

Indian Opinion

No. 24—Vol. XXVII.

Friday, June 14th, 1929.

Registered at the G.P.O. as a Newspaper.
PRICE FOURPENCE.

NOTES AND NEWS

WE have on previous occasions pointed out the need for the Agent of the Government of India to concentrate his energies, more than anything else, on the Transvaal trouble where Indians were in danger of being deprived of their trading rights—the only rights they possess in that Province which they can look to as a means of livelihood. We are glad to note that Mahatma Gandhi confirms our view in an article dealing with the subject in *Young India* which we reproduce elsewhere in this issue. As the election is now over, though we do not know while writing this what Party has come in power, but that matters little—the first question that should engage the attention of the Agent and our public bodies should be the trading question in the Transvaal. If Government wish to be just and fair and to do the right thing by the Indians we would commend the course suggested by Mahatma Gandhi which would be the easiest for them to take and satisfactory to the Indian community.

Tielman Rooses were not wanting in this country to protest against the Church interfering in politics and to the rebuke of Dean Palmer to the politicians in regard to their attitude on the Native question. It has drawn criticism from various candidates including Col. Creswell who in the course of his remarks is reported to have made the following statement:—

“Do you mean to tell me that the European who cannot write his own name is not civilised? There is a gulf between the two peoples which is not to be bridged by the capacity of writing a sentence in one of the two official languages of the country.”

Bishop Karney in the course of a letter to the *Star* writes:—

“Colonel Creswell has let the cat out of the bag. Civilisation apparently does depend on the colour of a man's skin. A European who cannot write his name is civilised, and as the Colonel goes on to talk about the gap between the races, the implication is that however educated a Bantu may be he remains uncivilised. Dr. Aggrey, Prof. Jabavu and others must be included then in this latter category. Those of us who know some of the educated Natives may well be startled. We thought that we had found in some of these men some of the best examples of Christian gentlemen that we had met—humorous, courageous, considerate, understanding, but no! the gulf between the races prevents them from being civilised.”

It follows from the dictum of Col. Creswell that the efforts of the black man to reach the standard of Col. Creswell's civilisation by getting the highest standard of education are vain efforts. After all, the main purpose of education is to become civilised. But as that purpose is not served by education and the black man still remains in his barbaric stage, of what worth are the educational institutions. It is

better, according to Col. Creswell, to be white in outward complexion however black we may be within. It would pay then to have factories where the black man could be bleached rather than having educational institutions if he wishes to enjoy the rights of the “civilised” people of this country!

Speaking at an election meeting held in the Durban Navigation Collieries Hall, Mr. Alfred Friend, the South African Party candidate for the Dundee division, in which area Dannhauser is now included, referred to the Indian question. He said the Pact promised, if returned to power, they would deal with this matter, but instead of getting the Indians out of the country they seem to have imported more. It was not the labouring class of Indian but the educated ones that were a danger to the country, he contended.

Though this and other statements made by the different candidates on the Indian question do call for comment we feel it is hardly worthwhile in view of the fact that hardly any candidate really means what he says. The one noteworthy fact of the whole thing is that notwithstanding Mr. Sastri's repeated appeals not to do so, the candidates have not been able to resist the temptation of dragging in the Indian question and making it a party question.

Sir Jagadish Chandra Bose, the eminent Indian biologist, botanist and physiologist, has provisionally accepted an invitation, says the *Star*, Johannesburg, to be present at the meetings of the British Association in South Africa next month. The Indian community in South Africa would no doubt be too delighted to welcome such an illustrious son from our Motherland.

It is authoritatively learnt by the *Natal Witness* that the Sastri College at Durban will be opened next August. The work to be done at this institution will be the training of Indian teachers and also, it is understood, the preparation of candidates for the Junior Certificate and Matriculation examinations. The College staff will include a principal, who will be a European, and six Indian lecturers from India. The qualification necessary will be high and in the case of the Indians they must possess an arts or science degree and five years' teaching experience. The selection of the Indian staff will be made by the Government of India, and the salary fixed for the lecturers is £400 a year. It is understood that the lecturers will be engaged for a period of five years. The Indian staff is expected to arrive at Durban next month.

The annual conference of the Natal Indian Teachers' Society will be held on July 4 and 5. Sir Kurma Reddi will open the proceedings. Preceding the conference an exhibition of works, under the auspices of the society, will be held on July 2 and 3. The opening will be performed by His Honour the Administrator, Mr. Gordon Watson.

The *Natal Advertiser* Nairobi correspondent states :
An important conference of East African Govern-
ors with Sir Samuel Wilson has concluded after
several days' discussions on the closer union report.
Mr. Sastri is working hard, but regards his progress
as slow, many local Indians regarding his moderate
tendencies with suspicion. This is evidenced by the
decision to send an Indian deputation to England to
discuss the report independently with the new
Secretary of State and arrange for their views to be
represented when the matter is discussed in Parli-
ament.

The Natal Licensed Victuallers' journal, in re-
viewing the Wage Board's preliminary determi-
nation in regard to hotel employees says :—

"The importance of these preliminary determi-
nations cannot be overestimated. The proposal to
increase the waiter's wage from £6 to £15 3s. 4d a
month is enormous and alone will have the effect of
reducing the profits in some businesses to practically
nil. The confusion caused by this extraordinary
suggestion will naturally lead also to heavy loss and
it will take many months before a working scheme
can be evolved.

