

# INDIAN OPINION

Founded by  
MAHATMA GANDHI  
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## NOTES AND NEWS

### Our Thanks

OUR sincere thanks are due to our European and other friends who have so very kindly responded to our request to contribute articles for this Number at a considerable inconvenience owing to the very short notice given them. We also take this opportunity of thanking all those who have sent us acknowledgements expressing their regrets for not being able to respond to our request. Our thanks are due also to Mr. Moothookrishna Pillay of the Mercantile Press Cathedral Road, Durban for rendering personal assistance, and to the members of our own staff who have worked strenuously, day and night, for the love of it, which alone has made it possible to bring this Number to what it is with all the disadvantages of being situated right out in the country side. Our thanks are due to Messrs. A. Christopher and P. R. Pather and to the members of their office staff who have generously given their share in the task of making this Number a success. And last but not least we have to thank Mr. Hillman, the well known printers' engineer, without whose assistance this number would perhaps never have seen the light of day.

### Free Education or Free Food

THE Education Department we understand proposes to run a food kitchen for necessitous Indian children drawn from Maritzburg schools and a similar provision is to be made also in Durban. A beginning will be made with 50 children who will be given one meal every school day. A portion of the sum of £10,000 granted by the Provincial Government towards Indian Education is to be utilised for this purpose and £500 have been provided for the year for Maritzburg. The position is that while there is provision for compulsory free primary education for European children and the revenue derived from the Wheel Tax, to which Indians contribute by no means a meagre amount, is utilised for this purpose, there is absolutely no provision for free primary

education for Indian children. Indian children have had to pay not only their school fees but for their school books and all these years they have had also to find their own food. It has been brought to our notice that even for school books the children have to pay exceptionally heavy prices. While the present move to feed the needy children free of charge is no doubt a laudable one the far better thing, we should think, would be to make primary education itself free as it is in the case of Europeans which would be valued much more than a daily free meal. In so far as food kitchens are concerned we should think it a much better plan to adopt the same system, as is adopted in European schools, of giving every school an allowance according to its need and let it conduct its own kitchen. Under the present method there is every likelihood of too many cooks spoiling the soup. The Natal Indian Teachers' Society should give this matter their serious consideration.

### Indians In Standerton

THE Town Council of Standerton, a town in the Transvaal, is now contemplating launching upon a segregation policy for Indians and the restriction of their trading rights. At a recent Council meeting a long discussion took place over the Market sales, there being complaints from a number of farmers that the bulk of the produce was sold to Indians. The end of the discussion was that the recommendation of the Health Committee was amended to read as follows: "That the Market Master be given instructions that he is not to sell more than one-third of any consignment to one person, and further that no local dealers be allowed to place any article on the market.

It was proposed by Cr. van Roooyen seconded by Cr. Greyling, that the Council decides that in future only the following properties be allowed to be occupied by Indians, either as dwellings or for business purposes;—

All erven and buildings situated on the western side of Market St., from Kruger Bridge, including the building at present occupied by D. Naran & Co.

Buildings at present occupied by Indians on both sides of Burger St., from the west side of the Bridge to Lombard Street. That all buildings, excluding the abovementioned at present used as dwelling or for business purposes in any other part of town, be not let to Indians again, after they are vacated by the present occupiers. After discussion, it was resolved that the motion be amended in paragraph three to read:—That all buildings, excluding those in the above mentioned area, at present used for business purposes, in any other part of the town, be not licenced to Indians again when vacated by the present occupiers. The net result will be that Indians will be killed out of the town.

### A Further Sign Of Progress (?)

ONE of the present Political Parties in the Union is the Dominion Party the leader of which is Colonel C. F. Stallard, K.C., M.P. This party is formed because of its members not agreeing with the new Status Act which provides for the severance of all connection with Britain. The Party professes profound loyalty to the British Empire and one would have thought that Indians would be handled a little leniently. The following principle under the head "Asiatics" for which the Party stands, however, removes any such misapprehension.

(a) The maintenance of restrictions of Asiatic immigration.

(b) Opposition to the further penetration of Asiatics among the European and Native populations.

