

Indian ^{DP} ^{2817/24} Opinion

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NOTES AND NEWS

RECENTLY Messrs. Amod Bayat, S. Emmamally, Sheik Amod, S. R. Naidoo, C. Nulliah, E. N. Moodley, Bahlut, and A. Christopher gave evidence before a Select Committee of the Natal Provincial Council against the Durban Extended Powers Ordinance in which, among other things, provision is made that "The Town Council of Durban may prohibit the use by Europeans for dwelling purposes of places or premises similarly used by Asiatics or Natives." This provision means but a form of segregation—wide in its terms—and it is also questionable whether an Indian married to a European can live together! Fortunately such cases are very rare.

Mr. Pursee Rustonjee who has been lying seriously ill in Capetown is now slowly recovering.

At the meeting of the Cape British Indian Council Port Elizabeth Branch, held on the 8th June 1924, Mr. V. A. Pillay submitted his report as delegate to the South African Indian Congress which met in Durban under the presidency of Mrs. Sarojini Naidu. He referred in detail to the Resolutions of Congress dealing in particular with the suggestion of a Round Table Conference for the adjustment of questions involving the rights and liberties and responsibilities of Indians domiciled and born in the Union as also with the questions of the Indian Education, Agricultural and Industrial Show.

With the receipt of the Ceres and Griqualand results the final composition of the new House of Assembly is:—

Nationalists	...	...	...	63
South African Party	...	...	...	52
Labour	...	...	...	18
Independents	...	...	...	2

Pretoria, June 23 (Reuter).—After a Cabinet meeting to-day, at which all the Ministers were present, General Smuts called on his Excellency the Governor-General and tendered the resignation of his Government. His Excellency the Governor-General accepted the resignation, and asked General Smuts to continue in office pending the formation of a new Government. It is understood that his Excellency is communicating with General Hertzog, and will ask him to call at Government House as soon as he can find it convenient to do so. Ministers will in the meanwhile remain in charge of their separate portfolios.

Bloemfontein, June 23 (Reuter).—General Hertzog had intended leaving Bloemfontein to-morrow morning for Pretoria to attend a conference of the Nationalist Party leaders, but he left by to-night's train instead. About six o'clock this evening the Administrator of the Free State, the Hon. E. R. Grobler, called upon General Hertzog and said that he had received a telegram from the Secretary to the Governor-General asking him (Mr. Grobler) to see General Hertzog and find out when it would be convenient for the Governor-General to see him. On receipt of this message the Nationalist leader left to-night for Pretoria, accompanied by Mr. Havenga, M.L.A., and Mr. Wilcocks, M.L.A. Seen at the railway station by a

Friend representative, General Hertzog, in answer to a question as to the Prince of Wales' visit, said that as was known he had referred to the matter in Parliament. The visit had not been considered since by his party, but so far as he personally was concerned he hoped it would be possible for the Prince to come to South Africa. The visit, General Hertzog added, had only been postponed and not cancelled. Questioned as to the position at Standerton, General Hertzog said that the decision as to a Nationalist Party candidate rested with the local people, but he personally was of opinion that General Smuts should not be opposed, and he was advising accordingly. General Smuts was the leader of the other side, and should be in Parliament. General Hertzog could not say anything definite yet as to the date of the meeting of the new Parliament.

A Pretoria correspondent of the *Natal Mercury* writes on June 24:—General Hertzog arrived in Pretoria by the Free State train at 8.30 a.m. There was some doubt as to the time of his arrival, and consequently there were very few to welcome him when he stepped on to the platform. Among them were Mr. Tielman Roos, General Muller, Mr. J. J. Pienaar, and Mr. Izak Olivier. General Hertzog was accompanied by Mr. C. T. M. Wilcocks and Mr. N. C. Havenga. After a few minutes' conversation, General Hertzog stepped into the Governor-General's motor car, which had been sent for him, and drove to Government House. It is understood that General Hertzog has summoned to Pretoria Dr. Malan, Mr. E. G. Jansen and Mr. Piet Grobler. Mr. C. W. Malan and Mr. C. F. Beyers are also expected here to-morrow. Seen at their hotel after General Hertzog had gone to Government House, Messrs. Wilcocks and Havenga had nothing to communicate to the Press. Some functions are being arranged in the new Prime Minister's honour, but the details have not yet been decided. General Hertzog spent two and a half hours at Government House. At Polley's Hotel he subsequently met Col. Creswell and Mr. Boydell and was closeted for some time with Mr. Tielman Roos and other prominent Nationalists. General Hertzog, approached by pressmen, regretted his inability to make any statement. Col. Creswell and Mr. Boydell made the same reply, but the latter indicated that a statement would be made later to-day.

