

Indian Opinion

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NOTES AND NEWS

THE following message from Sir Mahomed Habibullah was read by Mr. Sastri at a banquet which took place at the Mount Nelson Hotel (Capetown) on the 21st instant at which Mr. Sastri entertained those who had taken part in the Round Table Conference and the members of the deputation which visited India at the invitation of the Indian Government:—

"I send you and all friends with you to-night greetings and good wishes. I shall be with you all in spirit. You meet to-day to commemorate an historic event—the foundation of a new understanding between India and South Africa on a basis of goodwill and mutual regard. The true value of the Capetown Conference lies in the object lesson which it provides of what two members of the British Commonwealth can achieve by co-operation in the solution of common problems. May the spirit which marked our deliberations in 1926 and 1927 daily grow stronger."

At a social given by the Cape Malay Association recently at Capetown the Rt. Hon. Srinivasa Sastri paid a tribute to Mr. Roos for deleting Clause 104 of the Liquor Bill. Mr. Sastri said he believed that the greatest credit was due to the Minister of Justice (Mr. Tielman Roos), who, after having fathered the clause for so long was willing under pressure of public opinion to withdraw it. Mr. Roos had shown himself, declared the speaker, to be a man of broad sympathy, and not the type of the inferior statesman.

At a recently held meeting of the Committee of the Natal Indian Congress the following members were elected on the Executive of the Congress:— Messrs. V. Lawrence, R. K. Kapitan, V. S. C. Pather, J. W. Godfrey, M. A. H. Moosa, M. A. Motala, B. A. Meghraj, Ajam Haffjee, H. H. Dhupelia, A. I. Kajee, P. R. Pather, Shaikh Himed and B. M. Patel.

The following Councillors were elected to represent Natal on the Executive of the South African Indian Congress:—

Messrs. S. R. Naidoo, A. I. Kajee, V. S. C. Pather and J. W. Godfrey.

The first meeting of the newly elected Executive of the South African Indian Congress was held last Saturday night at Johannesburg. Among the matters discussed was included the question of the effect of Clause 5 of the 1927 Immigration Act and condonation promised by the Government.

In terms of the resolution passed by the South African Indian Congress the sub-committee consisting of Messrs. S. M. Desai, P. K. Desai, P. M. Dawson, A. Ismail, V. S. C. Pather and A. I. Kajee together with Mr. A. Christopher (Deputy-President of the S. A. I. C.) and the Rt. Hon. Srinivasa Sastri,

interviewed the Minister of the Interior on the question of Clause 5 of the 1927 Immigration Act.

Under the auspices of the Indian Social Service Committee, Prof. Harold J. Dunning, F.R.G.S. will give a lecture on "What is Social Service?" in the M. K. Gandhi Library, 140, Queen Street, Durban, on Tuesday, 28th instant at 8 p.m. All are cordially invited to attend.

Owing to unavoidable circumstances next week's issue of "INDIAN OPINION" will not be published.

THE SIMON COMMISSION

THE Legislative Assembly at New Delhi has resolved by a majority of six votes to boycott the Simon Commission. Though the motion for boycott was passed by a narrow majority, those who voted against the motion comprised wholly the nominated members of the Assembly. We have every reason to believe that the country will stand by the resolution, for, no more effective answer can be given to the British Parliament than a complete boycott of the Commission. The Commission, however, will not leave the shores of India without obtaining a certain amount of evidence. But the evidence gathered will not represent the views of the thinking population of India.

The Simon Commission has been sent out to India by the British Parliament, a democratic institution, which has earned the designation of the "Mother of Parliaments." The fundamental principle of democracy is the "government of the people by the people." A feature of democracy as we understand it in modern times is the personal freedom that it affords the citizen which enables him to shape his own career. And another feature is equality before law. We would have thought therefore that whatever missions the British Parliament undertakes, the principles of democracy would underlie such missions. This

democratic institution has however flouted those sacred principles in the appointment of the Simon Commission. How the "Mother of Parliaments" expects a Commission whose personnel does not include representatives of the people affected to carry out its work, is beyond our comprehension.

The *Natal Mercury* of Tuesday in an attempt to belittle the action of the majority who voted for the boycott argues from the point of view of bureaucracy. That it was not the Simon Commission that was taken as the theme for the editorial is at once noticeable from the concluding portion of the editorial. The Commission was taken as a lever to prejudice the minds of the Provincial Councillors who are to sit, in the course of the next few weeks, to enquire into the education of Indian children in Natal. Of that, we shall deal as we go on.

Our contemporary is evidently considerably agitated over the boycott of the Commission, for, it views with alarm that "democratic institutions which originally developed in Europe are at present entirely unsuited to India." Its agitation will be considerably eased if we may be permitted to point out the contrast that is noticeable to a casual observer in comparison of the Governments of the Mysore and Baroda States with that of British India. The progress of the people in these States is miles ahead of the people in British India. The difference is marked and the inference drawn is that the governments of these Native States are inclined more towards democracy than the one at New Delhi. The leading article referred to is one of abuse against the Indian. It is in keeping with its hatred for everything that has for its object the upliftment of the Indian. But it is certainly not in keeping with the Imperialistic principles that the *Mercury* so often preaches. The venom with which it has been written may be seen from the following passage:—

"It seems impossible to ignore the conclusion that this condition of affairs arises because of two things: First, because the average political minded Indian is incapable of making response to a policy of goodwill which involves goodwill on both sides. Secondly, because the system of Indian education is altogether unsatisfactory, and has failed to create a democracy, without

which it is impossible to have democratic institutions. Its chief product, indeed, has been a relatively small but intensely vocal section of placemen who see opportunity for their personal aggrandisement and the enrichment of their families by methods of the East carried out under the cover of the institutions of the West."

