

Indian Opinion

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SOUTH AFRICAN TRADE WITH INDIA

(BY C. F. ANDREWS)

AUSTRALIA and Canada have had a remarkable success in their commercial relations with India during recent years. Both these countries have discovered that a population of 320,000,000 people, now rapidly entering the world's markets and taking already a leading position in the world's trade, ought to receive close attention. Therefore, after the Imperial Conference of 1923, closer relations were established on both sides which have created a new prosperous start in their own trade with India. For since that date imports and exports between India and these two Dominions have on the whole steadily advanced. The following table, in pounds sterling, may be taken from the Australian Year Book as illustrating the change that has taken place in that Dominion:

	Imports.	Exports.
1923-4	4,393,685	1,201,777
1924-5	6,423,364	2,002,562
1925-6	6,626,086	3,864,958
1926-7	6,661,408	3,597,348
1927-8	5,559,086	2,586,903

Canada's Growing Trade

We may also take the latest figures, in dollars, given in the Canadian Year Book, as follows:

	Imports.	Exports.
1925	8,435,082	4,053,131
1926	9,477,453	7,420,708
1927	7,880,914	9,995,386
1928	9,239,779	11,042,851
1929	10,366,548	11,858,436

So profitable has this India trade become, that when I was in Canada last year I found that the Canadian Government was advertising for a new steamer service to carry the expanding traffic.

If we compare these almost steadily ascending figures with the South African Year Book returns, we get a different picture. The following figures are given in pounds sterling.

	Imports.	Exports.
1925	3,019,874	416,180
1926	2,480,679	287,721
1927	2,406,037	354,067
1928	2,477,497	439,056
1929	2,502,525	298,491

In recording these exports from South Africa I have purposely subtracted the amounts of gold bullion and coin exported, which vary from year to year so enormously as to throw the ordinary commerce out of any true reckoning. For instance, in the year 1926 £10,063,487 in gold bullion and gold coinage were exported; in 1927 £7,341,473 were sent to India direct. In other years the figure drops much lower. These amounts are so big that they upset the balance of the rest of the commerce in ordinary merchandise.

Coal Trade Gone

When we examine this South African table as a whole we find that the balance of trade, apart from gold, is heavily against South Africa; without the gold, things would be bad indeed. We also note that while imports are fairly steady, exports vary from year to year and seem to show no definite increase. But when we go to

details, we find among the exports that it is really the diminishing quantity of coal which has thrown back the figures. For instance, the export of coal to India has decreased to an almost vanishing point in 1927 as compared with the year 1922. As far as coal is concerned, there will be no expanding market in the future.

When, however, this figure for coal is deducted from the exports, we find much more encouragement. For other exports are beginning rapidly to rise in importance, especially in recent years. The actual value for all exports (except coal and gold) for the years 1920-24, as compared with the years 1925-29, is in the ratio of 1.0 to 3.04. This means that the other exports have trebled in value in recent years. It is true that the amount is still extremely small, as reckoned in pounds sterling, but this rise in the value of commercial exports in recent years shows clearly that there is a much larger market ready to be opened up in the future. Let me describe what may happen in two directions only.

Trade In Wattle Bark

(1) We notice at once that the most favourable opening is in wattle, which is exported from Natal. We find, for instance, that the quantity taken by India for the year 1927, as compared with that of 1926, shows an increase of 64 per cent. in a single year. The figures for 1928-9 are even more remarkable. They show a still further increase in a single year of 101 per cent.

It is necessary to pause here and explain why wattle bark has such large possibilities of increase in the future in the Indian market. In earlier years India used to export hides and import manufactured leather. The nationally-minded Indian economists pointed out the absurdity of such a course from the national point of view. At first an attempt was made to discover some bark in India itself which could be used for tanning purposes. But this was found to be impossible. Therefore there is certain to be an immense demand for wattle in the coming years. At present the leather trade has hardly advanced further than Madras, except at Cawnpore, in North India. But there are clear signs of a large future for manufactured leather in the North. Other industrial cities like Cawnpore will soon have their own well-organised leather industry. When the whole of India is opened up to this form of profitable industry, it is clear that the wattle export from Natal will receive an ever-expanding market.

(2) My own strong opinion is that the fruit-growing industry of South Africa will find one of its very best markets, ready to hand, in India as soon as the initial difficulties are overcome. It should be noticed that from August to December would be comparatively bad months for exporting fruit to India, because they represent the best Indian fruit season. On the other hand, January to August are months in which Indian home-grown fruit is not so plentiful. The season when grapes, peaches and pears might have a large sale in Bombay would be from January to April; and the sale of oranges would be most welcome of all from April to August.

