

# Indian Opinion

No. 39—Vol. XXX. Friday, September 30th, 1932

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

## UNION INDIANS OFFER PRAYERS FOR MAHATMA'S LIFE

**W**E have received many reports of prayer meetings held at many places in the Union by the Indian community. We give below brief reports of these meetings:—

### The Transvaal Indian Congress

A meeting of the Transvaal Indian Congress was held in the Patidar Hall, Johannesburg, to pray for the life of Mahatma Gandhi. An appeal had previously been issued to the Indians to spend Tuesday as a day of fasting, to coincide with the beginning of the Indian leader's death-fast. The meeting was attended by Hindus and Mahomedans.

The meeting, at which Mr. C. K. T. Naidoo presided, decided to send several cablegrams:

A resolution passed contained the following passage:

That this meeting of the Transvaal Indian Congress learns with heartfelt grief of the imminent martyrdom of our beloved Mahatmaji. While offering him our humble reverence and love, and while recognising that it is for our sakes, and for humanity's redemption, that he is making the supreme sacrifice, we deplore with shame that man's unbrotherliness, and especially ours in the common sin, should have culminated in so terrible a consequence.

"To Mahatma Gandhi, We learn with shame and anguish of your resolution to make atonement for us all with the sacrifice of your precious life. We pray that Providence may interpose to make this unnecessary. Our deep love, homage, and reverence to our Mahatmaji."

A cable to Dr. Ambedkar, leader of the depressed classes, stated that the congress appealed to them to strive to the uttermost to meet Mahatmaji's requirements, to avoid a tragedy.

To Pandit Madan Mohan Malaviya, a well-known Indian leader, the same cable was also addressed.

To the Prime Minister of Great Britain, the following cable was sent: "The Transvaal Indian Congress views with great alarm the course of the present situation, and appeals to you to avoid the imminent sacrifice of the life of Mahatmaji which is indispensable not only to India but to the world at large."

At a meeting of the Tamil Indians held on Tuesday in Doornfontein, to pray for Gandhi's life, the head teacher of the Tamil School, followed by his assistants, addressed about 250 people, including children.

### Transvaal Hindu Seva Samaj

An appeal was made to Dr. Ambedkar to come to an arrangement with the caste Hindus, and this was backed up by a cable from the Transvaal Hindu Seva Samaj to Pandit Malaviyajee, Allahabad.

"We are confident that the destiny of India entirely rests in the worthy hands of Mahatmajee, and urge upon the responsible leaders to accede to the Mahatma's desire, thereby averting a national calamity."

The following cable was sent by the Transvaal Hindoo Seva Samaj:—

"Malaviyajee, Allahabad,—In sacred name of Heavens we implore you all leaders and social reformers, make tremendous increasing efforts not only for Mahatmaji's precious life, but also for redemption of our downtrodden brethren and atonement of past sins of Hindoo Samaj. Press and persuade Ambedkar to agree with Mahatmaji's divine efforts for existence and consolidation of Hindoo society."

### Pretoria Branch Congress

At a meeting of the Indian community under the auspices of the Transvaal Indian Congress (Pretoria Branch), held in the Royal Kinema Hall, last evening, under the chairmanship of Mr. Shaikh Ahmed, a resolution was passed as follows:—

"That this meeting sincerely deplores the extreme attitude firmly adopted by our most venerable and highly distinguished leader, Mahatma Gandhi, in having commenced this day determined fasting to death in vindication of the attitude of the British Government in having emphatically refused to yield to his demands in the interests of the people of India, and unanimously resolves to forward a cablegram as follows:—

'We are confident that the destiny of India entirely rests in the worthy hands of Mahatmajee. Urge upon the responsible leaders to accede Mahatma's desire, thereby averting national calamity.'

Koli Hit wardhak Mandal (Pretoria). The East London Hindoo Society (East London). The Gujarati Mochi Mandal (Port Elizabeth). and The Dhobi Mandal of Port Elizabeth, held meeting to pray to Almighty God to save Mahatma Gandhi's life.

### The Cape United Hindoo Association

At a special prayer meeting convened by the above Association in Capetown the following cable was sent to Mahatma Gandhi:—

"The Cape United Hindoo Association pray Almighty God for an amicable settlement of the communal dispute and sincerely hope for a favourable end. May God spare you for India's destiny."

A meeting of Hindus was held at the Shri Gopalall Hindu Temple, Verulam on Wednesday the 21st inst, under the chairmanship of Mr. Juts Jawa.