"As a matter of common sense it seems outrageous
that the waiter's wage should be more than doubled
at one fell swoop. The present suggested wage of
£15 a month should bring cartloads of European
waiters to this country, and as the general run of
Englishmen do not take kindly to waiting, they, the
emigrants, will mostly be of foreign extraction
thereby depriving our Indian fellow-subjects of
their livelihood for the benefit of aliens. How does
it sound?"

The Transvaal Hindu Service League, a newly
formed body in Johannesburg, has sent the follow-
ing cable to Sir Jagadish Chandra Bose :—

"Extremely delighted acceptance invitation British
Indian Association. Eagerly looking forward your
arrival. Cable when leaving."

At its meeting held last Sunday the League passed
resolutions expressing deep regret at the demise of
Mrs. Phillips and Rajagopal Naidoo, son of Mr. and
Mrs. R. K. Naidoo.

A farewell social was given to the resident magis-
trate of Nylstroom (Mr. Kerswell) by the Indian
community, at which an address, signed by the
leading Indians of the town, was read. Replying,
Mr. Kerswell remarked on the law-abiding qualities
of the Indians in Nylstroom.

A message from Delhi states that Bhagat Singh
and Baleshwar Dutt who were convicted in con-
nection with the bomb outrage in the Legislative
Assembly at New Delhi in April were sentenced to
transportation for life. It is nothing more than
what was expected of Lord Irwin's Government.
Every person that is working for the freedom of his
country must be prepared for the very worst. The
two young men, whose action we do not at all
approve of, had very probably decided in their mind
what fate awaited them as a result of their action.
This penalty therefore could not have shocked them,
as it obviously has not. But if Government think
that they have done their duty towards eradicating
the evil by banishing these two young men or more
such men they are in our opinion sorely mistaken.
Unless they will take measures simultaneously to
remove the cause of discontent that provoke such
actions they will be only increasing the growth of
discontent with its inevitable dire results.

In the new British Cabinet under Mr. Ramsay
MacDonald's premiership the Right. Hon. Sidney
Webb has been appointed Secretary of State for the

Dominions and Colonies. Mr. Webb was born 70
years ago. He has served on several Royal Com-
missions and Committees, and from January to
November, 1924, was President of the Board of
Trade. He has contributed widely to Socialist
literature during the last 40 years.

Another noteworthy appointment is that of Miss
Margaret Bondfield as Minister of Labour. This is
the first occasion on which a lady has been appointed
Minister, and that too, of Labour. One should expect
less labour troubles now!

Right Hon. Captain William Wedgwood-Benn is
appointed Secretary of State for India. Mr. Wedg-
wood-Benn joined the Labour Party in 1927 and
was Labour M.P. for North Aberdeen in 1928. He
was Parliamentary Private Secretary successively to
the Treasury, Board of Education and Admiralty.
From 1912 to 1914 he was a member on Insurance
Commission. He holds distinguished service medals
for services in the Great War in 1915 in Egypt and
Gallipoli. Mr. Wedgwood-Benn is 52 years of age.

Social reform has progressed and Indian ladies are
advancing even in a province as conservative as ours,
writes the *Leader* (Allahabad). During the last five
years three sessions of the United Provinces Social
Conference have been presided over by ladies—Mrs.
Jwala Prasad Sankdhar of Shahjahanpur (Allahabad,
1924), Mrs. Sanjiva Rao of Benares (Agra, 1927) and
Mrs. Uma Nehru of Allahabad (Lucknow, 1929).
The Rani of Mandi presided over the All India
Women's Conference at Patna in January and later
she acted as chairwoman of the reception committee
at Lucknow. The Rani of Sherkot will be proceed-
ing to Europe. She is an enlightened lady worthy
of admiration and respect. Mrs. Suniti Mitter
was recently elected a member of the municipal
board of Lucknow. Mrs. Ahmad Shah of the same
city was a member of the Legislative Council for
some months last year, and she made an excellent
contribution to the debate on the education budget.
These comparatively few advanced ladies are the
prophecy of the coming race of Indian women who
will be sturdy public workers in the cause of the
Motherland's emancipation.

Is Britain what it was? Does it champion the
cause of freedom and nationalism as it used to do?
The *Manchester Guardian* thinks that there has been
a marked deterioration in British idealism. This is
what it writes :—

"There was a time when romantic Englishmen
took up arms and fought for oppressed nations.
Such things are not done nowadays. The reasons
are many. There is, perhaps, not the same vigilance,
the same anxious concern on behalf of freedom as
there once was. Indeed, tyrants even enjoy a
certain popularity in England. At least one Conti-
nental dictator has many English admirers whose
reading of English history should give them better
knowledge. It is true that if a Mussolini only be-
gan to attempt in England what he has done in Italy
the repercussion would be swift and violent. If
freedom were challenged at home it would surely
be defended and saved. But the English champion-
ship of freedom abroad has gone, and with it much
of the immense moral authority that this country
once wielded. It is tragic that it should be so, see-
ing that freedom abroad needs a champion more
than ever, for the war that was to make the world
safe for democracy has produced a Europe in which
almost all except the highly civilised States are
under tyrannies far worse than those that were
fought and overthrown in England many generations
ago!"