The reason why this import trade has not yet been properly developed is almost entirely technical. The cold-storage at the docks of Calcutta, Karachi, Madras

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"GANDHI-ISM"

IT is pathetic, if slightly amusing, to witness the hopeless misunderstanding by the European dailies—with of course here and there an exception—of what it has become the fashion for them to refer to as Gandhi-ism. One hesitates to suggest that such misunderstanding is intentional; one is appalled at the possibility that it may be due to inability to understand. What spectacle is it with which we of the Twentieth Century are to-day confronted in the far East? Summed up in the fewest possible words it might be expressed as once again a Seer and Knower striving to emancipate Mankind from the bonds of the materialistic life and lead it to the freedom of the life spiritual. By such as having eyes see not, having ears, hear not, by those who are still wedded to the worship of the twin idols Finance and Brute-Force, who know nought, care nought for "the True Life kept for him who false puts by", Gandhi is depicted as a curious admixture of asceticism and cunning, renouncer and self-advertiser. His self-effacement is regarded as no better than disguised ambition; either he is a charlatan or a madman! His politics are childishly unpractical, he is just a half-witted visionary unworthy the attention of practical people or alternatively a guileful scheming wrecker imbued with hatred of the British Empire and enemy of the civilisation it stands for. And indeed, how should it be otherwise with such as have been born, bred and nurtured in the traditions of the human jungle-life, to whom personal, national and racial ambitions, conflicts and strifes, conquests and dominations, constitute the very salt of living, to whom life shorn of wealth and power (or the prospect of them) would be flat and stale, to whom Peace is but synonymous with boredom!

Gandhi *can* be understood if first of all it be recognised that he has no desire at all to "get into the game"—the political game—as at present played; that to him politics is not a "game". Gandhi can be understood only as the Buddha or Jesus of Nazareth could be understood, from the spiritual point of view and with the understanding of the spirit. Gandhi is fighting what in this

civilisation of ours has enslaved mankind. He, too, seeks to drive the money-changers out of the Temple. He but repeats the ancient teaching concerning the Fatherhood of God and the Brotherhood of Mankind; of all creatures being akin, expressions of the One-Life and the one Love-Divine which unites all in a common purpose and in which all have to learn consciously to co-operate. He meets hatred with love, ignorance with understanding and tolerance; brutality with endurance and non-retaliation. He pits the power of the Spirit, the strength of Soul against the combined weapons of Brute-Force and unreasoning hate. He does penance when they, he has endeavoured to guide, fail him and relapse. He has breached the Jericho-walls of caste and identified himself with the poor and the outcast. His life has been, and is, a living edition of the Sermon on the Mount.

Gandhi does *not* aim to promote conflict between India and Britain.

Gandhi's aim is to re-establish the Kingdom of the Soul in India, and through India's example to regenerate the West—that is, if it have a desire for regeneration.

Gandhi's war is against what is false in our materialistic civilisation, not against what is good and virtuous in it.

Is it then surprising that the legions of darkness, the forces of Vested Rights and Vested Interests, the protagonists of "Leave things as the Are" should be massed against him and what he stands for? Gandhi is carrying the Cross, even as did Another Lover of God and Man two thousand years ago, the cross of human error, human ignorance, sin and idolatry. Like that Other Visionary and Dreamer Gandhi points the way of Love and Goodwill as the path to disillusionment and freedom. Once again is the truth being presented; that men and nations are the slaves of their own making; slaves of their lusts, passions, envies and hates, their political and social structures being but concrete expressions of their character! Gandhi's is but the same old message, restated. It could be no other, just as the life of the true Mahatma could be no other than his life and the lives of other Great Ones who preceded him.

THE REGISTRATION CERTIFICATE IN THE TRANSVAAL

(BY C. F. ANDREWS)

EVER since my first visit to South Africa in 1913, I have been aware of the great value placed in the Transvaal upon the Registration Certificate. It was after a very long struggle indeed, during which Mahatma Gandhi, along with a stalwart band of passive resisters, went to prison again and again, that the Registration Certificate was at last accepted by the Transvaal Indian community on honourable terms. It was only after the most searching test of suffering and sacrifice that these honourable terms were granted by the Union Government.

Therefore, the Registration Certificate, in the Transvaal, has become in one sense a symbol both of passive resistance and Satyagraha. It is no ordinary thing, to be picked up and thrown aside again. It has the character of a vested right, which for twenty-five years has never once been challenged or denied.