(c) The encouragement of repatriation of Asiatics.

(d) Stricter supervision of Asiatics in commerce and industry especially in relation to wage determinations.

### Nothing To Be Proud Of

WE cull the following from a local daily;—

Gravely concerned over the successive murders of storekeepers in Natal, the Indian Community in Durban have been seriously considering ways and means of assisting to bring the murderers of their compatriots to justice. The members of the Young Muslim Society are specially eager to do something. It is quite

on the part that they will commission a European crime investigator, who as a former C.I.D. officer has had considerable experience in connection with crime in rural areas, to endeavour to get to the bottom of the mystery. Steps are being taken to raise a fund for this purpose among the Indian community.

Six murders of Indians having taken place in the Loskop district since 1915 one recently in a lonely store near Verulam and a ghastly one only a few days ago off Ahmed Moola proprietor of the Elandskop Cash Store and his son Yusuf would naturally cause some consternation among the Indian community and we do not at all wonder at the above step taken by the Young Muslim Society. That the culprit or culprits should be still at large does not redound much to the credit of the C.I.D. In a comparatively small case of an attempted criminal assault in which a white woman is involved the C.I.D. has always been found alert and in no time the culprit is found and hauled up before the court while in cases of treacherous murders the murderers cannot be traced, is not a little amazing. Might we ask without in any way meaning to be discourteous, what would have happened if the victims in the above mentioned cases were Europeans. The answer is obvious. If the Criminal Investigation Department of South Africa is bankrupt in efficiency it would only be meet to import some of their friends from Scotland Yard.

#### India's Destiny

THE report of the Indian Joint Parliamentary Select Committee will be published on November 22nd. The Bill for granting self government to India will then be put in final form and published early in January and the second reading will be taken early in February. Its future it is reported will then be in the laps of the gods but the government hopes it will reach the Statute Book early in the winter of 1935. Meanwhile the 148th session of the Indian National Congress was held in Bombay where 2,500 delegates were present. Babu Rajendra Prasad, President of the Congress in his opening address condemned the White Paper and the reforms generally. The Constitution to be foisted on the country, he continued, would enable British officials, while avoiding discredit for mismanagement, to continue to control affairs from behind the scenes and to exercise the power of life and death over Indians just as they did at present.

#### General Smuts On India

IN the course of his recent speech at Dundee, Scotland, General Smuts is reported to have made some reference to India. The settlement of India's problem, he said, must be a national task. "It will be a sad day if the problem became a party matter. I have seen the happy results that followed the gift of self government to South Africa, not by a party but by the nation itself. The results

have been the most beneficent we have seen in our generation. My hope and belief is that the precedent established there will be followed in the case of India and that India will receive its constitution as the free gift of the great British nation."

#### Mahatma Gandhi's Retirement

NEWS has come that Mahatma Gandhi has retired from the Congress and is going to devote himself to the revival of village industries. There is a general belief in this country that this means that Mahatma Gandhi has retired altogether from politics. Mahatma Gandhi has made politics a religious question and every move on his part

is to be taken as a further step towards the goal of independence for which India is aspiring. We take Mahatma Gandhi's retirement to be a temporary one to result only in further strengthening the forces of the Congress to appear in a more purified form.

#### Too Late

WE regret to announce that so many articles have reached us too late to be published in the present Number. We have been obliged to hold them over for our next issue. We have also to announce that there will be no issue of 'Indian Opinion' on Friday Nov. 9 owing to Deepavali holidays. The price of single copies of this Number is 9d.

## Indian Opinion

FRIDAY, NOVEMBER 2ND, 1934.

THE picture given on the front cover of this Number represents a scene from the Indian Mythology depicting Lord Krishna slaying the demon Narakasur—a vicious, tyrannical and cruel king, who not only terrorised his subjects but mangled their womenfolk and ruled very harshly generally. The slaying of Narakasur is said to have been an occasion for rejoicing and was observed by the people, by illuminating the city, offering thanksgiving, and jubilation. This was followed by the dawn of a new era with the hope of future peace, prosperity and happiness. Thus did the Hindus observe Deepavali and the day following is the setting in of their New Year.