INDIANS IN SOUTH AFRICA

A SOLUTION FOR THE TRANSVAAL TROUBLE

MAHATMA Gandhi writes in *Young India* dated May 16:—

The office of the Agent of the Government of India in South Africa is certainly not a bed of roses. Sir K. V. Reddi, I see from the mail letter received from South Africa is having his hands full. The greatest cause of anxiety so far as I can see is in connection with trade licences in the area known as the Gold area in the Transvaal. The largest number of Indian traders in the Transvaal are to be found in this area and these trade licences are a matter of life and death for them. They have built up large business in the hope of being able to have their licences renewed from year to year. Having survived the danger in the Kruger regime of their businesses being summarily closed at any time, they have rightly or wrongly come to believe that their licences will be perpetually renewed so long as they carry on an honest trade. I have certainly thought that the settlement of 1914 covered all these traders and their successors. If these were not vested rights, I do not know what vested rights could be in the Transvaal for them. But now I understand that Municipalities are refusing to issue these licences, taking cover under a section of the Gold Law. Legally speaking perhaps the Gold Law would prohibit Asiatics trading. But that law was in existence even during the Kruger regime. It was in existence in 1914 when the settlement was arrived at. Therefore Sir K. V. Reddi should have no difficulty in securing protection for these traders. The agreement which was brought about by the Habibullah deputation contemplates levelling up of the British Indian position in South Africa. Levelling up will be a meaningless term for these traders if the only means of earning their bread and butter is taken away from them. It is necessary therefore for public opinion here to strengthen the hands of the Agent in South Africa and the hands of the Government of India in prosecuting the claim for the protection of these traders. The matter is not free from difficulty I know. There is the general election pending in South Africa. The Union Ministers left to themselves will probably grant the protection that is so desirable. And that should be considered as obligatory if there is to be an honourable fulfilment of the Cape pact. But

the electoral conditions in South Africa are not different from these conditions in other parts of the world. But however difficult the situation may be these traders must be protected. There is a proper, legitimate, easy way out of the difficulty apart from fresh legislation. Law 3 of 1885 of the Transvaal is still in existence. The Gold Law does not supersede that law. Therefore the Gold Law has got to be read in conjunction with the Law 3 of 1885. Now that law enables the Government to declare wards, streets and locations as proper for Indian habitation and trade. It is open therefore to the Union Government by administrative action to declare such areas where Indians are now trading to be proper places for Indian trade and residence.

There are other matters equally delicate but I need not refer to them at this stage as the danger in connection with them is not imminent and as it is necessary for public opinion to be crystallised and to concentrate over this single imminent danger.

Words of the Wise

—*Being ignorant is not so much a shame as being unwilling to learn.*—BENJAMIN FRANKLIN.

—*The greatest responsibility of man, most often neglected, is man's duty to his fellow-man.*—WILLIAM HARDY.

—*The very thought of equality rankles in the Englishmen's mind; the more intelligent, cultured or intellectual the Indians are, the more they are disliked.*—SIR HENRY COTTON.

General Smuts' Promises

To Coloured Voters

The Capetown correspondent of the *Star* (Johannesburg) states:—

To a packed meeting of coloured people at Stellenbosch, General Smuts expressed confidence that after June 12 the South African Party would once again be in power to govern the country wisely, with justice to all. The statement was cheered vociferously. General Smuts pointed out that General Hertzog had referred to a black danger, and had accused him of helping it on. "I help no black danger," exclaimed General Smuts, "but as long as I have power I shall do my best to do justice to all sections of the people." He went on to outline General Hertzog's proposals. If General Hertzog was so eager to give the coloured people equal rights why did he not leave things as they were? General Hertzog saw many dangers, but he himself was the danger. There would be a day when the coloured man would say: 'I have been cheated.'" In reply to a question, General Smuts said he was not against an extension of the franchise to coloured people in the north, but it was very dangerous to trifle with the Act, and in gaining the franchise for the north

they might lose it for themselves. A vote of confidence in Mr. Louw, the South African Party candidate, and of thanks to General Smuts, was passed unanimously amid cheers.

Mr. Sastri On Indian Mission In Foreign Lands

Speaking in Madras the Right Hon. Srinivasa Sastri, in reply to an address of welcome, among other things, said:—

"The great want seems to be a band of missionaries to carry out a spiritual mission among our people. Remember the seventy thousand countrymen we have in far off South Africa are cut off completely from their motherland by the stoppage of emigration during the last twenty years. They are thus thrown upon their own resources and run risks of deteriorating in their environment which is not only strange but in many ways unpropitious. The need, therefore, is urgent that competent and inspiring men should go to South Africa from time to time and revive and keep in vigour our ancient ideals and culture. Already one notices with grief the decline in the purity of marriage and other ceremonies. We in India have a solemn duty to discharge towards the Indian community of South Africa. I have no wish to pass unjust criticisms upon our people, but having laboured hard in the distant land, I think I may venture to summon ardent and patriotic young men to undertake uplifting work among our own people. When one goes abroad and studies the conditions where our people are to be found, one cannot help feeling humiliation and sorrow that the only people who are labouring for the moral and spiritual upliftment of one's country are Christian missionaries. Why should our people not take a hand in this noble task? I am not advocating proselytizing work among Christians or Mahomedans. That is a far off ambition, but do we not owe a duty to those of our own faith? Christian missionaries from Europe and America go all over the world, not merely for their own co-religionists, but for strangers—people of other races and complexion, men and women whose modes of life and public institutions are by no means attractive. They face every kind of hardship, from disease to persecution. We may occasionally disapprove of their methods or feel inconvenienced by their zeal, but we may well try to emulate their self-sacrifice, devotion and humanity.