Does our contemporary want its readers to believe that the late C. R. Das, whose monthly income was 10,000 Rupees sacrificed his wealth, nay, his life, for his "personal aggrandisement?" To select a causal few who have sacrificed their wealth, Pundit Motilal Nehru whose riches may be gauged from the fact that his washing was done in Paris! Mahatma Gandhi who possessed a lucrative practice in South Africa; Mahomed Alli whose income as Diwan in the Baroda State was in the neighbourhood of Rs. 5000. How is it possible for the Indian to make a "response to a policy of goodwill" when the Viceroy and the Governors possess reserve powers with which any attempt on the part of the Indian legislators to better their people, can be thwarted. The first fruit of the Montagu-Chelmsford Reform was the Salt Tax—which after having been defeated in the House was put into operation by the Viceroy by virtue of his reserve powers. If this is an example of goodwill, what reason is there for our contemporary to cry over the boycott resolution. One would have thought that the passage above quoted would have exhausted the *Mercury* venom. No. It goes further. It makes an appeal to the members of the Provincial Council to Katherine Mayo's "Mother India." Of this this book, we shall not say much. Suffice it to say that it is remarkable that it should have been published a few months before the sitting of the Simon Commission. And more remarkable still that the concluding portions of the book should contain eulogies for the British in India. The book is apparently another instance of goodwill.

The *Mercury* fears lest the right system of education is given to the Indians in Natal, for, it opines as its decided view that it would:

"Create facilities for a self-assertive minority, who would utilise these facilities, to usurp for themselves a leadership, social or political, such as many Indian political leaders have secured over a community with which they have

probably ceased to have much in common."

If this is the spirit with which our contemporary intends to assist the Education Enquiry Commission, then we are afraid that the upliftment clause in the Capetown Agreement will bear no fruit.

Mr. Sastri's Address

To Members of Capetown University Club

Basis of Mahatma Gandhi's Doctrine Of Non-Violence

The philosophy of Mahatma Gandhi was briefly explained to the members of the Capetown University Club recently by the Right. Hon. V. S. Srinivasa Sastri, P.C., Agent-General in South Africa for the Government of India.

Mr. Sastri showed how Mr. Gandhi's doctrine of non-violence was based on his belief in the ultimate triumph of the force of the soul over the mightiest forces contrived by human ingenuity.

Wisdom of the World Abandoned

Mr. Sastri said that Mr. Gandhi was not merely an Indian. That part of his experience which lay at the basis of his present power was gained in South Africa, which could, therefore, unless blinded by considerations of race or colour, claim that great man as its own. Mr. Gandhi was not to be judged by the common standards of life, for he had expressly abandoned the wisdom of the world. He had put it away as an encumbrance. Those qualities which were commonly called wisdom in the commerce of men—tact, common sense, prudence, he considered to be inferior virtues, if not altogether impediments, in the ascent of the soul. He built himself, his work, and his whole outlook, on what one might describe as the primal force of character. Mr. Gandhi would prefer to use the term "force of the soul," for he believed that before the force of the soul nothing could stand. The might of monarchs, all that armaments could bring into the field, everything that science could invent, must yield before what he described as the soul force. Therefore his principal doctrine was that which he called by the name of non-violence, a word with which he was himself often dissatisfied, because the idea was not altogether English. It was entirely, in his judgment, Eastern and Sanscritic, and he would use a term which meant "no violence, no harm, no injury of any kind."

That, he had repeatedly affirmed, was his first and foremost teaching. Correctly interpreted, it would include all the other doctrines of his creed, and would ban not merely war as we understand it, but every kind of hostility and competition which took the form of antagonism of any kind.

Christian Phase of Mr. Gandhi's Teaching

Mr. Gandhi would not tolerate intensity of hostile feeling towards anybody. His non-violence had as one of its phases that eminently Christian teaching of "Love thy neighbour as thyself," and "Love thine enemies," too. Of all the men the speaker had known, or even read of, except Him of Nazareth, there was none other who had accomplished that great feat of learning to love one's enemies. Whatever Mr. Gandhi may have been at the beginning of his career, he had now reached that height of moral excellence when he had learned truly how to forgive absolutely.

If ever there was a man without malice, whose

actions were all governed without the slightest suggestion of anger or hatred, that man was Mr. Gandhi to-day. He had engaged during the last few years in some of the most fierce controversies, in which the best ordered men forgot courtesy and chivalry and behaved like the ordinary combatants of the political arena. (Laughter). Mr. Gandhi had never once forgotten what was due to his brother man. The readiness with which he granted the good in his enemy, and the fullness and candour with which he admitted his own faults, were absolutely disconcerting to his political followers. To him any form of deceit would be wrong, and certainly he had never been known to be guilty of what was commonly called self-deceit. To read his writings and speeches was like reading some of the confessions of our most eminent saints.

Effect on Christian Divines

Mr. Gandhi believed that strength of language, abuse, uncharitable criticism, the attribution of motives not laid bare to the common gaze, were forms of violence to be eschewed, so that even in ordinary language he had not, to the speaker's knowledge, been known to say anything harsh. He had banished from his speech all such words as "rogue" or "charlatan." It was wonderful to sit with him for an hour and learn how to use language, how to respect the delicacies of private life, how, indeed, to consider the honour of other people as if it were committed to one's care.