It is true, that for the whole of South Africa the law has now been established, that those who are absent from the Union for more than three years lose the right of return, unless they have obtained permission before hand. But this does not necessarily imply that a certificate which has been already given (with pledge after pledge that its possession made the Indian in the Transvaal absolutely secure) should be taken away at a moment's notice, without any consultation of the Indian community about it, who are the real sufferers. It is impossible to allow things to pass in this manner without a protest.

If it be argued that what is to be challenged by the new Bill was agreed upon at the Capetown Conference, the answer is quite simple. The points decided at Capetown, in 1926-27, at the Conference, were embodied in the Immigration Act of 1927, to which the Indian community, after prolonged discussion and hesitation, gave its final consent. If this new point needed at all to be brought up as a part of the Capetown Agreement it should obviously have been brought up then, and it should have been passed as a substantive part of the Immigration Act of 1927, which implemented the Agreement. *If it was 'not' included then, it ought surely to be left over till the next*

Conference, which is due in a few months' time. This is the only logical position when two Governments have decided to settle serious matters by Conference instead of by controversial legislation.

Suppose the matter had been one of immediate and pressing emergency, the Union Government might have consulted the Indian Government about it. But there is no urgency whatever in the present matter, and nothing is likely to happen in the next few months. Delay can make no material difference to the Union Government. On the other hand, it can make a very great difference to friendly relations between India and South Africa.

THE WOMEN OF ASIA

(BY C. F. ANDREWS)

A VERY remarkable gathering of the leading women of Asia has just taken place at Lahore in India, about which the full news is beginning to reach us through the Indian newspapers. It was evidently an extraordinary success, and it has probably more opened the eyes of the world to the new possibilities of Asia in world history, during the Twentieth Century, than any other movement in recent times. We have seen the effect of the Women's Movement in India itself, where last year it was literally true that when the leaders among the men went to prison, then immediately the women of India stepped into their place and carried on the non-co-operation movement even *more* effectively than the men had done.

After much hesitation, the Government of India were at first inclined to avoid sending the women, who offered civil disobedience, to prison. Other methods were tried instead. But the women of India insisted on sharing in every way the same suffering and hardship as the men, and they have gone to prison in great numbers. The picketing of liquor shops, which has been most effective of all, has been almost entirely carried out by the women.

But, this year, India has been the centre of an even greater movement than last year. Arabia, Palestine, Syria, Persia, Baluchistan, Afghanistan, Iraq, Burma, Nepal, Siam, China, Japan, Java, Malaya, have all sent their delegates to the All-Asia Women's Conference at Lahore. European visitors from other continents have been welcomed

as assessors, without the power of speaking or taking part in the discussions. Two New Zealand ladies have made the long journey to Lahore in order to be present. Several Europeans have come from Europe and Americans from the United States.

One deeply interesting and important feature is this that Muhammadan, Hindu and Parsee ladies have been chosen in almost equal proportions to take part in the reception of delegates. We read that Mrs. Faiz Tyabjee and her committee will welcome those who arrive from Western Asia in Bombay and Mrs. Homi Mehta will welcome those who arrive at Karachi. The Organising Secretary is Rani Lakshmi-bhai G. Rajwade of Gwalior, and among the Presidents to be elected the names set down are Madame Nour Hamada and Madame Nasik Abed from Arabia, Mrs. Sun Yat Sen from China, Mrs. Inouyen from Japan and Mrs. Sarojini Naidu of India. Among the ardent supporters of the movement are Mrs. Protima Tagore, the daughter in law of the Poet, Dr. Mathulakshmi Reddi, Lady Abdul Qadir, Mrs. Rustomjee Faridoonji, Mrs. Rameswari Nehru and Mrs. Padmabhai Sanjivaras.

One of the leading subjects of discussion, which are all of a very practical character, is this:

"To promote the consciousness of Unity among the women of Asia as members of a common Oriental Culture.

The rest of the main subjects read as follows:—

- (2) To take stock of the qualities of Oriental civilisation so as to preserve them for national and world service.
- (3) To review and seek remedies for defects at present apparent in Oriental civilisation.
- (4) To sift what is appropriate for Asia from Occidental influence.
- (5) To strengthen one another by interchange of experience and data concerning Women's Movements in different countries of Asia.
- (6) To promote World Peace.