Missions Abroad

"How I wish that I had the power to inspire a body of young men and women to this noble endeavour. I would make an appeal to the scholars in our colleges and try to divert a few men from the Bar, and from the crowded portals of Government service. I remember what I have seen in Fiji, Canada, South and East Africa, and what I have read of British Guiana and Trinidad to which our people have migrated. They are hungering for spiritual nourishment. If we do not supply it, who will? Nor can we blame our critics for condemning us on account of this complete neglect of the need of our countrymen on the one hand, and the demand of our noble origin and tradition on the other. I hope a beginning will be made towards the establishment of such an institution of missionaries who will go abroad among our people for five years or so at a time in order to maintain the cultural and spiritual connections. These Indians abroad still cherish the Motherland, and enquired most anxiously of the welfare and progress she made in political and other matters, and the work of great leaders like Mahatma Gandhi. Their love flows continuously in an unending stream, but how does the Motherland requite the affection? How do people in this coun-

try respond to these pathetic appeals? Most of us are content to get newspaper knowledge of the grievances of our people and use them as political material against the white people who dominate everywhere. But something much more than that is called for. After all, if the Britisher is unsympathetic it would not be wholly unnatural, but it is unnatural, unpatriotic for us not to organise our sympathy into well-planned and well-executed measures of relief and upliftment. If these outlying communities fall away from our ideals, the evil does not stop there; it reacts on us here and exposes us to all sorts of censure from the outside world. I hope that you, who have so emphatically approved of my work, will pay earnest attention to what I have brought to your notice, and do something tangible to meet this crying need."

Mr. Sastri's East African Mission

The *Leader* (Allahabad) writes:—

One cannot speak highly enough of the services Mr. Sastri has rendered to Indians settled in South Africa and some other parts of the Empire. His acceptance of the offer to proceed to East Africa will be welcomed by Indians interested in the future of their countrymen in that country. Events in East Africa are approaching a crisis. Within the next few months the status of Indians in that country will have been decided. Five years ago a great injustice was done to Indians when the British Government abjectly surrendered to the threats of rebellion of the white settlers and shelved the Wood-Winterton agreement, issuing instead a White Paper which conceded most of the demands of the white settlers, including that for communal electorates. Lord Delamere and his followers however have not been satisfied with what they obtained in 1923, and have been asking for a revision of the constitution. Their demands were that under the new constitution they should have self-government in Kenya and a political federation of the East African territories. The Hilton Young Commission have given increased representation to the white immigrant community but have rejected the demand for self-government. They have also recommended the appointment of a central authority with a view to promoting co-ordination in the services and uniform native policy, but have rejected the demand for political federation. The settlers however do not regard the report as the last word on the subject of self-government or political federation, and an attempt is being made to reopen these questions when Sir Samuel Wilson lands in Kenya to hold his consultations with the various parties concerned. It is no part of Sir Samuel Wilson's business to conduct another enquiry into these questions and to submit another report, on questions which have been dealt with by a commission sent for the purpose. His business is to see how best to carry out the recommendations of that Commission. And if any attempt is made to reopen the question of self-government for the white immigrant community or a political federation for the East African territories, we fear the result will not at all be conducive to the well-being of the territories concerned. At this juncture who could represent the Indian case better than Mr. Sastri, who has done so much for overseas Indians. The Kenya Government had asked for the services of a member of the Indian Civil Service, who they said would be given a place in the Governor's executive council. But the emigration committee and the Indians of Kenya knew better. They strongly protested against the appointment of an I.C.S. In Kenya an Indian executive councillor has not been able to influence the course of Sir Edward Grigg's policy. We are glad that the Government have accepted the recommendation of emigration committee to send an Indian public man. Mr. Sastri carries with him the best wishes of his countrymen for success in his mission.

Greytown Indians Honour Hajee Suleman Ebrahim

A public reception was organised by the Greytown Indian Association at Mr. Lakhi's residence on Sunday the 9th inst., in honour of Hajee Suleman Ebrahim who lately arrived from India after going on a pilgrimage to Mecca and Medina. There was present a large gathering of Indians among whom were many leading merchants of the town and districts. The President Mr. M. E. Lakhi after garlanding Hajee Suleman said that it gave him great pleasure to receive and welcome Hajee Suleman on behalf of the Association. "Hajee Suleman," he remarked, "is the oldest Indian resident of Greytown and is greatly respected by the Indian community for whom he has done a great deal. He also donated a liberal sum of money towards the School Building Fund." Another prominent speaker was Mr. G. G. Vanmarie the energetic Secretary of the Greytown Indian Association as well as of the Greytown School Advisory Board. Mr. Vanmarie went on to say that Hajee Suleman was a person of philanthropic nature who always contributed liberally towards charity, and he hoped that Hajee Suleman will be long spared to carry on his good work. Mr. M. Subban the Head Master of the Government Indian School after welcoming Hajee Suleman on behalf of the pupils and staff of his school said that it was indeed an honour to him to have met such a person as Hajee Suleman and hoped that there were many more of his kind in this town. During the course of his speech Mr. Subban, seeing that there was a large number of parents present, appealed to them for co-operation with teachers. He referred to Mr. Lakhi's princely gift of a library to the Sastri College, and said that as charity begins at home it was Mr. Lakhi's duty to establish a library for the benefit of the school in Greytown. The other speakers were Messrs. M. Dawjee, Alwar, Kharwa, Essack, H. B. Maharaj, M. Ebrahim and M. Moola.