A Reuter's message from London dated June 23, states:—In the House of Commons to-day, Mr. Lansbury (Labour) asked if the Government would grant time for the discussion of his motion asking for the removal of Mr. Justice McCardie from the Bench, in connection with his summing up in the O'Dwyer libel case on June 5. Replying, the Minister said the Government had come to the conclusion that discussion of this subject would only add to the harm done in India by the words complained of. However, unfortunate the words had been, they clearly did not constitute the kind of fault amounting to moral delinquency which would, on constitutional grounds, justify Government action. The Government would always uphold the rights of the judiciary to pass judgment, even on the executive, if it thought fit. It was, therefore, all the more necessary for the judiciary to guard itself against a pronouncement upon issues involv-

In the last lines of this beautiful passage, concerning the Heavenly Father, who makes the sun to shine and the rain to fall upon the evil and the good, we have a new imagery which goes beyond the earlier Buddhist teaching, but the ethical substance is essentially the same.

This moral unity of the two supreme movements in history, in the East and in the West, appears to me to be the central fact in the spiritual history of men. For if the message of Christ, which the West received had been alien and antagonistic to the message of the East, the unification of the moral life in man would still await its achievement instead of being already fundamentally achieved.

For we are finding out more and more, as we draw closer together and learn to understand one another, that the moral unity of the human race has been with us deep down in our hearts all the while, because human nature is one, and the human race is one. The genius of the Buddha and the Christ lay in discovering the depths of human personality,—not by any miraculous intervention from without but from within. The harmony exists. It is not for us to create it, or to discover it, but rather to play its infinitely varied music over and over again, according to our spiritual power.

I am aware that it may be said, that I have simplified too much. For I have not entered upon vast fields which lie partly outside these two world-unifying movements, of the Buddha and the Christ. I know that provision must be made in the scheme of things for all that happened in China before the Buddhist movement reached its shores. I know also full well the need of further research into the early history of Islam in order to find out the secret of Islam's peculiar spiritual greatness. But even the slender knowledge I possess seems to point to a contribution to the world's moral unity from China, that will be found to be truly in harmony with all that I have written concerning the Buddha and the Christ; and I find the spiritual meaning of Islam more clearly portrayed in the story of the prophet with Abu Bekr in the cave and in the enduring martyrdom of those early years of desolation and failure, than in those later years of amazing outward success. I find again the true meaning of Islam in the Maharam Passion Story,—the crucifying thirst and martyr's death at Kerbela. These ineffaceable records have come out ever more and more clearly from age to age. They represent the undying truth of Islam. They approach by another mystical-path, the fundamental doctrine of divine suffering love in the heart of man that ultimately redeems mankind. And there is one frail, worn figure still living among us in our own age, here in India, to whom it has been given to play over again that divine music of suffering love, and he has found its response, not only in his own Hindu faith, but also in Christianity and Islam.

TOWNSHIPS FRANCHISE

TEST CASE

(BY OUR OWN CORRESPONDENT)

A case of importance was heard in the Supreme Court Wednesday last. It appears that Mr. W. H. Smithers, a solicitor practising in Stanger, objected on the day the Town Roll came before the Magistrate, Stanger, for determination, to the inclusion of the name of Mr. I. N. Amin and 155 other Indians on the Roll. This objection was made without giving the slightest notice to the parties interested. The Magistrate overruled the objection pointing out that the names had been on the Roll the previous year. Mr. Smithers brought the decision of the Magistrate in form of a review before the Supreme Court, and the learned judges decided that the objection was irregular inasmuch as no notice had been given by the objector to the persons interested in the matter, and on the other hand the Magistrate was wrong in not giving an opportunity to the objector to state what his objections were. The matter now has been

referred back to the Magistrate to hear and determine the objections, and it will thus be the duty of Mr. Smithers to give notice of his objections to the 156 Indians, whose names appear on the Roll as voters in the Township of Stanger. In the meantime the Local Board is interdicted from proceeding with the new election of members.