Mr. Sastri had known many eminent Christian divines, full of prejudices against the Pagan, to go into his room and to return after half an hour's conversation not merely full of admiration for the man but full of love, and of that most devout respect which was shown only to the teachers and apostles among men. They had felt themselves rebuked by the austerity of his thought, by the earnestness of his conviction, and by the burning compassion with which he viewed the follies of the world.

Mr. Gandhi as an Enemy of Civilisation

Mr. Gandhi looked on himself as an enemy—he never used the word except against abstraction—of civilisation, particularly the Western type of it. To him the whole human race appeared to have gone hopelessly wrong for many centuries, and he conceived himself destined if possible to raise a protest which might last for some time beyond his lifetime. They had heard before of men who laid down a new doctrine of life based entirely on simplicity, a return to nature, and things of that kind. To Tolstoi Mr. Gandhi owed a great deal. Ruskin in a smaller way had shown what that return to Nature might mean. But in Mr. Gandhi's teaching that doctrine received a force and vigour which it did not receive in those predecessors of his.

For instance, one of his abominations was machinery. He believed that unless man freed himself from the thralldom of machinery he never would be what God meant him to be.

He was a Communist of a very singular type. He believed there should be no such thing as private property. To him, all that was valuable in the world was the property of the whole community, for which every man was entitled to take as much as he needed, but no more. He who took more, and put it away for future use, was a thief, in Mr. Gandhi's conception. His doctrine of poverty also went to great lengths.

The Purpose of Religion

Moreover, he made war on the institution of marriage. To him, celibacy was an easy virtue, and he did not shrink from the awful consequence that if marriage were abandoned the human race would come to an end with one generation. He merely said: "Is not the purpose of all religion to qualify

us for another and better world? If this world came to an end and all our souls were translated to another, nothing could be better." It must be understood that his celibacy was not merely of the body, but of the soul. It was absolute celibacy in thought.

It was no wonder that a man of beliefs so ill adopted to the present ways of the world claimed to be judged by standards somewhat different from those employed when we judged our brothers.

"These ideas may seem to us to be queer," said Mr. Sastri, "to be utterly unrelated to the facts of the world, and totally impracticable, but we dare not scoff at them. There is something in us over and above reason which tells us 'Whatever you may think of the practical side of the question, bow your head before the sanctity of his ideas.' Who thinks that the doctrines of parting with your coat and cloak alike to him who needs them, and turning the right cheek to him that smites the left, are practicable? Yet none of us dare merely ridicule them. We bow to them, and we seek in the innermost recesses of our heart, when we fall back upon our real godlike nature, to the extent of our humble capacity, to adopt them in practice, or at least to mitigate the fierce competition of our lives by some little application of these sublime doctrines."

Belief in Suffering for the Sins of Others

Mr. Gandhi was such an apostle of truth and justice that to him the laws of men were of no absolute efficacy. He knew only the law of conscience—eternal witness to God within oneself. Often had he said before courts: "Yes, by the law that you are bound to administer, I am guilty. I am not going to plead 'Not guilty.' Nor shall I shelter myself under the ingenuities and swallow pretexts of advocacy. No mere technical plea shall I raise. Give me sentence and make it as severe as your law will permit, that I may even by suffering show how the world ought to govern itself."

Mr. Gandhi had influenced powerfully the thought of modern India. When he was imprisoned thousands of memorials poured in upon the Government that they did wrong to arrest a man of that stamp and keep him in gaol, but of all the memorials, the most marked were those from the Indian Christian community, which recognised in Mr. Gandhi the nearest approach to Jesus Christ that they had never seen or heard of. Christ's teaching was of all-embracing compassion, that knew no boundaries, whether of space, time, colour or race; and the readiness to suffer for one's fellow beings. Mr. Gandhi believed that you could not improve a man or raise him above the sordid parts of his nature, except through himself, and therefore his method of reforming a person was not that of punishing him, but of teaching him, arguing with him and praying with him. When all those failed he inflicted punishment on himself.

Recently Mr. Gandhi had fasted for three weeks because he felt that the Hindu and Mahomedan communities, instead of answering to his repeated implorings and entreaties, gave free play to their brutal instincts, and shed the blood of each other in the streets of the great cities. Then it was that among his followers went forth a cry of anguish.

Mr. Gandhi believed in sacrifice and in compassion that extended to one's enemy among human beings, and to the brute creation, and between his teaching and his practice there was hardly any hiatus.

His great contribution to the thought of the day might be said to be the non-violence idea—the idea that one could attack the mightiest forces contrived by human ingenuity by presenting to them the soul force. That idea would perhaps live after him as his contribution to the thought of the day. ↓

Not the Method of the Weak

Mr. Sastri said he would not leave them under the impression that Mr. Gandhi's method was that adopted by the weak or disarmed. Mr. Gandhi lost no opportunity of saying that if he had all the resources of scientific warfare at his disposal, and at the same time had the alternative of soul force presented to him, he would not hesitate, in a campaign upon which all humanity was staked, to take up soul force as his only weapon.

To him there was no failure in the employment of that weapon, for he believed in morality, in the doctrine of compassion and love, and to him who did that defeat was but another name for eternal victory. (Applause).

Sir J. Carruthers Beattie (Vice-Chancellor of the Capetown University) presided, and the vote of thanks to the speaker was moved by Sir James Rose-Innes.—*Cape Times*. ↓

The Durban Indian Child Welfare Society

The purpose of this article is to place before the Durban Indian public information in brief regarding the origin, aims, and the actual working of the above Society which came into being in August 1927, and to solicit their renewed interest in same.