I have taken this as the subject of my article in *Indian Opinion* this week with a practical object in view. I would like this whole subject thoroughly discussed and canvassed in every home in South Africa where this newspaper finds an entrance. There should be some direct touch kept with the whole movement itself and the women of South Africa whose ancestors came from Asia should seek to take their part in this

great Movement for higher culture and liberty and freedom from physical and moral evils. Only when the women of India in this country awake to their wonderful power for good and their capacity of service in public action will the whole Indian community rise to its full stature. For in their care and nurture of the *children* the women hold in their hands the key of the future.

Bellair Against Incorporation

Proposals Rejected By Big Majority

Residents Satisfied With Board

A largely attended meeting in the Wentworth Hall (Malvern), by a substantial majority, rejected the incorporation proposals embodied in the Hofmeyr report.

Mr. Parsons pointed out that the area to be incorporated was far too large, and that if the Durban Corporation first absorbed the one or two small districts lying close to her boundaries it would be a much better plan than the present ambitious one.

Mr. Dixon stated that the Commission had dealt only with generalities, and he wanted to know why an aerial survey of the Umhlatuzana area had not been made before evidence was taken.

He expressed the opinion that the health boards were now providing everything for the districts better than the Durban Corporation could do under the proposed scheme, and they would continue to do so for the next 10 years.

Captain Hodgkins reminded the meeting that it was compulsory incorporation and that the districts ought to be consulted on the matter. The Council admitted that it was impossible to give data, but apparently an amateur writing in *The Natal Mercury* could give all the data required.

Mr. Bydowell pointed out that if there had been no health boards in existence he could have understood incorporation.

Resolutions

The following resolutions were put before the meeting:—

"That the Umhlatuzana Health Board is opposed to any scheme of incorporation into the Borough of Durban, notwithstanding the report of the Borough Boundaries Commission.

"That the health of the area compares favourably with that of the Borough of Durban, and consequently there is no need to enter into the Borough in that respect.

"The residents are satisfied that the area has been effectively and economically administered by the Boards.

"The residents are of the opinion that the progress of the area and the welfare of its people will be better met by a continuation of its own local authority than by incorporation into the Borough of Durban."

These resolutions were carried by 168 votes to 11. Many present refrained from voting.—*Natal Mercury*.

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and Bombay is still very poor. There is also an insufficient cold-storage on the railways. These improvements might be made through the agency of the Government of India, because the railway system of India is now almost entirely under the control of the State. Again, the docks are managed by a Port Trust, in which the Government is closely concerned. When it is remembered that there are nearly 45,000 miles of railway, with mail trains going in every direction and journeys lasting for several days together, passing through a crowded population, it is easy to realise what an immense boon might come, not only to the travellers, but to the towns on the route in tropical India if really first-rate fruit in good condition were obtainable at fairly cheap prices. It is necessary also to bear in mind that the cities of Calcutta and Bombay, including their wide environment of suburbs, number each of them about two million people. Huge cities like this with great wealth at their disposal, suffering under the burden of fierce tropical heat, would surely be valuable purchasers of the grapes and peaches of the Cape Province, along with other fruits from different parts of South Africa.

Grapes In Calcutta

I have myself bought grapes in Calcutta at extravagant rates, which were needed by sick people, each grape being wrapped in cotton wool and placed in a small basket, which had come over the Khyber Pass from Afghanistan and travelled nearly two thousand miles to reach its destination in Calcutta. When I compare this with the fruit which is being sold to-day at twopence a pound in Cape Town itself, I for one cannot possibly doubt the big future that is in store for the fruit industry of South Africa in these Eastern markets when once the technical difficulties have been overcome. Already there is a large cold-storage space in the South Africa-India steamers going half-empty for want of fruit to fill it up. It should not be impossible, under modern trade conditions—with Government assistance at the outset on both sides—to encourage such a wholesome and valuable interchange of commerce between the two countries.

I have only written concerning the exports from South Africa to India in this present article, because that seems the most pressing subject for the moment. But on another occasion I hope to be able to point out the advantages which would come to both countries by the encouragement of import from India to South Africa.

"Closer Union" In East Africa

Giving evidence before the Parliamentary Joint Committee on East Africa, (says a message from London), Sir Hilton Young urged the closer union of Kenya, Uganda and Tanganyika, and the establishment of a central authority on the spot to hold the balance between communities of differing interests.

Control from Whitehall, he said, would not be effective, as it was too far away, and out of touch with day-to-day native problems. Native policy must be a living growth, created and maintained on the spot, and controlled by those who were informed in regard to the native mind. He expressed the opinion that Asiatics in East Africa would be squeezed out by natives. The ideal policy, he said, was to build on a structure of tribal system. Natives should certainly be consulted in regard to representation in the Central Legislature.