AN AMERICAN BISHOP ON GANDHI

"They say that Gandhi is not a Christian. He says he isn't; and if Christianity were a matter of mere profession and pretence, that would settle the point. But Gandhi, I tell you, is living the Gospel of Jesus. He is demonstrating the truth and the power of our Master's teachings. He is exemplifying Christianity instead of merely preaching it; and he is making a joke out of our Western civilisation which pretends to worship Jesus while it is backing up all sorts of materialistic claims with bayonets and battleships."

The man who said this is a Bishop of the Methodist Episcopal Church. He is an American, a decidedly American American, and he is thoroughly acquainted with the subject in hand. He knows India as few Americans know it. He has lived there as a missionary and as a church executive for the greater part of the past twenty years. He has not, however, lost his perspective. He has not allowed India to swallow him up. He is a driving, hustling, hop-to-it type of Westerner who would pass in the crowd, in all probability, as a super-charged, live-wire industrial executive rather than a churchman, (writes Charles Wood in *The New York World*.)

It was Bishop Fred B. Fisher, who was elected Bishop at the General Conference in Des Moines four years ago. Previous to that, Dr. Fisher had attracted world attention by his book "India's Silent Revolution." Many life-long residents of India attacked the book at the time. These "authorities" did not take issue with his statements of fact, but they accused Dr. Fisher of reading into them a revolutionary interpretation of his own. Since then, however, the revolution has become articulate. Mahatma Gandhi is its voice. No one alleges to-day that that Dr. Fisher overstated the case, though there will be many to claim that he is overstating it now.

"I find," he told me, "that few Americans have any conception of what is going on in India. They may know about Gandhi in a general way, but they can't see that he has much of anything to do with world progress in general. But the fact is that Gandhi has made imperialism impossible. Gandhi has turned the world out of its course. Gandhi is wielding more power to-day than any military dictator could; and he is doing it by directly contradicting all our Western theories of power.

WEALTH AND WEAKNESS

"The Western world still believes that there is power in cannon. Gandhi knows that what we call force is weakness, and he has released spiritual weapons that our civilisation does not understand. We think there is power in wealth. Gandhi knows there isn't. He was once wealthy and weak himself; but he stripped himself of all his wealth and became strong. He used to belong to a privileged group and was received at home and abroad in 'the very best circles'; but not until he gave up his wealth and his social position, not until he became a mendicant and put himself on a level with the outcasts, did he achieve the power which he wields to-day.

"This is not understandable to the Western mind because the Western mind has not yet understood the teachings of Jesus. But Gandhi has heard and understands. He told me once that Jesus to him was the greatest Spirit of all history; but that we did not have faith in Jesus or we would not cling so tenaciously to our faith in wealth and property. Even our missionary organisations, he said, do not have faith in Jesus; for their mission property is all held in the name of boards residing and operating in New York. You are afraid, he told me, that there may be some disturbance over here and that your property will be attacked and taken away; and in that case, you are leaving the way open to

appeal to your Government in Washington, which will use its battle-ships to see that you are properly indemnified. "That was not the way that Jesus taught you to act," said Gandhi. "Jesus said: If any man take away thy goods, ask them not again."

"What did you reply to him?" I asked Bishop Fisher. "I didn't know what to say," said the Bishop. "I listened. It was my place to listen. I did not feel equal to teaching Gandhi about Jesus. Gandhi has been teaching me about Jesus instead. 'If your missionary movement', he said, 'thoroughly believed in Jesus and acted whole-heartedly upon those beliefs, you would have no further troubles. For everybody would believe you. The world to-day is ready to listen to the teachings of Jesus; but is not ready to listen to the teachings of people who profess to believe in Him while they are pinning their faith to property and to force.'"

Bishop Fisher has known Gandhi for many years. He knew him before the war, when Gandhi was a gentleman of high estate who was devoting himself and his extraordinary talents to uplift the lowly; and he knew him when Gandhi became a hero in European eyes by urging his countrymen to lay aside all other considerations and unite in the war which was to save civilisation from militarism. And he knew him when Gandhi, disillusioned and nauseated, no only by the war but by the civilization behind it, suddenly broke all connections with both war and civilization and became, supposed, a fanatic.