The meeting was held with the object of expressing sympathy and offering prayers in unison for the welfare of Mahatma Gandhi, who has recently commenced a hunger fast.

Various speakers addressed the gathering on the life of the Mahatma and a unanimous resolution of sympathy was passed. At the conclusion of the meeting it was resolved to send a telegram to Mahatma Gandhi as follows:—

"Verulam Shri Gopalall Temple expresses deepest sorrow at your having to resort to penance and pray Almighty to fulfil your ambition and spare you long life."

### MAHATMA GANDHI'S BIRTHDAY

ACCORDING to Hindoo month last Tuesday was Mahatma Gandhi's birthday. Some Indians celebrate his birthday according to Hindoo month and some celebrate it according to English month which falls on the 2nd of October. This is the 64th birthday of Mahatma Gandhi. His birthday of this year is indeed a memorable and heroic period in his life. Being a prisoner of the British Government in Yerowada prison, having been separated from three hundred and fifty millions of his countrymen and lodged in a small cell, where a small portion of ground has become his world, where he has no connection with the outside world, and having been placed in such a position he has been able not only to stir the hearts of three hundred and fifty millions of his countrymen but of the world at large. There are thousands of Indians in this country too who have celebrated or will celebrate his birthday. Here worship is absolutely essential in the national life of a nation. Mahatma Gandhi's life has become a guide not only to individual Indians but to many millions of his countrymen. It is not exaggeration to say that in the present age if any living man has tried to live the life very near to perfection it is Mahatma Gandhi. The Hindoo society in India is oppressive and unjust towards one of its sections, the millions of untouchables. It heaped on them untold sufferings and atrocious wrongs were done to them. In order to save them from their miserable condition Mahatma Gandhi decided to fast unto death. It shows how far he has connected his life with the lives of the poor and the down-trodden. To sacrifice one's own life in the service of the poor and down-trodden is the true worship of God and that is the way for one's salvation. He has given this supreme lesson to the world as a prisoner from Yerowada jail. He has created a desire in every Hindoo heart to serve these unfortunate people. Mahatma Gandhi once at a public meeting in India after seeing the untold miseries of these people had said that had he to be reborn in India he would pray to God to make him born in an untouchable family. Let us be thankful to God that his fasts are at an end. At the same time he has given this warning that if the uplift

work for the untouchables was slackened he will undertake to fast again. He has made it quite clear that he wants untouchability eradicated root and branch. It is the duty of every caste Hindoo therefore to take untouchable in his fold, serve him and give him equal rights. Those who take part in the celebration of Mahatma Gandhi's birthday must resolve in their minds that they try their utmost to wipe out untouchability. They may learn from Mahatma Gandhi's life that all human beings are children of one God and therefore there could be no superior or inferior people. These divisions between man and man are created by selfish people for self-interests. By so doing they have committed a crime against God. Those who would decide to be free from such a crime, only have a right to celebrate Mahatma Gandhi's birthday. We hope that every Hindoo will celebrate Mahatma Gandhi's birthday mainly with this view in his mind.

### FOR ALL OUR SAKES

(By L. W. RITCH)

AN epic life. An epic death." Such might well be the epitaph of the great Soul who is bidding us farewell.

Do we understand, even faintly, the meaning and significance of Gandhi's sacrifice—his self-imposed death sentence?

Some of us who "knew him" (how few of us really did!) we feel the wrench of a personal loss, which like all such, must with the passing of time, become mellowed to a mere memory. Most will gaze in blank, non-understanding wonderment. Others, may perchance permit themselves a lift of the eye-brows at conduct so epixotic, before dismissing the matter as one with which they have no personal concern. Each will react according to his "qualities" (gunas) and all—or nearly all—will speedily turn again to their worldliness and self-seeking.

The writer makes no claim to any special qualification to interpret Mahatmaji and his message, and ventures to add that none but a fool presumes to pass judgment upon his betters. But love does help one's efforts towards understanding, and compassion over many years, even in the absence of physical contact, makes possible a truer perception of that other's viewpoint, a more intimate appreciation of that other's motives.

To the average western "Mahatma" signifies nothing more than a fanciful honoring, or, at most, that its possessor is regarded by his superstitious co-religionists as some sort of Kipling's "holy man." Not very surprising, this, seeing that in the west "Reverend" is associated with the profession of clerics quite regardless of its possessor's spiritual or intrinsic claim to be revered.

By the worldly-minded, Mahatma Gandhi is thought of as a political agitator who at the same time is a dangerous fanatic; a man who is motivated by personal ambitions on the one hand, and a bitter hatred of western civilisation generally, and British rule in particular, on the other.