A general meeting of the Indian Women's Association was held at the M. K. Gandhi Library on July 23rd 1927, the Rt. Hon. V. S. Srinivasa Sastri presiding. Miss Mackenzie (organising Secretary, S. A. National Council for Child Welfare) and Mrs. McNeilly were among those present. Mrs. Stanford (Hon. Presy. Magistrate, Madras) delivered a lecture on "Child Welfare Societies in India." She appealed to the Indians in Durban to launch a Child Welfare Scheme; and the Rt. Hon. Mr. Sastri in pointing out the great need for such a society amongst the Indian community spoke strongly in favour of the formation of it. As a result, a provisional committee was formed.

At a subsequent general meeting held on August 6th 1927, in the presence of Mr. Sastri, a report of the recommendations of the provisional committee and the draft constitution were read and adopted.

The following office-bearers were elected:—

Patron The Rt. Hon. V. S. S. Sastri, P.C., President Mr. S. Rustomjee; Vice-Presidents Messrs. J. W. Godfrey, E. M. Paruk, Mahomed Ebrahim, V. Lawrence, M. A. Motala, Bryan Gabriel, V. S. O. Pather, Tyab, P. G. Naicker, R. B. Chetty and B. M. Singh. Committee: Chairman Mrs. S. Moodaly, Hon. Treasurer Mrs. V. Lawrence, Hon. Secretary Mrs. Simon, B.A. Members Mrs. Naicker, Mrs. Godfrey, Mrs. Gabriel, Mrs. M. Gandhi, Mrs. Mahomed Ebrahim, Mrs. Tyab, Mrs. Patel, Mrs. Kandasamy Pillay, Mrs. Rathipal Singh, Mrs. Abraham, Mrs. Esvanjee.

The objects of the Society are:—

(1) To protect the interests and to promote the well-being of the Indian children of the Town and District of Durban.

(2) To cause effect to be given to the provisions of the children's Protection Act.

(3) To promote the physical and moral welfare of the children.

(4) To investigate and deal with cases of poverty, neglect, crime, and mental deficiency amongst or affecting Indian children.

(5) To co-operate with other bodies or institutions whose aims are similar.

Any Indian woman interested in the work shall be entitled to be elected a member of the Society but her name must first be entered on the Secretary's roll as a duly enrolled member.

The Committee, which meets on the last Saturday of every month, decided to begin its activities on a small scale. A small fund was created by special contributions—(Vide Treasurer's Statement).

Three rooms in the Catholic Orphanage Buildings, Victoria Street, are taken by the Society on a rental of £6 10s. per month from the Society's centre. A sign board with the name of the Society on it can be seen facing the street. The centre is open every day excepting Sundays from 8 to 10 a.m. A woman attendant is on duty, and members of the Committee take it in turns to supervise the work. Dr. Cawston gives his kind services by coming to the centre twice a week. An average of 35 children per week come for treatment. Cases, from 26th September 1927 to the time of the preparation of this report, have been 727 in number most being ear, nose, throat, eye and skin affections.

We have a small stock of elementary medical necessaries; and our thanks are due to Mrs. McNeilly for having collected contributions to enable us to make a start, and to all others who have helped the Society financially and otherwise.

The Society has had to confine itself to such elementary welfare work owing to lack of funds to attempt anything bigger. It is quite evident that the Society can be of greater service than at present to the public as our aims set forth in the constitution do show. There is undoubtedly a wider sphere of usefulness and a really insistent demand for such. The public is certainly aware of the necessity for an established maternity centre where it would be possible for expectant mothers, mothers and infants, to receive proper medical attention and expert advice from a fully trained nurse and doctor. The lack of such a department has led many, for various reasons, to fall back to the services of unqualified nurses. The results in many such cases have been disastrous.

The Society hopes that, should the public assure it of their hearty moral and financial support in an appreciably larger measure than at present, the Society will then be in a position to arrange for a fully trained and qualified Indian nurse to come out from India to take charge of the centre. It would then be possible to concentrate on maternity work which, at present, owing to lack of funds, we are unable to organise.

We appeal to all sections of the Indian community to enable us to carry out this most important side of social welfare work. Such concrete provision for Indian maternity work is an urgent necessity.

The Society would hardly be of standing value if it were to act as a mere dispensary for minor ailments in children. Maternity welfare is a very important part of child welfare work and we trust that large-hearted members of the Indian community will enable us to give attention to both phases.

We appeal to that typical Indian reverence and respect for motherhood, and to that characteristic passionate love for child-life to stir itself into a living flame issuing into some definite action on the part of those who may feel inwardly moved to be interested in the aims of the Society.

We appeal on behalf of those countless brave and noble mothers and would-be-mothers who deserve all the necessary attention and every possible scientific care and expert guidance in their maternal life.

We appeal also on behalf of the Indian children of our town and district for whose welfare we undoubtedly have a corporate responsibility.

MRS. M. SIMON,
Hon. Secretary

Independence Vs. Swaraj

Mahatma Gandhi writes the following article under the above heading in his *Young India* dated Jan. 12 which we have no doubt will be read with interest in this country:—

It is said that the Independence resolution is a fitting answer to Lord Birkenhead. If this be a serious contention, we have little notion of the answer that we should make to the appointment of the Statutory Commission and the circumstances attending the announcement of the appointment. The act of appointment needs, for an answer, not speeches however heroic they may be, not declarations however brave they may be, but corresponding action adequate to the act of the British Minister, his colleagues and his followers. Supposing the Congress had passed no resolution whatsoever but had just made a bonfire of every yard of foreign cloth in its possession, and induced a like performance on the part of the whole nation, it would have been some answer, though hardly adequate, to what the act of appointment means. If the Congress could have brought about a strike of every Government employee beginning with the Chief Judges and ending with the petty peons, not excluding soldiers, that act would have been a fairly adequate answer. It would certainly have disturbed the comfortable equanimity with which the British ministers and those concerned are looking upon all our heroics.