"What had really happened to him" said Bishop Fisher, "was a realization of the hopelessness of our materialistic culture and a glimpse of the spiritual principles which Jesus taught. He returned to India and gave up his ancestral estates. Literally, he obeyed Jesus. He sold all he had and gave to the poor. He stripped himself of every worldly power and became immediately powerful. Before that time, he had thought only of using his wealth and influence in humanitarian service. Only when he surrendered all that he had, even the privilege of being a philanthropist, did his real power come.

THE SIMPLE LIFE

"Instead of urging his countrymen now to secure the blessings of modern civilisation, he urged them to break from it entirely. He cautioned them not to be drawn into its wars and its politics and its chase for wealth. He extolled the simple life." He urged a return to the family system. He asked his people to go back to the spinning wheel and let the factory die. He called upon them not to use any factory product, to dress in the cheapest homespun, and to break entirely from the influences of capitalism.

"He did not, however, make any appeal to force. He urged against it. War, he said, is not the way to end war. We must conquer by yielding but not by obeying. So he suggested a general policy of 'non-co-operation' and 'civil disobedience.' Non-co-operation meant a boycott against all things European. Civil disobedience meant a refusal to pay taxes for the privilege of being governed by a European power. And what political movements and rebellious uprisings could not do, Gandhi has done. He has united India. He has electrified it, as we would say in the West, although the boycott may extend to the use of electricity. He has let loose a power with which the Western world cannot cope.

"They put Gandhi in prison," Bishop Fisher continued, "as it was inevitable that they should." But that didn't stop him. It only added to his prestige. Gandhi all the time has insisted upon peaceful methods. He did not defend himself in court. When he was told that his words were treason, he replied that he was a lawyer and was well aware of that. His only excuse for speaking as he did, he said, was that he believed what he was saying. But there was not only no threat of violence in his speech but no rancour. He thanked the Judge most feelingly for his courtesies and said he understood that he would have to be condemned. And the English Judge was so touched that he expressed the hope that Gandhi would not have to serve out the whole sentence which it was his painful duty to impose upon him."

"You simply can't have that spirit," said Bishop

Fisher. "Our world hasn't invented any weapons that can cope with it. The longer Gandhi languished in prison, the greater he became. As his body weakened, his spiritual power grew. When he was eventually released, he was hailed by the populace everywhere as no other man that I know of in all history. The people of India are noted for their love of pageantry and they have customarily turned out *en masse* to every show of pomp and grandeur which their Governments have furnished. But Mahatma Gandhi to-day dressed in a coarse-woven cotton rag, and with a wisp of cloth tied about his head which can hardly be dignified by the name of turban, is receiving ovations everywhere which royalty never knew."

"Is it true," I asked Bishop Fisher, "that even the Prince of Wales was boycotted on his recent visit to India—that the cabled reports of his welcome were all doctored up for political purposes but that, as a matter of fact, practically nobody turned out excepting foreigners and Government retainers?"

But Bishop Fisher strongly preferred not to give any testimony on that score. He himself was a member of one of the official reception committees. He didn't feel free, he said, to make any comment.

"But I can say," he said, "that I know of no one in history who has received such receptions as Gandhi. Sometimes he travels by train, for the policy of non-co-operation permits the use of trains; and wherever he travels, practically everybody seems to learn that he is coming. And everywhere he is hailed as The Incarnation. People come to the stations, not by the thousands but by the hundreds of thousands. No guards and no walls can keep them out. They climb like ants over the iron gates and swarm all over the car to get a glimpse of their leader. When the train pulls out, it advances inch by inch, literally plowing its way through the mob. A mile from the station, you may still see the silent crowds lined up on both sides of the track, baring their heads and bowing reverently while the great man passes."—*Swarajya*.

NATAL INDIAN CONGRESS

DANNHAUSER WOMEN'S AUXILIARY

A meeting of Indian women resident in Dannhauser was held on the 18th inst. under the chairmanship of Pundit Bhawani Dayal, one of the Vice-Presidents of the Natal Indian Congress, for the formation of a Women's Auxiliary to the Congress at this place in terms of the Congress Rules. The Chairman explained the object of the meeting supported by Miss V. Thomas. With the formation of the Auxiliary the following officials were appointed: Chairlady, Mrs. B. Maharaj; Vice-Chairladies, Mesdames Nanima, Bhawani, R. Ellary, Mahabeer Maharaj, and Nanoo Malli; Hony. Secretary, Miss V. Thomas; Committee: Mesdames Ramsundar Patak Maharaj; Madhavasing, Ramothar Maharaj, R. N. Tommy, M. Naicker, Moona, Laloa Aheer Jolaram.