The ancient sages taught that "the Mind is like a mirror." So true is this, that our appraisal of

other's motives is always "as in a looking glass." How shall they whose lives are dedicated to self-aggrandisement and egotism appreciate the, to them, impossible miracle of selflessness? To remind such that Mahatma means "great soul" is but to talk in hieroglyphics. "Soul," to them, means nothing, save perhaps something analogous to the gas in a bottle of aerated water.

Happily, however, the worldly-minded and materialistic have not wholly inherited the earth. In the East, and more widely than is generally recognised in the West, also, where the Soul is perceived to be the real Man behind the persona or mask, Gandhi is recognised as a spiritually great one or Mahatma. And, the test of greatness measured by spiritual standards is transcendence of the personality; of the little self-seeking "I", in one word selflessness.

Forgetting self, the Universe grows "I." Renouncing and conquering egoism (ahamkara), the self of the individual is "lost in the common life of all that lives."

That Gandhi through a life of intensive sacrifice and self-abnegation has grown great in the paramitas (perfections), the virtues of Impersonal Love, Patience, Fearlessness, Detachment, Unconquerable Will, Unshakable Faith in the Supreme, any who really know him are well convinced.

That life of his Gandhiji is offering on the altar of humanity's need. Inspired only by the sacrificial urge Gandhiji is pouring his spirituality into the sea of human life as his humble contribution towards mankind's conversion from the sordid separate self-worship and self-idolatry that presently hold it in bondage. And in so doing Gandhi but adds yet one more to a small yet very noble Company.

Like Another, greater than he, Gandhi allies himself with the lowly and despised. His own "peculiar people" who arrogate to themselves the aloofness of superiority, he admonishes, reminding them that their very conduct negatives the justice of their claim. Against the pretensions of the Raj to retain dominion by the power of the rifle and the lathi, he pits soul force and the unanswerable argument of endurance and suffering.

For, Gandhi has found, and made himself at one with humanity's Common Denominator, the One Life that is in all living things, The Self of which the ego of each individual is but a partial reflection.

Gandhi seeks to awaken us to our forgotten spiritual oneness, to the brother relationship that is mankind's "under their skins"; to reclaim us from the godden selfishness that has bogged us in the mire of forgetfulness of our essential spiritual nature and destiny, and now mocks with the fruits of our own folly.

And so, Gandhi gives us his life with a prayer that his sacrifice may teach us the way to live, in the hope that his blood may cement into a lasting fraternity his brothers Asiatic and brothers European; brothers all, regardless of caste or creed, race or colour.

That amid the festering midden of mankind's lusts, passions and angers so wondrous a flower can grow assures us that there is yet hope for man.

What shall be our response, what our reaction, to this latest atonement offered for our sakes?

## Gandhi's Terms Flashed To London

Rooona, Sept. 25.

Gandhi has accepted the agreement suggested to him for the representation of the Depressed Classes in the Indian Provincial Legislatures. The agreement has been cabled to London.

If Mr. Ramsay Macdonald accepts the proposal Gandhi's life will be saved and his fast will have done its work of abolishing separate electorates throughout India for the Depressed Classes, at the expense, however, of a considerable number of seats otherwise occupied by caste Hindus.

### Terms Of Agreement

The agreement proposes the granting of 148 seats in the Provincial Legislatures to the Depressed Classes for whom a percentage of the seats to be given to general electorates in the Central Legislature would also be reserved.

The selection of the representatives to the Depressed Classes would be by a system of primary election. The system of reserved seats and primary elections would cease after 10 years. The representation of the Depressed Classes in the public services is also provided for.

The agreement is a compromise, cutting both ways, but an undoubted impetus has been given to the movement to uplift the Depressed Classes by reform work on the part of the caste Hindus. Already many temples have been opened to them and other facilities have been offered. The question is whether this enthusiasm will be permanent.

Ambedkar, the leader of the Depressed Classes, is highly delighted with the compromise.

The leaders of the caste Hindus are not so enthusiastic, but are genuinely and intensely relieved that the great effort to save Gandhi's life has been successful.

The announcement of the agreement followed a grim battle against time, as fresh difficulties had occurred early on Saturday morning.

Gandhi's doctor stated that his patient was weaker and that there was little hope of his recovery unless the fast was soon terminated.

The cablegram sent to Mr. Ramsay Macdonald requests him to withdraw the part of his communal decision which relates to the depressed classes, thus enabling Gandhi to break his fast immediately.