An executive officer on the spot to pull together all the interests of the varying bodies would save a good deal of money now wasted in running three separate services of a similar character for each Colony.

Transvaal Indian Alarm

Great concern has been caused among Transvaal Indians by the Bill to amend the laws relating to the immigration of certain Asiatics.

Authoritative Indians incline to the view that the Bill has been designed to do what the voluntary repatriation scheme failed to do, or, in other words, that it is an attempt to override the Gentleman's Agreement, from which so much was expected.

The Government, it is stated, anticipated that, under the Agreement, a large number of Indians would leave the Union, but it has been greatly disappointed.

The clauses which have created misgivings are those which deal with registration certificates.

Proof Of Domicile

It is contended, says the *Rand Daily Mail*, that if the Bill passes in its present form, no person will be entitled to rely on the possession of a registration certificate as entitling him to be in the Transvaal. He will have to show that he falls under one of the exempted clauses for prohibited immigrants, enumerated in Act 22 of 1913. This means, in practice, that before Indians can prove domicile in the Transvaal, they will have to prove that they lawfully entered the Province in the first instance.

Up to the present the possession of a registration certificate has saved an Indian from having to prove domicile, because evidence of his right to be in the Transvaal lay in the certificate itself.

The Transvaal Indian Congress recently sought the opinion of counsel concerning the meaning of certain clauses. Counsel states that, as the law stands, the certificate of registration is a complete answer to the charge of being a prohibited immigrant.

"The last section of the new Bill," says counsel, "turns all the registration certificates into so many scraps of paper. Therefore, if the Bill is passed, every Asiatic in the Transvaal will have to prove, on pain of deportation as a prohibited immigrant, that either he or the person through whom he claims originally entered lawfully. Those who entered as children before 1913 will have to prove that the person who introduced them was entitled to do so under the Act of 1907 or some previous law."

Churchill Begins To "Save India"

Beginning his campaign "to save India," Mr. Winston Churchill in a speech at Manchester declared:

"Upon the supreme question of India, which is no ordinary question of politics, but involves the life of the British Empire, we ought to stand up for what we believe and face the consequences, whatever they may be."

Referring to Mr. Gandhi's release, Mr. Churchill remarked:

"It did not take him long to launch his new defiance at the Government of India."

Mr. Churchill was of the opinion that the British ought to make very clear their intention to remain effective rulers of India in every essential for a very long and definite period.

Mahatma Gandhi's Third Interview With Viceroy

A message from New Delhi states:—

Gandhi had a further interview with Lord Irwin, the Viceroy, after which Gandhi held important discussions with members of the Congress Working Committee.

It is thought in political circles that the pour-parlers between the Viceroy and Gandhi will be suspended for a few days to enable Lord Irwin to obtain an opinion from London. Gandhi has denied the rumour that Lord Irwin has submitted counter proposals; he said there had been no proposals or counter proposals.

The London correspondent of the *Eastern Province Herald* cables as follows:—Gandhi had a third interview, lasting half an hour, with the Viceroy but according to an official statement issued afterwards there will be no further meeting until various matters emerging from the discussion have been examined.

The *News Chronicle's* New Delhi correspondent says all talk of a break-down in conversations is nonsense. The next meeting is expected to occur sometime next week and Lord Irwin is using the interval in consulting the Home Government.

Gandhi, it is understood, is adhering to the terms he originally proposed as the necessary antecedent to an armistice and he also stated his views regarding the safeguards proposed by the Round Table Conference. It is on his future answers to these questions that the Viceroy is in consultation with London. Thus far he has given no authoritative reply to Gandhi.

The Segregation Policy

The following article, contributed by Mr. R. V. Salopek, Thama to *Umteli's Wa Bantu* of Johannesburg, will be of interest to our readers:—

"The solution of the Native problem, says the majority of Europeans in South Africa, lies in the segregation of Natives. But asked to define this policy of segregation they usually hide their meaning in beautiful phrases such as "let the Native develop along his own lines" and "in his own areas the Native will have all the rights which are denied him in the European areas." The fact is, these advocates of the policy of segregation do not want the Natives to be segregated. What they want is a segregation policy which will enable the white men to secure cheap labour while retarding Native progress. The farmers, for instance, are in favour of the policy, but they do not want the Natives to be given large tracts of land where they can live happily and comfortably with their families. They want them to be herded in small reserves, so that they will be forced by economic pressure to sell their labour to the farmer's advantage.