Hajee Suleman who has seen 84 summers and who is still very active, replied in the vernacular in suitable terms, saying that he was very pleased to be back among friends and relatives. He hoped that all sections of the Indian community will unite together in whatever they undertake. At this juncture the president Mr. Lakhi replying to the Headmaster's request for a library said that he will do his duty in giving a library to the school which was received with three hearty cheers.—Contributed.

Women's Enfranchisement Mass Meeting At Pretoria

An enthusiastic suffrage meeting arranged by the Women's Reform Club was held in the Town Hall, Pretoria, last week, when the following resolution was carried by a large show of hands: "That this meeting of representative citizens of Pretoria resolve that whatever party be returned to power the Government be called upon to introduce a Government measure to enfranchise women at the earliest possible moment and not later than 1930."

"I see a few pre-war hands not raised," said Mrs. Sarah Gertrude Millin who presided.

Introducing the speakers, Mrs. Millin said she was ashamed that it should be necessary in a civilised country for women to have to come together in such a cause as women's suffrage, and in fact she went further and questioned whether a country was civilised that rendered such a coming together necessary and she was rather ashamed for South Africa. She had the utmost contempt for the mind

that persisted in remaining pre-war-in post-war times. A mind that had learned nothing by the most terrible lesson in history was to the speaker only a prisoner of a mind—it was an affair dark, locked in and not something free, questing and adventurous.

Not only did British women get the vote after the war, but the women of 23 other countries got it too. Before the war four countries had women's suffrage—after the war 28 countries had it. And every British Dominion had it except South Africa—South Africa, where women proved not ten years ago, but 100 years ago, that they were equipped to be the equals of men.

Men had protested that they did not despise women; they only thought that women belonged to a different sphere. The speaker did not agree. A woman inherited characteristics from her father and a man from his mother. Personally she could understand a savage or a libertine wanting a woman to be nothing except a woman—he had no use for her in any other capacity—but she could not understand a civilised man taking up this attitude.

"It had been said that the hand that rocked the cradle ruled the world. But history did not confirm that statement. Not regarding its sentimental meaning, the hand that rocked the cradle went on rocking the cradle—(laughter)—but the hand that pushed men on—she was referring to other times than these—was far from being a cradle-rocking hand. It was a secret hand—a hidden hand. To-day women wanted to help their men in the open light and not on the dark backstairs. And if it came to that, who actually did the cradle-rocking in South Africa, and what child learned at its mother's knee? The nurse, whether white or dark, and the schools had far more to do with this than the mother. What woman, in South Africa especially, where labour was cheap, could seriously say that she had made a study and business of homekeeping?"

Delayed By Stupidity

Women would get the franchise in South Africa as they had got it elsewhere—nothing could stop it; it could only be delayed by stupidity and sexual jealousy. She knew that in South Africa, in the native question, we had a coincident problem which the rest of the world had not to consider, but it was not a problem which ought seriously to affect the women's franchise question.

In conclusion Mrs. Millin quoted what Mr. Ramsay MacDonald had said two or three days ago: "If the Tories wanted England to remain reactionary, dull and uninspired, they ought never to have agreed to the name of a woman going on the register."

"South Africa is not exempted from remaining reactionary, dull and uninspired," said Mrs. Millin, "if it behaves in a manner reactionary, dull and uninspired. And although I myself think that artistically speaking primitive things are always exciting, I am sure that most of you will agree that benightedness is not generally considered an ideal for a country to strive after." (Laughter and applause.)

Mrs. Laura Buxton (acting secretary of the Women's Enfranchisement League of the Union) said she had been working hard to prevent any man from being returned to Parliament who refused to support the enfranchisement of South African women. She had interviewed almost every candidate for Parliament along the Reef and in Pretoria. "Some of them," said Mrs. Buxton, "are very intelligent, but others ought to be in a museum (laughter) and don't touch life at any point. They know nothing about the great world movements which we have been following with such interest.

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What these men think they are going to do in the House I don't know, and I think some of them might diminish the anxiety of the electors by standing down and ceasing their efforts to get there." (Laughter).

Two great national leaders, Generals Hertzog and Smuts, had promised that whichever of them was returned to power would introduce a Bill for the enfranchisement of women. "We are very grateful for the promises of these two gentlemen," said Mrs. Buxton, "we believe them."

A great deal of the return of the Labour majority in England was put at the door of the flappers. "I consider that the flapper of the present day has an amount of courage that was singularly lacking when I was a girl," said the speaker, who appealed to the young men to come forward with courage and take their place in the franchise campaign.

"We Are Impatient"

Speaking in Afrikaans, Mrs. W. Poultney (vice-president of the Women's Enfranchisement League) said that now that the leaders of the two big parties in the Union had promised to give women the vote there was no reason to fear that they would have the vote in the near future. "We women of South Africa," said Mrs. Poultney, "cannot wait for the vote, we are impatient." Women need not fear having to go to the poll together with native women. It had been estimated that only 2 per cent. of the non-European women in the Cape would obtain the vote.