We have chosen this auspicious occasion to bring out our Special Number. It is to us more than a sort of a Christmas Annual. We have tried to give in it a little of the Eastern life and Western thought. We are very grateful to our European friends for the sentiments they have expressed and suggestions they have made, which have given much food for thought to us and we have no doubt will give much also to our readers.

The story of Narakasur, we find repeating itself in our daily communal life and it can be applied even to our own individual selves. The evil-doer always has his day, but when the cup of his sins is full, the Creator, through his agencies puts an end to him and once again there is peace and happiness. History is full of such facts. Applying it to ourselves a little introspection would make us conscious of the fact that there is always a conflict between two forces within us—the evil and the good. So long as the evil forces within us sway over us, we are acting the part of Narakasur. When our soul is so elevated as to be able to subdue those forces and to crush them we feel an indescribable joy within us and we are not happy ourselves but are a source of happiness to others also. This brings

us to think of the present state of our community in this country and to ask whether the spirit of Narakasur is not really having the better of us. We find that all the good forces within us are crushed under the heavy weight of ambition, animosity, jealousy, fanaticism and other evil forces which have obscured our intelligence and are leading us eternally to do the evil deed instead of the good—the wrong thing instead of right. The present tendency will verily lead us to destruction and it is time that the saner amongst us indulged in a little more introspection and cried a halt to the present state of affairs. Unless the Narakasur within us and all that he stands for is crushed we shall be nowhere and there will be no hope of unity in the community which alone can bring peace and happiness. Our readers should be deeply grateful to Dr. E. W. Dyer for the sentiments expressed by him in his article which he has been so very kind to send at a very short notice. We commend the article to the readers of both the ranks. Much as we should have liked to, time will not permit us to deal with this subject fully in the present article. We, however, hope to do so in our future issues. In the meantime in wishing our Hindu brethren a bright and prosperous New Year and wishing goodwill to all we would like to take this opportunity of expressing our profound regret for any guilt on our part of having consciously or unconsciously dealt with anyone unfairly in the course of our criticisms in the course of our editorial responsibilities. It is further our fervent prayer on the eve of our New Year that the Almighty may guide us as a community to rise above all pettiness and give us strength and courage to conquer the demon within us so that we may be able to live in peace and harmony to aspire for and to do the bigger thing in life.

PEACE BE TO ALL.

# THE ULTIMATE FUTURE

By

L. W. RITCH

I ascribe the helotage of the Indians of South Africa firstly to the quasi-helotage of the Motherland herself and only secondarily to the Union's traditional anti-colour policy. Human nature being what it is, the attitude of states, like that of individuals is seen to be nicely calculated according to whether their dealings are with "equals" or "inferiors." India's status of "dependency" inevitably influences the regard towards her children of self-governing status under whatever title their sovereignty may be enjoyed.

The Union of South Africa is for all practical purposes an independent sovereign state. Mistress in her own household, accustomed by tradition and habit to regard non-Europeans as menials by birth and destiny, inequality in Church and State between whites and non-whites has crystallised into a shibboleth. The "missus" is the "missus," the maid the maid. And in the matter of status, "never the twain shall meet."

Is it then surprising, that the "de haut en bas" attitude of "missus" (The Union) towards "handmaiden" (India)—albeit politely restrained in dealings between the respective Governments—should manifest itself very unmistakably in regard to such of the "handmaiden's" children as have wandered into the "missus" household? The story of Sarah and Hagar is well-known in South Africa and has been re-enacted for many a long generation.

Time was when fashion or expediency gave birth to the tag "India the Brightest Jewel in the Imperial Diadem!" Concerning the extent and quality of the Union's imperialism it were perhaps wiser and more discreet to remain silent. The Askaniian "wait and see" is the only safe attitude. As for 'jewels,' precious stones are common to South Africa; so plentiful, indeed, that their output has had to be restrained lest, like Gilbert's dukes, they should be "ten a penny!" Complete autocracy not imperialism; gold, not jewels, are what presently interest the Union. And, the maintenance of the racial and colour bar is regarded as an integral part of the policy in respect of both. Absolute white domination politically, absolute non-white, subordination, industrially.