It may be said this is merely a counsel of perfection which I should know is not capable of execution. I do not hold that view. Many Indians who are not speaking to-day are undoubtedly preparing in their own manner for the happy day when every Indian now sustaining the system of Government which holds the nation in bondage will leave the denationalising service. It is contended that it is courage, it is undoubtedly wisdom, to restrain the tongue while one is unprepared for action. Mere brave speech without action is letting off useless steam. And the strongest speech shed its bravery when in 1920 patriots learnt to court imprisonment for strong speeches. Speech is necessary for those who are dumbstruck. Restraint is necessary for the garrulous. The English administrators chaff us for our speech and occasionally betray by their acts their contempt of our speeches and thereby tell us more effectively than by words 'Act if you dare.' Till we can take up the challenge every single threatening speech or gesture of ours is in my opinion a humiliation, an admission of impotence. I have seen prisoners in chains spitting frothy oaths only to provide mirth for their gaolers.

Moreover has independence suddenly become a goal in answer to something offensive that some Englishman has done? Do men conceive their goals in order to oblige people or to resent their action? I submit that if it is a goal, it must be declared and pursued irrespective of the acts or threats of others.

Let us therefore understand what we mean by independence. England, Russia, Spain, Italy, Turkey, Chilli, Bhutan, have all their independence. Which independence do we want? I must not be accused of begging the question. For if I were told that it is Indian independence that is desired, it is possible to show that no two persons will give the same definition. The fact of the matter is that we do not know our distant goal. It will be determined not by our definitions but by our acts, voluntary and involuntary. If we are wise, we will take care of the present and the future will take care of itself. God has given us only a limited sphere of action and a limited vision. Sufficient unto the day is the

I submit that Swaraj is an all-satisfying goal for all time. We the English-educated Indians often unconsciously make the terrible mistake of thinking that the microscopic minority of English-speaking Indians is the whole of India. I defy any one to give for independence a common Indian word intelligible to the masses. Our goal at any rate may be known by an indigenous word understood of the three hundred millions. And we have such a word in Swaraj first used in the name of the nation by Dadabhai Naoroji. It is infinitely greater than and includes independence. It is a vital word. It has been sanctified by the noble sacrifices of thousands of Indians. It is a word which, if it has not penetrated the remotest corner of India, has at least got the largest currency of any similar word. It is a sacrilege to displace that word by a foreign importation of doubtful value. This independence resolution is perhaps the final reason for conducting Congress proceedings in Hindustani and that alone. No tragedy like that of the independence resolution would then have been possible. The most valiant speakers would then have ornamented the native meaning of the word Swaraj and attempted all kinds of definitions glorious and inglorious. Would that the independents would profit by their experience and resolve henceforth to work among the masses for whom they desire freedom and taboo English speech in its entirety in so far as mass meetings such as the Congress are concerned.

Personally I crave not for 'independence,' which I do not understand, but I long for freedom from the English yoke. I would pay any price for it. I would accept chaos in exchange for it. For the English peace is the peace of the grave. Anything would be better than this living death of a whole people. This satanic rule has well-nigh ruined this fair land materially, morally and spiritually. I daily see its law courts denying justice and murdering truth. I have just come from terrorised Orissa. This rule is using my own countrymen for its sinful sustenance. I have a number of affidavits swearing that in the district of Khurda acknowledgements of enhancement of revenue are being forced from the people practically at the point of the bayonet. The unparalleled extravagance of this rule has demented the Rajas and the Maharajas who, unmindful of consequences, ape it and grind their subjects to dust. In order to protect its immoral commerce this rule regards no means too mean, and in order to keep three hundred millions under the heels of a hundred thousand it carries a military expenditure which is keeping millions in a state of semi-starvation and polluting thousands of mouths with intoxicating liquor.

But my creed is non-violence under all circumstances. My method is conversion, not coercion; it is self-suffering, not the suffering of the tyrant. I know that method to be infallible. I know that a whole people can adopt it without accepting it as its creed and without understanding its philosophy. People generally do not understand the philosophy of all their acts. My ambition is much higher than independence. Through the deliverance of India, I seek to deliver the so-called weaker races of the earth from the crushing heels of Western exploitation in which England is the greatest partner. If India converts, as it can convert, Englishmen, it can become the predominant partner in a world commonwealth of which England can have the privilege of becoming a partner if she chooses. India has the right, if she only knew, of becoming the predominant partner by reason of her numbers, geographical position and culture inherited for ages. This is big talk I know. For a fallen India to aspire to move the world and protect weaker races is seemingly an impertinence. But in explaining my strong opposition to this cry for independence, I can no longer hide the light under a bushel. Mine is

an ambition worth living for and worth dying for. In no case do I want to reconcile myself to a state lower than the best for fear of consequences. It is therefore not out of expedience that I oppose independence as my goal. I want India to come to her own and that state can not be better defined by any single word than Swaraj. Its content will vary with the action that the nation is able to put forth at a given moment. India's coming to her own will mean every nation doing likewise.