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‘इन्डियन ओपीनीयन’ ना एवाजमनेो एर साउथ आफ्रिकाने माटे शी. १५-० इरीयापारने माटे शी. १५-६.

Natal Indian Congress

NOTICE

Members of the Indian community throughout Natal who have not yet become members of the Natal Indian Congress may do so in terms of the Rules published in the "Indian Opinion" of the 21st inst.

The Subscription is only 2s. 6d. per annum.

Fill in the application form below and post it to-day with 2s. 6d. to the Secretaries, 175 Grey Street, Durban, Natal.

AMOD BAYAT,
President.
SORABJEE RUSTOMJEE,
V. S. C. PATHER,
Hon. Secretaries.

APPLICATION

To Messrs.
Omar H. A. Jhavéri and P. R. Pather,
Hon. Treasurers, Natal Indian Congress,
Foundry Lane, Durban, Natal.

Dear Sirs,

Please enrol me as a member of the Natal Indian Congress, and I agree to abide by its Rules and Regulations.

Herewith 2s. 6d. being Annual membership subscription for the current year.

Date..... Name in full.....
Signature.....
Address in full.....

[Further application forms may be had on application.]

NATAL INDIAN CONGRESS

DURBAN WOMEN'S AUXILIARY

It has been decided by the Congress to establish Women's Auxiliaries wherever it is necessary throughout Natal.

Our Committee has resolved to form one in Durban, and a meeting of the Indian Ladies will be held in the Hindu Tamil Institute, Cross Street, Durban, on Saturday the 28th June 1924 at 3 p.m., for the purpose of forming a Congress Durban Women's Auxiliary and to elect officials for the same.

All ladies are therefore kindly requested to be present at the above meeting.

SORABJEE RUSTOMJEE,
V. S. C. PATHER,
Hon. Secretaries.

NATAL INDIAN CONGRESS

PIETERMARITZBURG BRANCH

The public is hereby informed that the Annual General Meeting of the Natal Indian Congress (Pietermaritzburg Branch) will be held in the H.Y.M.A. Hall, No. 548 Church Street, Maritzburg, on Sunday the 6th July 1924, at 2 p.m. for the transaction of the following business:—

1. Minutes.
2. Secty's Report & Financial Statement.
3. Constitution and Rules.
4. Election.
5. General.

S. R. NAIDOO,
Hon. Sec.

NEW BOOKS FOR SALE

THE GREAT TRIAL OF

MAHATMA GANDHI & MR. BANKER.

[This book is edited by Mr. K. P. Kesava Menon and contains a Foreword by Mrs. Sarojini Naidoo. It contains the full report of the Trial of Mahatma Gandhi including Mahatma Gandhi's statement, the Judgment and Mahatma Gandhi's reply. It also contains the offending articles for which Mahatma Gandhi was arrested and a description of the scene at the Asram when he was arrested and other interesting subjects dealing with Mahatma Gandhi.]

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THE LIFE OF LOKOMANYA TILAK.

(By D. V. ATHAYLE, LATE HEADMASTER,
M. J. HIGH SCHOOL VIRMINGAN (BOMBAY)
WITH A FOREWORD BY MR. C. R. DAS.)

[This book is dedicated by the author to Mahatma Gandhi. This is the latest life sketch of the Lokomanya dealing with his the great leader's career from the beginning to the end of his life. Stiff Cover. 400 pages.]

o 6 o

BOOKS FOR SALE

To be obtained from the *Indian Opinion Press*, Phoenix, Natal. Postal Orders to be made payable at Durban.

The Hon. Mr. Gokhale and the Indenture System	2 0
Indian Home Rule, by M. K. Gandhi	1 6
A Book—and its Misdoer	1 0
Bhagavad Gita. Mrs. Besant's Translation	2 6
Asiatic Registration Amendment Act (1908)	
in English and Gujarati	
Hindu Social Ideals, by P. J. Mehta	2 6
Rise and Growth of Bombay Municipal Govt.	4 6
Agricultural Industries in India	2 6
The Story of the Rāndyātha, the Wife of Rama	5 0