructors, wireless operators, ground engineers and research students are being awarded by the Government of India to assist Indians to train for all classes of position in aviation. In 1936 the Government of India gave two scholarships for the training of flying instructors. These two candidates have completed their course and are now employed by flying clubs. At the Government-subsidised flying clubs the number of pilots trained for licences in 1937 was 84. Sixty-four qualified for the private "A" licence, eight for the limited commercial "A" licence and twelve for the commercial "B" licence. Nearly all the Indian pilots employed in India received their training or a good proportion of it through the subsidised clubs. Forty-one engineers and mechanics now in employment were also trained wholly or in part by them.

India May Make Her Own Cars

The establishment of a motor car industry, which will enable India to produce her own cars by the middle of 1941, is the first item on the programme for the development of industries in India. Sir M. Visvesvaraya, the noted engineer and economist, and former Prime Minister of Mysore, has made a detailed survey, and recommends, says a British United Press message from Bombay, that a leading foreign manufacturer be asked to design, construct and equip a factory. Bombay is suggested as the site of the factory, which would begin by manufacturing medium-power cars and 10 cwt. lorries, and eventually undertake mass production of "baby" cars. It is proposed to finance the undertaking by floating a joint-stock company on an all India basis, with a capital of 150,000,000 rupees (about £1,125,000). The sponsors of the scheme hope to receive government aid by refund of duty on imported parts and extended freight facilities, as well as guarantees to purchase a minimum number of cars for government use.

Indian National Congress

Fifty-two richly caparisoned elephants will haul the ceremonial chariot of the President of the Indian Congress when he arrives in solemn procession to attend the annual session of the All-India Congress to be held next March, says a SAPA-Reuter message from Bombay.

The Sporting World

Adventures Of Indian World Tourist

AN Indian, who had slept for days in the Malayan jungles with venomous snakes wriggling on the top of his mosquito curtain, which was his only protection against wild animals and deadly reptiles, has already travelled over 41,000 miles on a bicycle and has arrived in Pietermaritzburg on Wednesday afternoon. He is Mr. Ram Nath Biswas (aged 44 years), an ex-marine court clerk of Singapore, whose sole ambition in life is to write a book of adventures based on his own experiences. Equipped only with a bicycle, a pair of khaki shorts and shirts, a blanket and a mosquito curtain, Mr. Biswas left Singapore on July 7, 1931, to make a comprehensive tour of the world. He has already covered Malaya, Siam, Indo-China, China, Korea, Japan, Phillipine Islands, Bali, Java, Burma, India, Afghanistan, Iraq, Syria, Lavant, Turkey, Bulgaria, Jugo-Slavia, Austria, Hungary, Czecho-Slovakia, Germany, Holland, Belgium, France, England, British East Africa, Nyasaland and Rhodesia, and he has now arrived in South Africa. Mr. Biswas deserves every assistance and encouragement in his courageous feat in attempting to learn of the world and its people, etc. He will remain in Maritzburg for a week, and during his sojourn, he will be at the Aryan Benevolent Home, 500, Pietermaritz Street, Maritzburg. On behalf of the Indian community of Pietermaritzburg, a welcome reception will be accorded to Mr. Biswas on Sunday January 15, under the auspices of the Colonial Born and Settlers' Indian Association. (Pietermaritzburg Branch), at 2.30 p.m., at the H.Y.M.A. main hall, Church Street, Maritzburg.

Lawn Tennis Association

The third annual general meeting of the South African Indian Lawn Tennis Association was held at the Orient Club, Krause Street, New Brixton, Johannesburg, when Natal and Transvaal were fully represented. Mr. M. K. Naidoo presided. Mr. S. Rajpaul, hon. secretary, submitted his annual report in which he states that the standard of tennis among the Indians has rapidly advanced. While congratulating Transvaal for its victory in the recent South African Tennis Tournament, he desires to place on record the keen interests taken by Natal players to participate in this great tournament. Although, South African Indians were not yet in a position to enter for the Davis Cup competition, he would at an early date make preliminary arrangements to tour with a team to India, Lourenco Marques, Nairobi and Kenya. He further wishes to record with appreciation the services rendered by the following members during the period of tournament: Rev. B. L. E. Sigamoney, Messrs. Himdad Khan (pre-

sident of the Transvaal Indian Tennis Union), Hoosen Jajbhay, S. Cassim, K. N. Naidoo, R. Pather, M. Hajee, W. Ernest and S. D. Royeppen. The following officials were elected:—President: Mr. M. K. Naidoo; vice-presidents: Messrs. A. E. Shaikh and Himdad Khan; hon. secretary and treasurer: Mr. S. Rajpaul. The venue of the next South African Tennis Tournament will be in Durban.