The women were anxious to help the men—not to oppose them. All they asked for was equal rights. Nearly all the civilised countries of the world had given women the vote, and it seemed as if South African women were not considered worthy of enfranchisement. A reason for withholding the vote had been advanced that the work of the electoral officers would be increased and become more complicated. "I don't care whether the work is made ten thousand times more difficult," concluded Mrs. Poultney. "The vote is my right and I claim that right." (Applause).—*The Star*.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter XVI.

METHODS OF WORK

To give a full account of the Champaran inquiry would be to narrate the history, for the period, of the Champaran riot, which is out of the question in these chapters. The Champaran inquiry was a bold experiment with truth and *Ahimsa*, and I am giving week by week only what occurs to me as worth giving from that point of view. For more details the reader must turn to Sjt. Rajendraprasad's history of the Champaran Satyagraha in Hindi, an English edition of which, I am told, is now in the Press.

But to return to the subject of this chapter. The inquiry could not be conducted in Gorakhababu's house, without practically asking poor Gorakhababu to vacate it. And the people of Motihari had not yet shed their fear to the extent of renting their house to us. However, Brajakishorebabu tactfully secured one with considerable open space about it, and we now removed there.

It was not quite possible to carry on the work without money; it had not been the practice hitherto

to appeal to the public for money for work of this kind. Brajakishorebabu and his friends were mainly vakils who either contributed funds themselves or found it from friends whenever there was an occasion. How could they ask the people to pay when they and their kind could well afford to do so? That seemed to be the argument. I had made up my mind not to accept anything from the Champaran riota. It would be bound to be misinterpreted. I was equally determined not to appeal to the country at large for funds to conduct this inquiry. For that was likely to give it an all-India and political aspect. Friends from Bombay offered Rs. 15,000, but I declined the offer with thanks. I decided to get as much as was possible with Brajakishorebabu's help from well-to-do Beharis living outside Champaran, and if more was needed, to approach my friend Dr. P. J. Mehta of Rangoon. Dr. Mehta readily agreed to send me whatever might be needed. We were thus free from all anxiety on this score. We were not likely to require large funds, as we were bent on exercising the greatest economy in consonance with the poverty of Champaran. Indeed, it was found in the end that we did not need any large amount. I have an impression that we expended in all not more than three thousand rupees, and as far as I remember, we saved a few hundred rupees from what we had collected.

The curious ways of living of my companions in the early days were a constant theme of raillery at their expense. Each of the vakils had a servant and a cook, and therefore a separate kitchen, and they often had their dinner as late as midnight. Though they paid their own expenses, their irregularity worried me, but as we had become close friends, there was no possibility of a misunderstanding between us, and they received my ridicule in good part. Ultimately, it was agreed that the servants should be dispensed with, that all the kitchens should be amalgamated, and that regular hours should be observed. As all were not vegetarians and as two kitchens would have been expensive, a common vegetarian kitchen was decided upon. It was also felt necessary to insist on simple meals.

These arrangements considerably reduced the expenses and saved us a lot of time and energy, and both these were badly needed. Crowds of peasants came to make their statements and they were followed by an army of companions who filled the compound and garden to overflowing. The efforts of my companions to save me from *darshan*-seekers were often of no avail, and I had to be exhibited for *darshan* at particular hours. At least five to seven volunteers were required to take down statements, and even then, some people had to go away without being able to make their statements. All these statements were not essential, many of them being repetitions, but the people could not be satisfied otherwise, and I appreciated their feelings in the matter.

Those who took down the statements had to observe certain rules. Each peasant had to be closely cross-examined, whoever failed to satisfy the test was rejected. This entailed a lot of extra time, but most of the statements were thus rendered incontrovertible.

An officer from the C.I.D. would always be present when these statements were recorded. We might have prevented him, but we had decided from the very beginning not only not to mind the presence of C.I.D. officers but to treat them with courtesy and to give them all the information that was possible to give them. This was far from doing us any harm. On the contrary, the very fact that the statements were taken down in the presence of the C.I.D. officers made the peasants more fearless. Whilst, on the one hand, excessive fear of the C.I.D. was driven out of the peasants' minds, on the other hand their presence exercised a natural restraint and cooperation; it was the business of the C.I.D.

friends to entrap people and so the peasants had necessarily to be cautious.

As I did not want to irritate the planters, but to win them over by gentleness, I made a point of writing to and meeting such of them against whom allegations of a serious nature were made. I met the Planters' Association as well, placed the riots' grievances before them and acquainted myself with their point of view. Some of the planters hated me, some were indifferent, whilst a few treated me with courtesy.

Sporting News

Hints On Soccer

Mr. James Seed, captain of the English team that has been playing lately in the Union and has been victorious throughout has contributed an article on South African Soccer to the *Natal Witness* which contains hints on the game which would be very useful to all Soccerites. We reproduce below an extract of the article:—

.....“We have been told on several occasions that we English players have come out here with a view of educating the footballers of South Africa in the finer points of the game, and in general to teach the players on certain little points which appear to need tuning up. If perhaps a few words of mine may help in this direction, I will present to the reader a hint or two which I hope will be taken, not as criticism, but as useful information.

First of all, let me dilate upon that most important part of the footballers equipment—headwork. In England to-day almost every footballer is an adept at heading the ball, and so far as I can see it is in this respect that we hold a decided advantage over the men here.