Arya Pratinidhi Sabha

Annual General Meeting

The annual general meeting of the above Sabha took place at the Queen's Hall, Queen Street, Darban, commencing on Saturday Feb. 18 1928 at 7.30 p.m. and concluding the following day at 4 p.m., when representatives from all parts of the Province were present.

To infuse greater spirit and to give the Sabha greater publicity, a seven days' campaign was held prior to the annual general meeting and lectures on religion and various subjects were delivered nightly before large gatherings. Amongst the various speakers were Pundit Bhawani Dayal Sanyasi, Pundit Pravin Singh, Messrs. T. M. Naicker, B. M. Patel, B. D. Lala, D. S. Chetty, D. C. Satyadev, Jinnabhai Desai, R. B. Maharaj, V. S. Naidoo and others who discoursed at length on subjects such as Brahmacharya, Unity, Hindu Religion, Vernacular Education, Sanskars, Female Education, Sandhya, Shiva Rathree, Human Duty, etc., and were listened to with great attention and admiration.

The business of the annual general meeting opened with a few remarks by the chairman on unity and upliftment of the Hindu community after which the minutes of the previous annual general meeting were submitted and adopted. The Secretary's annual report was then read relating the various activities of the Sabha and after slight modifications was adopted. At this stage an adjournment to the following day was moved and carried. On Sunday the 19th business commenced at 9 a.m. with the submission of the Treasurer's accounts which reflected a balance of £52 10s. 10d. The revision of rules was then proceeded with and after alterations and amendments had been made the rules were duly adopted.

The election then took place and resulted as follows:—Patron Mahatma Narain Swami, President Mr. S. L. Singh, Vice-Presidents Messrs. B. M. Patel, R. B. Maharaj, B. A. Meghrajh, V. M. M. Archary, Raghonath Singh, Nathoo Tabha, Jinnabhai Desai, Nasib Singh, C. N. Rana and S. P. Vather; Hon. Secretary Mr. D. C. Satyadev, Assistant Hon. Secretary Mr. J. Maganlal, Hon. Treasurer Mr. R. K. Kapitan, Hon. Auditor Mr. Jinnabhai Desai; Committee Messrs. B. Purmassir, Bodh Singh, M. Moonoo, B. A. Tilak Dhary, J. Ramsuroop, R. D. Persadh, T. G. Desai, Eshwar Persadh, V. S. Naidoo, G. Merhoye, D. S. Chetty and G. Haribhal.

The holding of the fourth Vedic Conference was discussed and the matter was left to the general committee to fix the date either prior to or after the arrival of Professor Rama Deva from India.

After thanks by the chairman to the assembly and to the proprietor of the Hall had been given the meeting terminated with the usual vote of thanks to the chair.

Receipts and Expenditure of The Durban Indian Child Welfare Society

From September 1927 to February 1928

RECEIPTS.	EXPENSES.
£64 3 0	To Rent from Sept. 1927 to Feb. 1928: £39 0 0
	Ayah's salary for 5 months 7 0 0
	Chemist's a/c ... 2 14 2
	Fuel ... 9 6
	Bank charges ... 12 6
	Stationery & Stamps ... 1 0 0
	Signboard ... 2 10 0
	£53 6 2
	Balance ... 10 16 10
£64 3 0	£64 3 0

I have pleasure in acknowledging also the following gifts in kind :—

Mr. Mahomed Ebrahim : 1 chest of drawers,
Mr. V. Lawrence : 250 Letterheads & Envelopes,
Mrs. P. G. Naicker : Children's dresses, Mrs. Kandasamy Pillay : Children's clothing, Mrs. McNeilly : 1 piece material, Mrs. Lawrence : Children's clothing, per Mrs. McNeilly : Vaseline towels, soap, jugs, basins, mugs, combs etc., etc.

MRS. J. LAWRENCE,
Hon. Treasurer.

63 Gale Street,
Durban,
21st February 1928.

Asiatics In The Northern Districts of Natal Act, 1927.

APPLICATIONS FOR REGISTRATION

It is hereby notified for general information that under the provisions of sub-section (1) of Section *three* of the Asiatics in the Northern Districts of Natal Act No. 33 of 1927, the Minister of the Interior has prescribed that all Asiatics resident in the Northern Districts of Natal who are entitled to registration in terms of the said Act shall make application for such registration between the 1st day of February, 1928, and the 30th day of April, 1928. The Minister of the Interior has further prescribed that applications for registration shall be made to the officer in charge of any Police Station in the Northern Districts of Natal or to the Registrar of Asiatics, P. O. Box 244, Pretoria.

The prescribed form of application is obtainable from any Magistrate or at any Police Station in the Northern Districts.

Printed and Published by Manilal M. Gandhi at Phoenix Settlement, Phoenix, Natal.

The All India Lac Company Limited.

CAPITAL -- RUPEES TWO LAKHS.

Subscribed Rs. 50,880.

Paid Up Rs. 43,524.

Each share is valued Rs. 10 only and is payable as follows :— Rupee 1 with application; Rs. 3 after allotment; Balance of Rs. 6 in two equal instalments.

BOARD OF DIRECTORS.—1. N. Sen, M.A., B.L. Advocate High Court, Member Indian Tea Planters' Association, Indian Chamber of Commerce, Director, The Kalyani Tea Co. Ltd., Jalpaiguri, etc. 2. S. N. Roy, B.L., Director, The North Eastern Tea Co. Ltd., Kalyani Tea Co. Ltd., Western Duars Tea Syndicate Ltd., Jalpaiguri, etc. 3. S. N. Kundu, Merchant, 4. D. N. Sen, B.A., Lac expert, 5. T. D. Banerji, Director, Ranohi Lac Co. Ltd.