Ottomans And Sparks

The sectional finals of the Panday's Shield were played off on Saturday and Sunday last, Ottomans and Sparks winning in their respectable sections. The district final will start on Saturday. Ottoman and Star met on the No. 1 ground, the latter being sent in to bat first. The batsmen failed against the bowling of M. C. Khan and A. G. Kazi, each of whom claimed four wickets, and the whole side was out for the small total of 23. Ottomans passed this total comfortably to make 90. Star scored quickly in their second innings and declared at 110 for five wickets (Docrat 55). Ottoman lost one wicket for 19 runs when play ended, thus winning on the single innings. Verulam Temple and Sparks were the "B" section finalists. The former failed badly in their first innings, being dismissed for 47 runs, while their opponents knocked up 50 for five wickets when light failed. Continuing their innings next day, Sparks were all out for 98 runs. Verulam started aggressively in their second attempt and hit up 80 for eight wickets declared, and Sparks's total was 30 for four wickets at the close.

Week-End Fixtures

The Durban District Indian cricket fixtures for the week-end are:—Panday's Shield.—District final: Ottoman vs. Sparks, Main, G. M. Nair and E. I. Mulla. Asmal's Cup.—Saturday: Sastri College vs. Bharat, No. 1; Verulam Temple vs. Stars, No. 2; Marigold vs. Greyville, No. 3. Sunday: Schools vs. Greyville, No. 1; Marigold vs. Bharat, No. 2; Muslims vs. Kismet, No. 3.

Review

"The Rising Sun"

The Rising Sun, a new monthly magazine in English and Hindi, has come into appearance in Durban and is published by the Durban Printing Co. The purpose of the magazine is "to endeavour to be a vehicle of practical knowledge." Besides general articles, there are certain regularly featured departments. The Child Culture Department hopes to help parents in the vocational selection of their children by astro-psychological methods. Another department called "Your Astro-Analysis" gives delineation

of character, temperament and aptitudes of persons born at different periods of the year. The current issue deals with those born between December 23—January 20. Those interested in gardening will find the article on growing, by the daily movements of the Moon, interesting. Other departments, such as the election of correct marriage times, harmony of partners, etc., will be included in due course.

Indian Sportsmen To Welcome M.C.C.

A welcome reception will be accorded to the visiting M.C.C. team on Tuesday, January 17, at 5.30 p.m. at the M. K. Gandhi Library Hall, Queen Street, Durban, by the Natal Indian Cricket Union in the name of all Indian sportsmen of the Province. The Mayor has kindly consented to grace the function by his presence. An invitation is extended to all by the secretary to be present.

Ferreira Indian Government School

It is notified for general information that Ferreira Indian Government School has been removed to the Market Street (European) School building at 28, Market Street, Johannesburg. Parents are, therefore, requested to kindly send their children to the new school from January 16, 1939.

Owing to the lack of sufficient accommodation, it has been decided, as a temporary measure, to hold afternoon classes from 1 p.m. to 5 p.m. for pupils in the grades. But it will be necessary for parents to send their children in the morning at eight o'clock as usual until all the classes are satisfactorily organised.

K. L. DESAI.

Principal, Ferreira Indian School.

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હિન્દિયન ઓપિનિયન

મહાત્મા ગાંધીજીના હસ્તે
સને ૧૯૦૩માં સ્થપાયું.

પુસ્તક ૩૭ મું.

ફીનીક્સ, શુક્રવાર, તારીખ ૧૩ જાન્યુઆરી ૧૯૩૯

અંક ૨.

“હિન્દિયન ઓપિનિયન”

શુક્રવાર, તા. ૧૩ જાન્યુઆરી ૧૯૩૯.

અહિંસાનો ફરી વિજય

હિન્દીઓમાં હિંદુસ્તાનમાં દેશી સંસ્કૃતિની પ્રજ્ઞાઓમાં જવાબદાર સંજ્ઞાને માટે મોટી યજ્ઞવળ ચાલી રહી છે. દેશી રાજ્યોને કે નામે સ્વતંત્ર છે છતાં હકીકતમાં સ્વતંત્ર નથી. રાજ્યો નિરંકુશ સત્તા ધરાવતા નથી. તેઓની ઉપર પોલીટીકલ એજન્ટ કે બે બ્રીટીશ સરકારનો પ્રતીનીધી હોય છે, તેની સત્તા રહેલી છે. આજ સુધી દેશી રાજ્યોની પ્રજ્ઞાઓની સ્થિતિ ઘણીજ અસંતોષકારક હતી. રાજ્યોની નીરંકુશપણે ગેર અમલ ચલાવી રેખતી. ઉપર કરોનો ભાર ખોળે, લાઠી રેખત ના એ ઘોઠીના નાણાથી એશઆરામ ભોગવતા હતા. આપું ચાલી રહ્યું હતું હાં સુધી તો પોલીટીકલ એજન્ટ સાહેબને કશોજ વાંધો નહોતો. તેમને એકજ વસ્તુની ચિંતા હતી અને તે એ કે પ્રજ્ઞામાં પોતાના હકોને વિશે જાગૃતિ નહીં આવવી જોઈએ અને રાષ્ટ્રીય ભાવના પેલા નહિ થવી જોઈએ. જે કોઈ ઉદાર રાજ્ય પોતાની રેખતને એવું ઉત્તરોજન આપવા ગયા તેના આરજ વાગ્યા સમજવા. તેના પર પોલીટીકલ એજન્ટ સાહેબની અકૃપા હોયજ અને તેવા રાજ્યને જે રાજ્ય ચલાવવું હોય તો ભારે ચેતી ને ચાલવું પડે નહિ તો તેની સ્થિતિ અસહ્ય થઈ પડે.