I should think that half of the goals that we have scored up to now has been accomplished by our ability to get up at the right time and place the ball in the net by the aid of the “top piece.” Good headwork is as great a part of the footballer's job as the true use of his feet, and it commands a great deal of attention before a player can be said to be proficient in this respect.

First of all, a player must necessarily know where he is going to put the ball, before he attempts to head it; there must be an object in view. In the half back line especially this is most important, because an intelligent nod of the head may mean the difference in a side attacking or defending.

The secret of success in this particular department of the game is the ability to time your jump so that you will be at your fullest possible height at the moment your head comes in contact with the ball, and can be summed up in one word, judgment.

You should be “up there” when the other fellow is just thinking about going up.

It is part of the training of the English football team to get in groups of three or four and endeavour to keep the ball in the air as long as possible, and I commend this method to the teams in this country to further their education in Soccer football by practising on these lines.

Another Feature

Perhaps I may also add, that to get direction and force, the head must hit the ball and not let the ball hit the head. That is another salient feature which has struck me between the players of both countries.

While I can see the hints being with the play of the individual player here, combination is a phase of the

game which could be timed up appreciably. Combination and positional play is a study in itself, and is, I am convinced, the most difficult part of the game to acquire, and to produce effectively. Men who cannot study this scientific branch of Soccer football will not go very far in the game for it is the greatest attribute any team can possess.

Players may formulate their own plans and endeavour to carry them out, but if they do not keep, and look for position, they cannot expect to get the maximum result.

It is rarely over here do we come across a couple of players interchanging positions during the course of an attacking movement, but overseas it is done regularly.

There are eleven positions on the field, but there is no law which says that there should be no interchanging of positions.

Illustration

Let me illustrate just what I mean. In our last match against the Orange Free State our left-half brought the ball up the field with a view to pushing it through to me at inside left. I was covered up, so our half-back went through on his own and commenced a movement with our left outside. I immediately ran back into the position that our half-back had left while he carried on in my position. This manoeuvre completely upset the Orange Free State, which ended in our wing half shooting into the net.

It must, of course, be remembered that so much depends on each position being occupied, for the simple reason that players very often pass to the position and not to individual.

As a natural consequence, precise collaboration becomes second nature to the seasoned player.

I have noticed that the W formation is not used here as it is at home. Each of the forwards seem to be in line, and there is no hanging back.

The W formation in England, however, has just about died a natural death, and in its stead we find, in the majority of cases a four forward formation with one hanging slightly back to retrieve any loose ball which generally follows a repulsed attack.

Centre Half

The centre half under this formation lies rather to the rear and pays more attention to defence rather than attack. To open out the game the pivot does his best to get the ball out to the wings by the aid of long passes and is ready to “block” up the passage “down the middle” should the enemy return to the attack.

Since the off-side law was altered most danger comes through the centre, and it is with a view to circumvent this danger that the attacking centre-half must needs pay more attention to defence rather than attack.

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અંક ૨૪

નોંધ અને સમાચાર

ક્રાંતિવાદના હિંદીઓની તકલીફ પર મહાત્મા ગાંધી હિંદ સરકારના ઝોજન્ટે ખીલ કોષ્ટ પણ બાબતના કરતાં વધારે ધ્યાન ક્રાંતિવાદના વેપારીઓના પરવાનાના સવાલને આપવાની અગત્ય અને અગાઉ જણાવી ગયા હતા, કેમકે ક્રાંતિવાદમાં હિંદીઓને પોતાની રાજ્યને માટે એકમાત્ર સાધન વેપારજ છે. અને એ હક જે તેઓની પાસેથી છીનવી લેવામાં આવે તો એ પ્રાંતમાંથી તેઓની નાણુદીજ ચક્ર બચ અને પામમાંથી થાય તે જુદી. અમને નોંધ લેતાં સંતોષ થાય છે કે મહાત્મા ગાંધીજીએ એ વિષય પર 'ધંમ ઇન્ડિઆ' માં લખેલા લેખમાં એ અગત્યની અમારી સુચનાનું સમર્થન કર્યું છે. એ લેખ આ અંકમાં અન્ય સ્થળે પ્રસિદ્ધ કરીએ છીએ. હવે ધલેક્ષન પુરૂ થયું છે એ જોતાં—જોકે આ લખતી વખતે કમ પાર્ટી અમલમાં આવી છે તેની ખબર નથી પડી પરંતુ એ કઈ અગત્યની બાબત નથી—પહેલો સવાલ આપણી જાહેર સંસ્થાઓએ અને ઝોજન્ટે ક્રાંતિવાદમાં હિંદીઓના વેપારનો સવાલ હાથમાં લેવો જોઈએ. જે સરકાર ન્યાય અને ઇન્સાફીજ વરતવા માહતી હોય તો મહાત્મા ગાંધીજીએ સુચવેલો રસ્તો તે સહેલાઈથી લઈ શકે અને હિંદી કેમને તેમ કરી સંતોષ આપી શકે છે.