GARDEN.—The company's lac garden is in Goalpara, Assam. Manager's quarters, etc, have been erected and lac cultivation has commenced with the best seed lac.

PROFITS.—Pure lac fetches a very high price about Rs. 60 per maund and the lac yield is 7 to 8 times the seed applied. The lac is cultivated on special trees, viz., Zizyphus Jujubus, Butea Frondosa, etc. The Company's garden consists of Zizyphus Jujubus trees. There are two crops of lac during the year. Hence the profits are expected to be very high, and the Company expects to give at least 30% dividend annually. The foreign countries every year require lac worth several Crores of rupees, and India holds a monopoly of lac, as 98% of the world demand is supplied from India. Amongst numerous others the most important uses of lac are in the manufacture of electrical insulators, under sea cables, oil cloth, imitation ivory, munition shells, aeroplanes, gramophone records, varnishes, etc., and the export of lac and shellac increased from 2,22,889 cwts. in 1919-20 to 5,92,030 cwts. in 1926-27.

SHARE APPLICATION.—All share applications and remittances should be sent to the Managing Director, The All India Lac Co. Ltd. Head Office : P.O. Belgachia, CALCUTTA.

No application will be entertained for less than 5 shares. Agents wanted everywhere for selling shares. The maximum rate of commission is 8%. A sum of Rs. 60 only has been paid for commission up till date.

TELEGRAPHIC ADDRESS :—

"ALLINDLAC", CALCUTTA.

ઇન્ડિઅન ઓપિનિઅન.

પુસ્તક ૨૬ મું.

ફ્રીનીક્સ, શુક્રવાર, તારીખ ૨૪ ફેબ્રુઆરી ૧૯૨૮

અંક ૮

નોંધ અને સમાચાર



સર મહમદ હુખીયુલ્લાનો સંદેશો

ના. શાહીજીએ તા. ૨૧ મીના સાંજના માઉન્ટ નેલ્સન હોટેલ (કેપટાઉન) માં કરેલા જલસામાં સર મહમદ હુખીયુલ્લાનો સંદેશો નીચે મુજબ વાંચી સંભળાવ્યો હતો.

હું તમને અને તમારી સાથે આજે રાત્રે હાજર રહેલા દોસ્તોને ધણા સલામ અને સારી આશાઓ મોકલું છું હું દરેક હેતુઓમાં તમારી સાથે રહીશ. તમને આજે ઐતિહાસિક માનવાની યાદગારી અને હિંદુસ્તાન અને સાઉથ આફ્રિકા વચ્ચે અસપરસ સારી આકાંક્ષાના આધારે થયેલી નવી સમજુતી બેવા માટે બેમા બન્યા છે કેપટાઉન કોન્ફરન્સની ખરી કીમત તો તેના મનોરથના હેતુમાં રહેલી છે કે જે બતાવી આપે છે કે સહકારથી અગ્રેજ સામ્રાજ્યમાં તેના જે ભાગ સાર્વજનિક સાવલની ગોઠવણનો નિવેદો કેવી રીતે બાવી શકે છે આપણી ૧૯૨૬ અને ૧૯૨૭ ની મસજતની જવાબદારીના હેતુની હમેશા સ્પષ્ટ અને અસરકારક શક્તિ થાવ.

ના. ઇન્ડિઅન કોંગ્રેસની એકઠેકયુટીવ

હું કે મુદત ઉપર મળેલી નાટાલ ઇન્ડિઅન કોંગ્રેસની કમીટી મીટીંગમાં કોંગ્રેસની એકઠેકયુટીવ ઉપર નીચેના સભ્યો યુંટાયા હતા:— મેસર્સ વી. લોરેન્સ, આર. કે. કેપીટન, વી. એસ. સી. પથર, જે. ડબ્લ્યુ. ગોડફ્રે, એમ. એ. એચ. મુસા, એમ. એ. મોટાલા, બી. એ. મેધરાજ, આબમ હાફેજ, એચ. એચ. હુપેલીયા, એ. આઈ. કાજી, પી. આર. પથર, શેખ હીમેદ અને બી. એમ. પટેલ.

સા. આ. ઇન્ડિઅન કોંગ્રેસની એકઠેકયુટીવ

એબ મીટીંગમાં સાઉથ આફ્રિકન ઇન્ડિઅન કોંગ્રેસની એકઠેકયુટીવ ઉપર નાટાલના પ્રતિનિધિઓ નીચે પ્રમાણે યુંટાયા હતા:— મેસર્સ એસ. આર. નાયડુ, એ. આઈ. કાજી, વી. એસ. સી. પથર અને જે. ડબ્લ્યુ. ગોડફ્રે.

કોંગ્રેસની એકઠેકયુટીવ મીટીંગ

મયા રવીવારે સા. આ. ઇન્ડિઅન કોંગ્રેસની એકઠેકયુટીવ મીટીંગ બેહાનીસબર્ગમાં મળી હતી જે વખતે અચ્છેલી અનેક બાબતોમાં ૧૯૨૭ ના ઇમ્પ્રોવિશન કાયદાની કલમ પાંચ ઉપર પણ ચર્ચા થઈ હતી. સા. આ. ઇન્ડિઅન કોંગ્રેસના દરવનુસાર એ બાબતમાં સરકાર સાથે મસજત કરવાને નીમણવળી સબ-કમીટી કે જેમાં મેસર્સ વી. એસ. સી. પથર, એ. આઈ. કાજી, પી. કે. દેશાઈ, એસ. એમ. દેસાઈ, પી. ઠાસન અને એ. ઇસ્માઇલ અને તેઓની સાથે ડેપ્યુટી પ્રેસીડન્ટ મી. એ. કીરોદર અને શાહીજી જે તેણે અમા મંજૂરવારે મુશ્કેલીપ્રધાનની મુલાકાત લીધી હતી.