The townspeople clamour for the segregation of Natives, not because they want Natives to work out their destiny as a people but because they want to control their movements and their labour. This, in a nutshell, is the policy which the majority of the white people in this country favour and support. But this kind of segregation is not acceptable to the Bantu people who, like any other people, have the right to work out their racial and national destiny.

At one time the segregation of races of mankind was a natural thing. There was a time when Europe was the home of the white races, Asia the home of the yellow and dark races, America the home of the red races and Africa the home of the black faces. This providential arrangement was violated by the white man himself, and no artificial devices will ever restore this natural segregation. For although there is still the grouping of peoples on the basis of race or nationality yet economically humanity has become a unit—a unit so closely knit that every moment one part is treading on the toes of another part. Who is responsible? It is the white man—"the inevitable white man whose mission", we are told, "is to farm the world." It was because of his ambition to "farm the world" that when, in the fifteenth century he heard of the wonderful wealth of India he organised expeditions to the land of the Maharajahs. At the same time, so history tells us, he could not cut his way through the Caucasian mountains because of the hostile scimitar of Islam. Consequently he looked westward, and there lay before him the Atlantic ocean—"that wild waste of endless waters which he had never crossed before, and which were to him the end of the world." But to India the white man wanted to go, and if he could not get there by cutting through Asia Minor for fear of the hostile sword of Islam he would then venture into the boundless ocean that lay westward and endeavour to find the "safest and shortest route" to the land whose wealth had stirred his imagination. Christopher Columbus was the first to take the risk and he "stumbled on the colossal breakwaters of a new continent—America. Then followed Vasco da Gama, who weathered the storms of the Atlantic and turned the Cape of Storms into the Cape of Good Hope and discovered the "safest and shortest route" to India. There was great rejoicing all over Europe when the news of these discoveries became known. Columbus was hailed as the discoverer of the new world and Vasco da Gama as the man who brought the wealth of India within reach of Europe. Perhaps no one then realised the real significance of these discoveries. Obviously what was uppermost in the minds of the people was the fact that new lands in which the white man could carry out his farming operations had been found. It did not dawn on them that these discoveries were fraught with grave dangers and problems for the future. They did not realise that by these discoveries they were bound to awaken the sleeping dogs of humanity and start them on the road to a new life; and that they would eventually create an economic structure in which all the races of mankind would be housed.

The Chinese who believed in segregation built a great wall to prevent other races from entering their country, but behind that wall to-day the "inevitable white man" is digging himself in and disturbing the ancient life of the "celestials." Behind the bazaars of India the white man has stirred a new life and raised an economic structure whose collapse would be felt in the far-off cities of Europe and America. In the jungles of Africa he has created conditions which cannot be disturbed without affecting the whole economic system of the world.

The white man has established his home in all the continents of the world, and has thus made the segregation of the races impossible. Whether he likes it or not he has brought the non-white races of mankind into his life. The one thing that is impossible now and for evermore is the separation of the white and the non-white life. This is especially true of the white man and the African. Here in South Africa the life of the white man and the life

of the black man have become so interwoven that real separation cannot be effected without entailing hardship on both. As Professor Gilbert Murray puts it: "We have produced throughout the world a uniform society, a society which differs in language and local history, in degree of civilisation, but which is on the whole alike in economic and cultural matters, has the same habits of thought, the same sort of clothes, the same sort of food. We all read the same kind of books...and we exploited one another by the same process and ruined ourselves by the same vices." But instead of encouraging this process by which the brotherhood of man is being established in spite of the angry protest of rabid racialists, we are advised to perpetuate the old racial feuds of a world that is fast disappearing. The policy of segregation belongs to the old world.

Negro Spirituals

(BY G. F. ANDREWS)

[The following article was contributed to the *Manchester Guardian* during my recent visit to America.—C. F. A.]

One of the most remarkable things I have learnt in America during my visit, is the immensely rapid progress of the Negro race in intellectual and spiritual things. No other people in the world has achieved such an advance in so short a time during the last century. At the present moment, I am writing this article at the institute called Tuskegee, which was founded fifty years ago by Dr. Booker Washington. From the very first, Negroes themselves have been the builders of this new fabric in every direction. While the white race has looked on with deep sympathy and has helped with noble gifts, the institution which Booker Washington founded in 1887 has remained steadily independent both in initiative and in its staff. Again and again I have been struck by the fact, that every part of it is a creation of the Negro race itself.