હિંદી સવાલ પર સા. આ. પાર્ટીનો ઉમેદવાર

કંડી, ડેનહાઉઝર ડીરટીટના સાઉથ આફ્રિકન પાર્ટીના ઉમેદવાર મી. આલફેડ ફેન્ડે એક સુટણીની મીટીંગમાં લાપણુ કરતાં હિંદી સવાલ વિશે જણાવ્યું હતું કે, પેકટ સરકારે કહ્યું હતું કે જે તે અમલમાં આવશે તો તે આ સવાલને હાથમાં લેશે પરંતુ હિંદીઓને આ દેશમાંથી કાઢવાને બદલે તેણે તો વધારે આભાવ કરેલા જણાય છે. મજુર વર્ગના નહિ પણ કેળવણી પામેલા હિંદીઓ આ દેશને ભય ઉપજાવનારા છે.

જો કે આ અને જુદા જુદા ઉમેદવારોએ અવરનવર કરેલા અન્ય કથનો ટીકાને પાત્ર છે છતાં તે પર કશી ટીકા કરવી અમને સાર્થક નથી લાગતી, કેમકે બાગ્યેજ એક પણ ઉમેદવાર એવો હશે કે જે પોતે ખરેખર માનતો હશે તેજ ખેલતો હશે. એક હકીકત નોંધવા જેવી છે તે એ છે કે સાંજીજીના પણાજ સમજાવવા છતાં ઉમેદવારો હિંદી સવાલને પણ પક્ષપાતી સવાલ તરીકે ઉપયોગ કરવાની લાલચને રોકી શક્યા નથી.

સુધારાનું ધોરણ કેળવણી નહિ પણ વણ

ગયે અઠવાડિયે ડીન પાંચમરે રાજકારી નેતાઓની નેટીવ કૌશલ અભિની નીતીની કરેલી ટીકા અમે પ્રસિદ્ધ કરી ગયા

હતા. જો મી. ટીલમાન રૂમ અહીં હોત અને દેવને વળી પાછી રાજકારી બાબતમાં આ પ્રમાણે કમ્પન નાખી હોત તો દેવજોના અને ધર્મશુરોના ખાર વગી ભત. અમે ધાર્યું હતું કે તેમની ગેરહાજરીમાં ડીન પાંચમર બચી ગયા. પરંતુ ટીલમાન રૂમની કઈ ખોટ આ દેશમાં જણાતી નથી. ડીન પાંચમરની ટીકાની સામે પણ સુટણીના ઉમેદવારોએ વિરોધ ઉઠાવ્યો છે અને તેમાંના એક કરનલ કેસવેલ છે. કરનલ કેસવેલ એ જુની સરકારના સંરક્ષણ ખાતાના પ્રધાન હતા. તેમણે ટીકા ફરમીયાન જણાવ્યું હતું કે, "એક યુરોપીયન જે પોતાનું નામ પણ લખી નહિ જણાવે તો હોય તે પણ સુધરેલો હોય છે. આ દેશની ખેમાંથી એકેકામ સરકારી બાબતોમાં એક વાક્ય લખતા આવડ્યું તેથી કઈ બંને વચ્ચેનું અંતર દુર થવાનું નથી." જોહાનીસમર્ગના ખીજપ કાર્ની 'રટાર' માં એક પત્ર લખતાં કહે છે કે: "કરનલ કેસવેલે બેદ ખેલી દીધો છે. સુધારાનું માપ માણસની આમડીના રંગ પરથી થતું જણાય છે. એક યુરોપીયન કે જેને પોતાનું નામ લખતાં નહિ આવડતું હોય તે સુધરેલો છે, અને કરનલ કેસવેલના કથનને અર્થ એજ થાય કે, કાળો માણસ ગમે તેટલી સારી કેળવણી પામેલો હોય છતાં તે જંગલીજ છે. એટલે ડા. એચે, પ્રોફેસર જ્યાવુ અને ખીજ સુશિક્ષિત નેટીવોના સમાવેશ પણ આ લોકમાં જાય. અમારા માંના જેઓ જે કેળવાયલા નેટીવોને ઝોજન્ટીએ છીએ તેઓને આ જણી આશ્ચર્ય થયા વગર નહિ રહે. અમે તો ધારતા હતા કે આ લોકમાંના કેટલાક આદર્શ ખીરતી મહરથો પડેલા છે; પરંતુ નહિ! તેઓના વર્ણનું અંતર તેઓને સુધરેલા ગણાવાની બંધી કરે છે!"

કેળવણીની સંસ્થાઓ કરતાં આમડી ગારી કરવાની ફેક્ટરીઓ ભલી!

કરનલ કેસવેલના નિર્ણય પ્રમાણે તો ઉચ્ચ ધોરણનું શિક્ષણ મેળવી સુધરેલા થવાની કાળો માણસની મહેનત કેવળ ફેક્ટરીજ છે. ખરૂં જોતાં કેળવણીનો મુળ હેતુજ સુધરેલા બનવાનો છે. પરંતુ કેળવણી પામવાથી જે એ હેતુ નજ સરતો હોય અને કાળો માણસ કેળવણી પામ્યા છતાં જંગલી જકા માંજ ગણાતો હોય તો પછી કેળવણીની સંસ્થાઓ કામનીજ શું છે? કરનલ કેસવેલનું કહેવું ખરૂંજ હોય તો તો પછી આપણે અંદરથી ગમે તેટલા કાળો હોઈએ છતાં બહારથી ગોરા દેખાતા હોઈએ જેટલુંજ બસ છે. એટલે જો કાળો માણસ આ દેશના સુધરેલા ગણાતા લોકોના હોડો ભોગવવા હમ્મજોતો હોય તો તેને માટે કેળવણીની સંસ્થાઓ