પરંતુ હવે સમય બદલાયો છે. પ્રજ્ઞામાં નવચેતન આવ્યું છે અને ગુલામીમાં સબડ્યા કરવાનું તેઓ ધડીભર પણ સહી શકે તેમ નથી. રાજ્યનો અમલમાં તેઓ હવે અવાજ માંગી રહ્યા છે. આથી દેશી રાજ્યોની પ્રજ્ઞાઓ સંગઠિત થઈ અને પોતાની પ્રજ્ઞા પરિપક્વે સ્થાપી જવાબદાર રાજ્યતંત્ર માટે જબરૂં આદેશન ચલાવ્યું અને ગૃહ રાષ્ટ્રીય મહાસભામાં મહાસભાએ દેશી રાજ્યોની પ્રજ્ઞાઓની સુખાકારીમાં અગ્રણી ભૂમિકા ભેજી જોઈએ એવી જાગૃતિ માગણી કરી. પરંતુ મહાસભાએ તેઓને પોતાનો નૈતિક દેહ આપવા ક્યુલ્કર અને પ્રજ્ઞાઓને પોતાની સક્રિય વધુ ક્ષમણવા જણાવ્યું. એ યક્તિ ક્ષમણતા તેઓને બહુ વખત નહિ દાગ્યો. એક વર્ષની અંદર તેઓએ એવી શક્તિ ખાતાવી આપી કે મહાસભાને તેને ધ્યાન દેવાની ફરજ પડી. રાજકોટ જેવું એક નાનકડું રાજ્ય જેવું

ફનીયા નામ પણ ભાગ્યેજ જાણતું હતું તેણે આખાં હિંદનેજ નહીં પરંતુ ઈંગ્લાંડને પણ ધુલવી દીધું. કઠીયાવાડની પ્રજ્ઞાની સામાન્ય શાખ નીરંકુશી અને નમાલાની હતી. ગૃહ સવિનય ભંગની હાલત વખતે કઠીયાવાડ સૌથી પછાત હતું. પરંતુ આજે તો તેણે આશ્ચર્ય યજ્ઞિત કરતારી જાગૃતિ અને શુરવીરતા ખતાવી આપેલી છે. જવાબદાર રાજ્યતંત્રની પોતાની હાલત ચર્ચાવવામાં અવુકરણીય અહિંસા જળ તેઓએ ખતાવી આપેલું છે. તેઓના જુસ્સાને કચડી નાખવાને લાઠીમાર અને સ્ત્રી, પુરુષ કે બાળકોનો ભેદ રાખ્યા સિવાય લોકોના પર ઘોઠા ઘોઠાવવા વિગેરે ઘાતકીપણું તેઓના પર ગુજારવામાં આવ્યું. સ્વાતંત્ર્યને ખાતર એક આંબળી સરખી પણ હિંદી ક્યાં વિના પોતાનો જન કુરબાન કરી દેવાને તૈયાર થયેલી પ્રજ્ઞાનો સામનો કરવાને લામક માણસનું સ્થાનિક સત્તાધીશોએ દેવાણું પુકું હોવાથી કાવાલાવા માં અને શામ, લામ અને ભેદની નીતિમાં કુશળ એવા ૭૩ વર્ષના સર પેટ્રીક ક્રેડેલને ઇંગ્લાંડથી મોકલવામાં આવ્યા. શ્રી. વીરાવાળા નાલાયક ક્યાં હોવાથી ક્રેડેલ સાહેબે રાજકોટના દીવાન ખતી તંત્ર પોતાના હાથમાં લીધું. પરંતુ તેમની પોતાની જીર્ણતાની સાથે તેમનો ઇસ્મ પણ જીર્ણ થઈ ગયેલો. તેથી તેમના કાવાલાવા અને દમનનીતી નિરાશાજનજ રીતે નીજળી નીવડી. તેમની દમનનીતી જેમ જેમ ઉમ ખનતી ગઈ તેમ તેમ લોકોનો જુસ્સો તેથી સોગણા વેગે વધતો ગયો. સ્ત્રીઓ, પુરુષો અને બાળકો ક્રેડેલ સાહેબના પ્રહારો ઉમાડી છાતીએ ઝીલવાને બહાદુરીથી ઉભા રહ્યા. આપું હિંદુસ્તાન ખળભળી ઉઠ્યું, રાજકોટની બહાદુર પ્રજ્ઞાને ગાંધીજીના આશિર્વાદ મળ્યા અને આડેલી ની હાલતના કસાયેલ સેનાધીપતિ સરદાર વલ્લભભાઈ ખટ્ટે સરદારી લીધી. સર પેટ્રીક ક્રેડેલ જેમણે સરદારને બહારના કહેવાની ઘૂણતા કરી હતી તેમણે થોડી વારમાંજ અવુભવી લીધું કે સરદારની આગળ તેમનું જોર નહિ ચાલે; અને બહારના તો સરદાર વલ્લભભાઈ નહિ પણ સર પેટ્રીક ક્રેડેલ સાહેબજ છે કે જેઓ ઉમાડે ગાઉ ફરથી હિંદુસ્તાનના લોકોના આંતર બ્ય-