Gandhi was lying prostrate on his cot when the points of the agreement were communicated to him. He raised himself on his elbow and signified his assent with a smile.—Reuter.

### Four Days Delay In Britain

London, Sept. 25.—The agreement reached by Gandhi, the caste Hindus and the depressed classes is welcomed in Indian circles in London. The British Government's decision is eagerly awaited but it is not expected for some days, as the settlement will be referred to the local governments in India to ascertain whether the Provincial Hindus will accept it.

It will probably be four days before the reply leaves London.—Reuter.

### "Mahatma's Health Excellent"

The following cablegram was received in Durban by the Rustonjee Trust early yesterday evening from Gandhi's secretary, Mahadev Desai:—

"Agreement reached, but break fast after accept Cabinet. Mahatma's health excellent, no anxiety." The message was dispatched at 3-30 p.m. and was in reply to a cablegram sent late on Saturday asking for more information.

The Natal Indian Congress sent the following cablegram to Gandhi earlier on Saturday:—"Natal anxious. Our love for you and Mrs. Gandhi is unabated and we still look on you as one of us. May God be good to you and spare."

### Gandhi Determined To Break Untouchability

Poona, Sept. 25.—Determination to resort to another fast if necessary to root out Untouchability is expressed by Gandhi to Reuter. If Mr. Ramsay Macdonald accepts the agreement, he is bound to break his fast, he said, but it might merely be a suspension.

"I certainly shall take the vow again if the part to be played by the caste Hindus is not well played during the coming months, but the tremendous awakening of the country in the past five days fills me with hope."

Gandhi seems better than he was yesterday, but the doctor says that he cannot fast much longer with sufficient strength for recovery.

### Gandhi Breaks His Fast

London, Sept. 26.

The British Government's acceptance of the agreement reached between Gandhi and Ambedkar, leader of the Depressed Classes in India, subject to various conditions, came after prolonged discussions yesterday between the Prime Minister, Mr. Ramsay Macdonald, Sir Samuel Hoare, Secretary, and Lord Lothian, Under-Secretary of State for India, which lasted until the early hours this morning. Gandhi's health is none too robust and there was need for a quick decision.

### Not Difficult Task

Fortunately the task of the British Ministers was not a difficult one so far as matters of principle were concerned, for the policy of the British Government throughout the wrangles on the communal issue was to leave matters to the decision of the Indians themselves and to intervene only when no agreement in India was possible. The fact that the High-Caste Hindus and the Untouchables have managed to settle their differences about the representation for the Depressed Classes is considered to be a justification of the British policy.

Under this agreement the Untouchables will have 148 seat out of some 800 Hindu seats in the Provincial Legislatures instead of 71 under the British award, but their seats will be reserved and not separate and thus Gandhi's objections that the British Government's scheme would involve, through political separatism, the disruption of Hinduism as a religious movement, will be removed.

### Tragic Social Problem

Gandhi and Ambedkar have also reasons for satisfaction. It is the view in British Government circles that this electoral settlement is a precursor to an attempt to settle the tragic social problem of the Untouchables. It is thus a great triumph for Ambedkar, who, ever since he won a scholarship at Columbia University, New York, has become the principal spokesman for India's Depressed Classes.

There has never been any doubt either of the Mahatma's sincerity regarding the removal of the disabilities of the Untouchables, but it was doubted here if any direct attack on the High-Caste Hindus would have had any direct results. By entering the field, however, by the indirect road of electoral representation, Gandhi is thought to have shown considerable astuteness, for it is realised that is only the beginning of Ambedkar's great campaign.

It is also possible that this agreed settlement may encourage other communities in India to settle their differences by direct negotiations.

Gandhi's personal position, I gather, remains the

same as it was before he made his protest and threat of starvation over the communal award. Civil disobedience is still a reality, therefore there is no talk of abrogating the Ordinances, which last until January, as long as that movement persists.

### Gandhi's Restless Night

Poona, Sept. 26.

Gandhi has broken his fast. His doctors insisted that he should be first given a small quantity of orange juice and later goat's milk diluted with warm water.

Gandhi did not sleep well last night and it was officially stated this morning that his vitality was decidedly lower. He was, however, feeling less nausea and was suffering no acute discomforts.—Reuter.

### Caste Evils To Be Fought

London, Tuesday.

The Hindu leaders who participated in the Poona negotiations have held a final meeting, says the Bombay correspondent of the *Times*, at which they ratified the agreement.

They also passed a resolution urging that the social disabilities imposed by caste Hindus on untouchables should be removed and advocated that the untouchables should have free entry to temples.