As a consequence of their creative energy, the Negro people who have worked night and day to build up this institution, pouring their wealth of sacrifice in un stinted measure, have attained an end which no one could have dreamt of fifty years ago. Everything to-day is so well conducted and so efficiently managed that it compares favourably with any American institution in the land. No one can ever say, henceforth, that the Negro race is less capable than other races of mankind in its creative work.

But this is only half the picture. The most vital fact of all still remains to be explained; for there is a spirit within which breathes of life and health and young vigour. There is a soul in it which tells of faith and hope and love and all that is highest in man. I have met the same exalted spirit in such original institutional work in India, as that which I know and love at Shantiniketan. I have seen the same spirit still renewing its youth in beautiful old Marburg in Germany. It is easy to recognise it, because it goes far deeper than that which outwardly appears and it immediately touches the heart. When I first came to India and visited the Gurukul, on the banks of the Ganges at Haridwar, I felt in a moment the same spirit of the divine in man, creating new human forms.

Here at Tuskegee, in the midst of practical America, the outward things are at first more evident than in India with its philosophic dreams, and Germany with its divine music. This emphasis on practical achievement in bricks and mortars and technical machinery was a matter of natural pride to the Negro

race whose talents had been previously despised; but these things did not really touch the heart, or make it appeal to the very highest that is in our human nature.

When, however, I heard the singing of the songs, which had been composed by the forefathers of this American Negro race, arising from the very depth of slavery and now sung by the children who were free, in a school of their own creation, immediately my heart was touched. The very same spiritual vision seemed to come before my eyes that had been apparent to me in those other creative impulses of the human heart already mentioned. The soul of the Negro people was made manifest.

The words themselves of these Negro spirituals were often incredibly simple, yet they were none the less profound. For instance the solo, "Were you there, when they crucified my Lord?" followed by the chorus, "O, sometimes it causes me to tremble," repeated many times, has a pathos of its own, which goes almost too deep for tears. The same effect is produced by "Swing low, sweet Chariot" and "Deep River." It is impossible to describe the impression made by these Spirituals when they are sung by Negro voices, with all the wonderful rhythm which comes from the depth of the heart's emotion. Those who sing are profoundly religious and at the same time they give an interpretation of the Bible story which brings its message to us in a strangely moving way. They represent the impulse which moved the hearts of those oppressed people more than a century ago and sustained them during a captivity that nothing except the pure white light of the soul within could have transmuted into a blessing instead of a curse. James Weldon Johnson, who himself belongs to the race whereof he writes, has stated the historical fact in the following words:—

"The Negro took complete refuge in Christianity, and the Spirituals were literally forged out of sorrow in the heat of religious fervor. The thought that the Negro might have refused or failed to adopt Christianity leads to some curious speculation. One thing is certain, there would have been no Negro Spirituals. His musical instinct would doubtless have manifested itself, but it is conceivable that he could have created a body of songs in any other form, so unique in the musical literature of the world, and with such a powerful and universal appeal as the Spirituals. Indeed the question arises, would the Negro have been able to survive slavery in the way he did. The story of the trials and tribulations of the Jews in the old Testament fired the imagination of the Negro bards, and they sang their hungry listeners into a firm faith, that as God saved Daniel in the lion's den, so He would save them; as God delivered Israel out of bondage in Egypt, so He would deliver them. How much this strong faith had to do with the Negro physical and spiritual survival of two and a half centuries of slavery cannot be known.

"Thus it was by sheer spiritual force that African chants were metamorphosed into Spirituals; upon the throb of African rhythm were reared those riches of melody that rise above the earth and soar into the pure ethereal blue sky. And this is the miracle of the creation of the Spirituals."

Here in Tuskegee, these melodies and harmonies form as it were the heart impulse of the whole living institution. One hears their refrain murmured by some child who wanders past, or taken up into a chorus by some group of boys or girls as they pass from their lessons to their dormitories. At night time they sound through the night air as they are echoed by over a thousand voices at the close of the evening's worship and in my own experience, and probably that of others who visit this place, the haunting melody of them remains in the sub-conscious mind, mingling with one's dreams and stirring one's soul in the wakeful moments



of the early dawn, when sleep departs and a new day begins.

In consonance with this perpetual singing in the souls of men arising out of these emotions of religion, there is one factor at Tuskegee which seems to belong to the Negro race more richly than any other people of mankind. Laughter, merry laughter, sweet and natural, springs forth everywhere from these boys and girls and their teachers. This surely is a gift to have rescued from suffering! A people who achieve this triumph in their historical beginnings, can surely accomplish much as their history advances.