હિંદી સામાજિક સેવાની કમીટી

આ કમીટીના આજરો હેઠળ તા. ૨૬ મંજૂરવારે દિલ્લે મળેલી કમીટીની મુલાકાત કરવામાં આવી હતી જેમાં મેસર્સ મુસા, મોટાલા, મેધરાજ, આબમ હાફેજ, એચ. એચ. હુપેલીયા, એ. આઈ. કાજી, પી. આર. પથર, શેખ હીમેદ અને બી. એમ. પટેલ હાજર રહ્યા હતા.

માંધી લાઇબ્રેરીમાં પ્રેફેસર હેરાલ્ડ, જે, ડબ્લ્યુ. એચ. આર. જી. એસ. "સામાજિક સેવા" નો અર્થ સમજાવવાની બાબત આપનાર છે સવેને દાબરી આપવા વિનંતી છે.

ડરબનમાં વિદાયગીરીના સામાજિક જલસા

ડરબનમાં ધાર્મિક સામાજિક અને રાજદારી મંડળોમાં લોકપ્રિય થઈ પડેલા "બાઇ" નામના ગ્રેમ સંબોધનથી જોળખાતા મી. આમદ મમુજી મુસા લોખાત તેમના માતૃશ્રી સાથે હજ પહવા જવાના હોવાથી ડરબન લગભગ ત્રણ અઠવાડિયા થયા સામાજિક જલસાઓની પ્રવૃત્તિમાં પડી ગયું છે.

તારીખ ૮ ફેબ્રુઆરીને શુક્રવારે ડરબનની ધી. એમ. કે. માંધી લાઇબ્રેરી અને પારસી ફ્રેસ્કો હોલ કમીટી તરફથી મી. લોખાતના માનમાં ટી પાર્ટીનો મેળાવડો કરવામાં આવ્યો હતો. જે પ્રમંચે કમીટીના લગભગ તમામ સભાસદોએ હાજરી આપી હતી અને મી. લોખાતને સફળ સફર ઇચ્છી હતી.

બીજો ખાણનો જલસો તારીખ ૧૨ મી ફેબ્રુઆરીને રવિવારે સવારના ૧૧ા વાગ્યે પાઇન સ્ટ્રીટવાળા મહેરેસા હોલમાં ડરબનના પ્રખ્યાત વેપારી આમોદ ઠાવુડની કુ. ના એકલા માલીક અને મી. લોખાતના કાકા મી. ઠાવજી હાજી ઇબ્રાહીમ માલ તરફથી જોડવામાં આવ્યો હતો.

હોલ રંબેરંગી વાવટાઓ અને પ્રલોથી જીજીગારવામાં આવ્યો હતો. ખાણમાં હોંડી કામના તમામ જાણીતા આગેવાનો મળી આજરે ૩૦૦ ગ્રહસ્થોએ જામ લીધી હતી. અખાદારી હોંડુ ગ્રહસ્થો માટે પણ ખાસ ટેબલ અને વેજીટરીયન ખાણનો બંદોબસ્ત રાખવામાં આવ્યો હતો.

પ્રમુખપદે મોલવી હાજી ફતેહ મહોમદ સાહેબ ખીરાબા હતો. ખાણની તરેહવાર વાનીઓ અને ફળ ફળાદીને ઇ-સાદ અપાયા બાદ જાણીતા કાજી અબ્દુલ હક સાહેબે મી. માલ તરફથી હાજર રહેલા ગ્રહસ્થોનો આભાર માન્યો હતો. અને મી. લોખાતને કુલ હાર તોરા અને ઉમદા સહાયી નિવાળ્યા હતા.

બાદ સાં. આ. ઇન્ડિઅન કોંગ્રેસના પ્રમુખ મી. આબબટ કીરોદર, નાટાલ ઇન્ડિઅન કોંગ્રેસના પ્રમુખ મી. સોરાબજી ફ્રેસ્કો, બેરીસ્ટરો આર. કે. ખાન, અને જે. ડબ્લ્યુ. ગોડફ્રે તથા મેસર્સ વી. એસ. સી. પથર, રકતુહીન, પંડીત ભવાની દયાળ, મી. મણીલાલ માંધી અને મોલવી અબ્દુલ ખરીમ સાહેબ તથા ઇસ્માઇલ ગોરા કોંગ્રેસના માજી ચેરમેન વગેરેએ ગ્રહસ્થો તરફથી સમયાનુસાર બાણ્યો કરવામાં આવ્યા હતા. અને મી. લોખાતને સફળ સફર ઇચ્છવામાં આવી હતી.

હેવટે પ્રમુખ સાહેબ તરફથી મી. લોખાતને મોલવાની વિનંતી કરવામાં આવી જે વખતે હોલ તાળીઓના ગઠમઠાથી મુશ્કેલીપ્રધાનની મુલાકાત કરવામાં આવી હતી જેમાં મેસર્સ મુસા, મોટાલા, મેધરાજ, આબમ હાફેજ, એચ. એચ. હુપેલીયા, એ. આઈ. કાજી, પી. આર. પથર, શેખ હીમેદ અને બી. એમ. પટેલ હાજર રહ્યા હતા.