A committee was appointed to raise funds to educate public opinion.

Pandit Malaviya in an impassioned speech announced that the committee proposed to raise 2,500,000 rupees for conducting vigorous propaganda against untouchability throughout India, especially in villages where the untouchables are subjected to untold miseries.

### Gandhi Going On Well

Poona, Tuesday.

Gandhi is progressing favourably on grape fruit juice and sugar preliminary to taking barley water and whey. He has expressed his thanks to the Indian Government for the "extreme care and attention" bestowed on him. He has also thanked the British Government for hastening its decision.

Bombay markets were closed to-day on the occasion of Gandhi's birthday.—Reuter.

## Satyagrah In South Africa

### A Wave Of Sympathy In India

### Reaction Of Asiatic Land Tenure Bill

We call the following news from the *Kenya Daily Mail*:—

Bombay, Sept. 4.

News that the Passive Resistance has been started in South Africa against the Asiatic Land Tenure Bill has created a wave of sympathy for S. A. Indians. Their grievances are brought into prominence by the Press. Government of India came under severe criticisms for their South African Policy and inability to get the grievances removed.

Liberals are expressing themselves against Passive Resistance. Government has disapproved of the action taken by S. A. Indians.

It is reported that Mr. Sastri has sent his strong disapproval of the action.

## The Ethics Of Passive Resistance

(Continued from last week)

All truth is safe and nothing else is safe; and he who keeps back the truth, or withholds it from men, from motives of expediency, is either a coward or a criminal, or both.—*Max Muller.*

### IV.

Upwards of centuries before the advent of Christ, Socrates, of Greece, was reputed to be the wisest moralist of his age. His unflinching integrity made him many enemies. The State, or rather those in power in the State, accused him of corrupting the Athenian youth and of despising the national gods. He was indicted in a regular manner. His chief offence consisted in his heeding the divine voice or inward monitor, which people in those time did not comprehend as clearly as he did. He declared that his *demon* rebuked him for misconduct, and commended him for every good word and work. He was in advance of his times. And for his originality, integrity and wisdom he was condemned to death. When one of his disciples exclaimed "How shameful to condemn a man so innocent," Socrates asked if his friends would think it less shameful if he were guilty. Here was a man who, abandoning all speculations as regards the material world, fearlessly taught "that the proper study of mankind was man," was derided, reviled and then condemned to undergo the extreme penalty of the law. The law of conscience was accounted nothing in those days as it is still considered of little account in reference to human laws and administrative enactments, under our present forms of civilised government. The Delphic Oracle pronounced Socrates the wisest of men. To this he made a characteristic declaration: "Whereas other men thought they knew something, he alone had attained to this element of true knowledge, he knew that he knew nothing."

Passive resistance is emphatically submission to physical force under protest. "Resist not evil" said Jesus of Nazareth, and Socrates, by drinking the poison, refrained from resisting what he had adjudged in his own mind as evil. How far this consorts with the philosophy of Plato, another brilliant heathen sage, will be apparent from the following prophetic picture of the Man of Sorrows whom the Western world has defied:

"A man perfectly good, virtuous and just; not one who wishes to appear so before his fellows, but one who is really and sincerely so. We strip him of his good name . . . deprive him of everything except his intrinsic goodness. Without doing wrong, we will suppose him to be accounted an evil doer, that his virtue may be tried so as by fire. . . . Neither infamy nor ill usage, neither poverty nor distress, neither the malignity of persecution nor the pain of cruel torture, can make him swerve from the path of duty. Death stares him in the face, but he remains unshaken; branded as a sinner, he is still a saint. . . . To complete the picture, we will suppose this godly man to be beaten with bats, scourged with whips, put to the torture, laden with bats, laden with chains, nailed to a cross, numbered with transgressors, and yet without sin."

Plato wrote thus, three centuries before the advent of Christ. His further definition of a modern passive resister is almost inspired: "A bad man is wretched amidst every earthly advantage; a good

man—troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed."

Most men of our day account Count Tolstoy a paradox. By common admission, however, he is a great thinker, if not quite a seer. He has certainly probed into the depths of humanity. He has laid bare many of the human follies and foibles. Upon war as upon capital punishment he looks with the deepest horror. An extremist he may be, yet is he a realist—a rationalist. Passive resistance is almost a fetish with him. "We can suffer, we might not break the law. Men do far more harm and inflict far more injury on one another by attempting to prevent evil by violence, than if they endured evil patiently. Besides, have you ever considered that it is only by suffering pain, torture, misery and death that you are able to convert men? Do you think Christianity made its way in the world by preaching? Bah! No such thing. No one was ever converted by preaching. What converts men is not preaching but martyrdom. It is only when men see other men—weak, sensitive, comfort-loving men like themselves—taking joyfully the spoiling of their goods, rejoicing in persecution, and going gladly to death for their faith, that they begin to believe there is something in it. No one ever believes of anything till he sees that someone is willing to die for it. The prison, the stake, the gallows—these are the great arguments which convince men. And if you refuse to submit to these punishments, you destroy your only chance of converting men to your faith."