વહારમાં માથું મારવા આવેલા છે. હિંદુસ્તાન તો. ૩ જીના હરિજનમાં દેશી રાજ્યો અને પ્રજ્ઞાએ વિષય પર એક ભેખમાં ગાંધીજીએ રાજ્યો અને તેના સલાહકારોના સંબંધમાં નીચે પ્રમાણે લખ્યું હતું:
તેઓ મહાસભાના નામથી બહુ છે. મહાસભાવાદીને તેઓ બહારના, પારખ, ઇ. ગણે છે. કામદાની દ્રષ્ટીમાં તેઓ બહે તેવા મણી ચક્રતા હોય, પણ માણસકવ. કામદો બ્યારે કુદરતી કામદાનો વિરોધી અને છે અને એ કુદરતી કામદો બ્યારે પોતાની પુરી અસર પાડવા લાગે છે ત્યારે મૃત થઈ પડે છે. દેશી રાજ્યોની પ્રજ્ઞા તેમનાં હિતોની બધી બાબતોમાં મહાસભા સામું જીએ છે. તેમનામાંના ઘણા મહાસભાનો સભ્ય છે. શ્રી. જમનાલાલજી જેવા મહાસભાના તંત્રમાં મોટા હોદ્દાધારી પણ છે. મહાસભાની નજરમાં દેશી રાજ્યોનાં કે બ્રીટીશ કહેવાતા મુલકના સભ્યો વચ્ચે કશોજ ભેદ નથી. આ સ્થિતિમાં બ્યારે મહાસભા કે મહાસભાવાદીઓ ખાસ કરીને બ્યારે તે પોતે ઘણે મીત્રભાવે મદદ કરવા તૈયાર હોય ભારે તેમની અવગણના કરવી એ ખચિત રાજ્યોના હિતને ધક્કો પહોંચાડનારું છે. તેમણે સમજવું જોઈએ કે તેમની પ્રજ્ઞા તો ઘણેભાગે મહાસભાનીજ સલાહથી વર્તનારી છે. તેમને એ ખીનાની પણ ખબર હોવી જોઈએ કે આજ દિવસ સુધી મહાસભા જે બીન-દખલગીરીની નીતિ પાળતી આવી તેને સારું જ જવાબદાર રહી છે. પણ મહાસભાની વધતી જતી અસર અને પ્રભાવ જોતાં અને દેશી રાજ્યોમાં આલતા જુલમો જોતાં એ નીતિનો અચાવ ક્યો જવો મારે સારું અસંભવિત છે. જે મહાસભાને લાગે કે અસરકારક રીતે વચ્ચે પકવાની તેનામાં તાકાત છે તો એવો પ્રસંગ આવ્યો અને સાદ પડ્યો તેવી રીતે વચ્ચે પડવાનો તેનો ધર્મ છે. અને રાજ્યોને માનતા હોય કે પ્રજ્ઞાનું બહુ એ તેમનું પણ બહુજ છે તો તેમણે કૃતચતાપુર્વક મહાસભાની મદદ માગવી અને લેવી જોઈએ. તેમને દેખાવું જોઈએ કે બહુ ફરના નહિ એવા બાવિધ્યમાં જે સંસ્થા તેમની સાર્વભૌમ સંસ્થાની જગા-મારી આશા મુજબ તો મિત્રાચારી ભરી પતાવટથી-લેશે એવા રંગ દેખાય છે તેમની જોડે મિત્રાચારીનો સંબંધ કળવવો એ ખચિત તેમના હિતનીજ વાત છે. નમારાં વાગી રહ્યાં છે. તેઓ નહિ સાંભળે?