Great Indians

The following brief statements have been contributed by the Rev. C. F. Andrews to the Encyclopaedia of Social Sciences of America :

GOPALA KRISHNA GOKHALE was born in 1866 and died in 1915 at Poona. He was a Chitpavan Brahmin, but at a very early age abandoned all caste restrictions. He spent a large portion of his life at Fergusson College, Poona, on a bare maintenance salary as Professor of History and Economics. He left education for political work in 1902, having made Indian finance his special subject. He was elected to the Bombay Legislative Council in that year and also nominated to the Viceregal Council. From that position he opposed Lord Curzon's educational policy and was also a severe critic of Indian Government finance. The year 1905 marked him out as President of the National Congress. He founded the Servants of India Society at Poona in the same year. During the viceroyalty of Lord Minto he was continually consulted by Mr. John Morley who had a great admiration for him. He was the leader in the new Councils which Lord Minto had established. In 1912 he paid a memorable visit to South Africa in order to obtain redress for the Indian labourers who had been sent there under indenture. It was Mr. Gokhale's reasoned opposition to the indenture system which first attracted public attention to its evils. He worked on the Public Services Commission from 1912-1915 and during those years spent much of his time in championing the cause of Indians in Natal and the Transvaal. The overstrain of anxiety and over-work hastened his last illness. He died at the comparatively early age of forty-nine.

CHITTARANJAN DAS was born in 1870 and died in 1925. He belonged to a Brahmo family which had abandoned caste restrictions. He was educated in the London missionary college in Calcutta and passed his law examinations in England. He had at one time the leading practice at the Calcutta Bar and became very wealthy, but afterwards abandoned his wealth in the service of his country. Gradually he became drawn into the national movement by defending Aurabindo Ghose and other political prisoners. Thus he came into touch and sympathy with the revolutionary party, but he refused to accept their cult of violence. Later on he joined the non-co-operation programme of Mahatma Gandhi in 1920-22, giving up his lucrative practice and offering himself for imprisonment in the year 1921. After his release from prison, he became President of the National Congress, in 1922. In the same year he presided over the Bengal Provincial Conference, and was elected Mayor of Calcutta. He differed from Mahatma Gandhi concerning election to the Provincial Councils and the Legislative

Assembly; he preferred to oppose the Government of India by a policy of obstruction within Parliament, such as Parnell carried out at Westminster. In this policy he was partly successful, forcing the Governor of Bengal at last to assume dictatorial powers. In the end, before his death, he showed signs of a willingness to support India's remaining in the British Commonwealth provided full responsible government was given quickly. His ideal for the future was rather that of decentralisation, with greater power of control given to the villagers, than a highly centralised government. His strength and influence always lay in his own province of Bengal where he was honoured and loved.

Estcourt News

[BY JAMES AUGUSTINE]

The Pirates C.C. played the Hotspurs C.C. at the Coloured Recreation Ground on Sunday the 15th inst., for the Abdooraham Trophy, under glorious weather conditions. The Hotspurs winning the toss decided to send the Pirates to bat. Joseph Augustine and N. Singh opened. N. Singh made himself at home, and, scoring a boundary and one run, was unfortunately run out, with five runs to his credit. Joseph Augustine and Gundiyal opened their shoulders and this gave the spectators an opportunity of seeing quick scoring. Gundiyal after scoring 31 was bowled by Winter. Lunch time score was 119 for the fall of six wickets. S. N. Richards after scoring 22 runs returned to the pavilion, bowled by A. Abrahams. The wickets were falling somewhat very cheaply, when James David came to the rescue. He scored 37 in fairly quick time. The scores board reading 205 for 8, with Joseph Augustine's sterling innings of 82 not out. The Pirates sent the Hotspurs to bat. J. F. Crowie scored 50 runs out of the total of 153. The most wickets were taken by J. David, Gundiyal, Gungar-parsad, and James Augustine. The match terminated with a victory for the Pirates by 52 runs.

Mr. Edward David of Durban after spending a short holiday in Estcourt has returned to Durban.

Vacancies for Indian Teachers

The attention of those interested is invited to the list of vacant posts in Government Schools for Indian children published in a supplement to the *Transvaal Provincial Gazette* of the 25th February 1931.

Applications must reach the School Boards or Governing Bodies concerned not later than the 14th March 1931.

Copies of the supplement may be obtained on application at the offices of the various School Boards in the Transvaal, or from the Secretary, Transvaal Education Department, P.O. Pox 432, Pretoria.

F. S. MALAN,

Secretary,
Transvaal Education Department.