Count Tolstoy explicitly lays it down that all punishments are in their nature persecution. "If you say a man is a trouble and a nuisance to his neighbours, remember that the best of men have been so regarded. Do you think that Christ was not considered as a great nuisance and a trouble by his brother? The household went on quietly until he began to make a stir."

Tolstoy and Thoreau appear to agree in the matter of civil disobedience: they seem to be at one in regard to the claim of conscience on the individual soul. Yet far be it from me to claim human perfection for either of them: they are merely men of advanced thought in the domain of reason; their intellectual preëminence claim respect from us for their ideas. Tolstoy holds peculiar views with regard to Christianity. There is much in them which we may discard as inconsistent with his own writings. Still we must admit that there is wisdom in most things he has said. Christianity to him is a broad humanitarianism: Christ a supreme Rationalist; he subordinated everything to the inner light—"the light that is in you"—that is, the light of reason. This is the deduction upon which all philosophers and moralists base their passive resistance to constituted authority—the conflict of reason with the surrender of conscience.

I think I have now made it clear that passive resistance, as an honourable weapon *in extremis* to those who are subject to physical force, has high, if not divine, sanction for its exercise. Its ethics in governments and communities of men are plain and unmistakable. I have referred to Socrates and Plato, to Christ and to modern morality. Going further back to antiquity we find Confucius indicating in his moral code the dividing line between active disobedience and passive resistance in simple and homely words: "At first my way with men was to hear their words and give them credit for their conduct. Now my way is to hear their words and look at their conduct. . . . To see what is right and not to do it is want of courage."

I will conclude in the words of Macaulay, so eloquent and so pregnant with meaning: "The sceptre may pass away from us... Unforeseen accidents may derange our most profound schemes of policy... Victory may be inconstant to our arms; But there are triumphs which are followed by no reverse. There is an empire exempt from all natural causes of decay. Those triumphs are the pacific triumphs of reason over barbarism; that empire is the imperishable empire of our arts and our morals, our literature and our laws. . . . But let not us, mistaking her character and her interests, fight the battle of truth with the weapons of error, and endeavour to support by oppression that religion which first taught the human race the great lesson of universal charity."

(Concluded)

### The Indian Crisis In South Africa

According to a cablegram published by the Times of India from its correspondent in Durban, Indians in the Transvaal would appear to have decided on offering passive resistance in regard to the Asiatic Land Tenure Act. It is stated that a meeting of Indian women has supported this decision while a demand has been made that an emergency session of the South African Indian Congress should be convened at the end of this month in order to consider the proposal. It will be remembered that this session was postponed in order to enable the new Agent to acquaint himself thoroughly with the situation in South Africa and advise the Indian community as regards the attitude they should adopt towards the policy of pin-pricks followed by the Union Government. For some reason, which is not clear, this emergency session has so far not been convened and Indians in the Transvaal have in consequence been very much upset by what they believe to be the unfair method of the Executive of the Congress. It is obvious that, if any movement of the kind suggested should be successful, it must secure the hearty co-operation of the whole community in South Africa, whose record in this respect is there for all the world to see. It will be most unfortunate if any attempts are made to divide the Indian community on this subject, and if the reported indecision of the Executive of the Congress is due to any move made on the part of responsible persons to drive a wedge into the community, we are sure that the ultimate consequences of such tactics could only be to still further reduce the status and influence of Indians in South Africa. The Acting Agent to the Government of India has circulated for signature the form to be filled in in terms of Section 6 of the Transvaal Asiatic Land Tenure Act by those who may be in legal occupation or residence on proclaimed land. It is specifically stated that by filling the forms nobody makes an admission of illegal occupation or residence. Persons are asked to fill up if they consider they are on land that is not proclaimed land of their first commencement to reside on or occupied a stand on proclaimed land on a date subsequent to May 1st, 1930. The question is whether Indians affected by the new Act should send these forms duly filled in. Obviously the Acting Agent desires that this should be done in order that the numerous Indians who are

affected by the Act may be saved from the consequences of disobeying the provisions of the Act. Indian Opinion, however, takes a different view. While appreciating the reasons for the advice given by the Acting Agent, our contemporary advises the community against submitting themselves to a piece of legislation, the chief object of which is to humiliate them and deprive them of their cherished rights and privileges. Indian Opinion observes:

Let every Indian in the Transvaal ask these questions unto himself and then be guided by his own conscience not forgetting that the destiny of his future is placed in his hands; that he represents not himself but the three hundred and thirty-three million people of India; that any step taken by him may result either in keeping open or barring for ever the door against any self-respecting Indian desiring to come to this country; Then having fully realised his responsibility let each individual act according to the dictates of his conscience.

This development was not unexpected for Indians in the Transvaal have from the beginning of this controversy been most active in condemning the provisions of the new measure and demanding that the Government of India should resist its passage and never agree to it. The question is fraught with grave difficulties and being trustees for the welfare of the Indian community, the Government of India should take care not to assume an attitude which would make it difficult for them to bring their influence to bear upon the Indian community. Throughout from the commencement of the struggle in South Africa, the Government of India have particularly during Lord Harding's time, unreservedly placed their moral support at the disposal of the community, and we hope that in the coming critical months, they will adopt the same sympathetic attitude and avert a crisis by exerting pressure upon the Union Government in all ways open to them.—The Hindu.

### Presentation To A Popular Magistrate By The Indian Community Of Inanda District

A pleasant function took place at the Town Hall, Vetulani, on Saturday the 24th instant, being a farewell reception by the Indian community of the Inanda District to Mr. and Mrs. H. G. Lugg, the Resident Magistrate, on the occasion of their departure from the district. Mr. Baboo Talwantsingh presided, speaking on his behalf Mr. J. S. Joshua paid a tribute on behalf of the Indian community to Mr. Lugg stating that both in his judicial and personal capacity Mr. Lugg had been a friend to all races, he endeared himself to all by doing his duty without fear or favour and treated all classes alike with justice, the community was particularly grateful to Mr. Lugg for his grate efforts on their behalf, during the malaria epidemic when such a great deal was done by him for the destitute. In wishing both Mr. and Mrs. Lugg further prosperity and happiness together with long and prosperous life in their future sphere, Mr. Joshua emphasised that it was the feeling of the entire Indian community he was expressing and it was with regret that they now parted with one so greatly esteemed and respected.

The honoured guests were then garlanded, according to the Eastern custom, by Miss Pillay.

Mr. S. M. Iamshi, on behalf of the New Glasgow section, expressed regret at the departure of one who for so long had proved sympathetic and impartial in his official capacity, concluding by expressing the best wishes of his district to both Mr. and Mrs. Lugg.

Mr. Nathalal Baghavje paid a glowing tribute to the work done by Mr. Lugg for the district and wished him every success in the future.

Mr. Goolam Hossain Kathrada, in adding his good wishes pointed that Mr. Lugg had endeared himself to all, by his impartial attitude on every occasion, and by proving himself a friend and protector to rich and poor alike.

Mr. E. J. Choochoo on behalf of Tongkat section, spoke in appreciate terms of the work done by Mr. Lugg his district, especially during the "Malaria" Epidemic when, great efforts were made which were successful in combating the disease. In wishing Mr. and Mrs. Lugg farewell on behalf his district he expressed the hope that they would have the best of all things in their future sphere.

Mr. J. S. Janda, through T. P. Sam (Tom Moorogan Bros.) presented Mrs. Lugg a gold necklace, on behalf of the Indian community of Inanda District, the necklace made by a local Indian Jeweller as a small remembrance of her stay in Verulam.

Mr. Lugg was presented with a solid silver Tea and Coffee service, together with a walking stick, mounted with silver, as a memento of the great esteem in which he is held by the Indian community.

Mr. Lugg in replying said: "First of all I would like to say how difficult it is made for me to express my feelings to-day. Mr. Choochoo has just told you that he has had difficulty in what to say; my difficulty is much greater. All I can really say is that I am very grateful for all that has been done and said; these generous gifts will always remain with us.

I appreciate very much the remarks that have been expressed, and can assure you they have been heartily reciprocated. I realize the significance of these garlands and their symbolic meaning to the Indian nation and I can assure you that, although we are leaving, we shall not forget you; as I had occasion to tell the Native Chiefs this morning the calf never forgets its mother and I shall certainly never forget the Indians of the Inanda District. You have referred to what I have done on your behalf, I have only had to do my duty as a Magistrate; it is nothing to what you have done to-day. I hope for the sake of you all that business will improve and things will be better. I certainly do hope that the steps taken to combat Malaria will be successful. Gentlemen, I cannot say more. I thank you all."

At the conclusion of the reception, photographs were taken by Mr. Sheik Adam of Overport, and Mr. and Mrs. Lugg left amidst cheers.—(Contributed.)

## S. W. Africa As Fifth Province

Mr. J. P. Nienhaus, M.P.C., leader of the United National South West Africa Party, delivered a speech at Otavi which may have an important bearing on political developments in South-West Africa. The speech was in furtherance of the candidature of the party nominee, Mr. van Zyl, in the Grootfontein by-election.

The party commands about 5,000 votes out of a total 8,000 in the territory.

Mr. Nienhaus outlined the new policy of the party namely, incorporation in the Union as a fifth province and the abolition of the mandate.—Reuter.

## Zoutpansberg Indian Congress

### Welcome To H.E. The Governor-General

May it please Your Excellency,—We, comprising the Indian community of Louis Trichardt and the surrounding District, feel honoured in being afforded the opportunity of expressing our welcome to your Excellency on this your first visit to the town in which we live.

We regard it as a privilege that in these days of adversity we have a leader like your Excellency to inspire us with confidence for the future of this land and that great Mother-country that is ruled by His august Majesty, our King.

We hope that this country will prosper under the wise guidance of your Excellency, and that your term of office will be a happy one, both for yourself and the country.

V. A. PATEL, Chairman.

C. M. KHANDERIA, Hon. Secretary.

Zoutpansberg Indian Congress.

Louis Trichardt,

16th August, 1932.

### Reply From H.E. The Governor-General

Mr. Patel and members of the Indian community, I much appreciate the welcome which you, on behalf of the Indian community of Louis Trichardt and District, have given me on this, my first visit to this portion of the Transvaal.

As representative of His Majesty the King, I thank you for your references to myself, this country and to Great Britain, and I wish to assure you that any movement, which has for its object the progress and well-being of all the peoples of South Africa, will always have my profound sympathy and interest.

I join with you in the fervent hope that before my term of office has expired this great land will have emerged from the dark clouds which overshadow it to-day and may once more be enjoying the sunshine of prosperity.

(Signed) CLARENDON.

## G. B. S. On Irish Problem

Mr. Bernard Shaw's dialectical skill has seldom been better exhibited than in an interview published in the *Manchester Guardian*. The interviewer, Mr. Andrew Malone, managed at Malvern to persuade Mr. Shaw to break a long silence on the subject of Irish affairs and talk for publication.

Mr. Shaw's contribution to this vexed topic was a topsy-turvy criticism of the conduct of the argument between the Irish Free State and British Governments.

According to Mr. Shaw the British representative blundered badly by, not insisting at the beginning of the dispute on the things demanded by Mr. de Valera. "If Mr. Thomas—or rather the Cabinet which is behind Mr. Thomas—had had an ounce of gumption or any objective grasp of the situation it would have at once recognised Ireland's right to a judicial inquiry, but would also have insisted that the judges or arbitrators should be impartial foreigners unattached to the British Empire; for it was clear that if Mr. de Valera was left free to choose, inside the Empire he would either choose a team of Afrikaander Republicans or nominate Mrs. Sarojini Naidu and Mahatma Gandhi. Instead, the Irish Govern-

ment's perfectly correct assumption that the inquiry should be disinterested was met by a peremptory demand that Mr. de Valera should confine his choice to the British Empire, in every province of which there is a violently anti-British party. The most recalcitrant Irish pig would have been ashamed of such a blunder.

### Worse Still

"But worse remained behind. Mr. Macdonald would have been perfectly in order asking Mr. de Valera to deposit the annuities, pending the inquiry, in the International Bank in Basle. But what did he actually do? He allowed Mr. de Valera to make a second journey to London under the impression that the Cabinet had come to its sense and was prepared to discuss the matter reasonably, and then met him on threshold with the direct and intolerable insult of a refusal to discuss anything until the annuities were deposited in England's own pocket. What are you to do with men who behave like this in responsible positions? What could Mr. de Valera do but go home and add his travelling expenses and the value of his wasted time, plus in adequate solatium for Ireland's wounded dignity, to the claims to be adjudicated?"

Mr. Shaw has been denounced as a poisonous mischief maker in some Conservative newspapers for this attempt to apply Shavian commonsense to the Irish dispute which perhaps proves that in politics very few people have any sense of humour.

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