The problem of escape from the humiliations suffered by the Union's Indian population, is, of course, made no easier by the fact that probably eighty per cent of their number is South African by birth. To say of these that to them India is little more than a name is probably an exaggeration. They have preserved their several vernaculars and

in most cases traditional habits of thought and conduct, although it would be idle to deny that the forces of estrangement and differentiation have begun to manifest their influence.

The "Colonial-born," as they style themselves, occupy a more than ordinarily difficult position. In the eyes of the law they are Asiatics as well as South African nationals, and consequently are subject to the special disabilities of the former as well as to the general penalties imposed upon "colour" as such. The advantage enjoyed in the Transvaal by the "Cape Coloured" in respect of the ownership of fixed property, will perhaps best illustrate the distinction. The colonial-born Indian is therefore driven by the uniqueness of his position to "work out his own salvation. By instinct and tradition he is naturally averse from self-identification with the "Bantu and Cape Coloured" peoples who share with him only the distinction that they are non-European but who, in most other respects, are almost completely alien.

Nevertheless, or so it would appear to the writer, the Indian of South African birth will eventually be driven to make common cause with those others with whom the policy of the law has classed him and outcast him.

It has been said that the ways of Providence are inscrutable; that men do

better than they know; better than they intend, "vainly striving against The Law." Armed as he is with the qualifications bequeathed him by his forbears, may it not be that the very purpose behind the Indian's coming to South Africa in the first instance, the trials, tribulations and disabilities he and his descendants have endured, were and are but incidents in the missionary work of uplift of his Bantu and Eurafican brothers he is destined to accomplish?

At the moment he is exercised solely in regard to his own self-preservation. Sooner or later he will be driven to recognise the common denominator that is theirs as well as his. The artificial distinctions that presently separate and to some extent alienate will gradually become attenuated and finally disappear. The barriers of language, the fiction concerning non-community of interests, and the numerous other walls of separateness that once were thought to be unsurmountable are already beginning to shew their impermanence, or at least their powerlessness to permanently keep apart. The ultimate future should, with the help of a little vision, not be difficult to foretell.

The policy of "divide and rule" succeeds only as long as the rulers consent to their being divided.

## MESSAGE FROM MR. MAURICE WEBB

*Chairman of the Durban Library Group and Member of the Indo-European Council.*

I AM grateful for the opportunity of sending a message to INDIAN OPINION on this occasion, when the paper, with improved equipment, enters a new period of its career.

On such a occasion I would join with many others in congratulating Mr. Manilal Gandhi on his achievement in having edited through long and often very difficult times a publication devoted to the Indian people. I would like, too, to send a message of goodwill to my Indian fellow South Africans and to congratulate them on the advance they have made, and are making, in many phases of South African life.

Looking back now over rather more than a dozen years of South African experience it seems to me that the position of the Indian has changed very considerably for the better and that the relationship as between Indian and European has changed correspondingly for the better. There has been a very marked advance in "friendliness" and "understanding" between our peoples. This change has been due in a large measure to the succession of devoted agents that in turn have served the Indian

people in South Africa. To Mr. Srinivasa Sastri, Sir Kurma Reddi and to Kunwar Sir Maharaj Singh and the Kunwarani, the Indians in South Africa owe much. To them, too, the Europeans in South Africa owe much. But the improvement in the condition of the Indian people and in the relation between European and Indian is due not a little to the Indians themselves. There are a few of us who have not reason to be grateful to them for their patient industry, their efficient service, and often their hospitality and personal kindness.

This year 1934 marks I feel a turning point in the history of the Indian in South Africa. Hitherto he has been regarded not as a South African but as at best a temporary resident, who would presently return to India or move on to some vaguely imagined country waiting to receive him.

The ending of this phase in the life of South Africa in its relation with its Indian population is an important moment in our history. European and Indian now look upon one another as permanent parts of the South African population and in these new conditions the Indian

will, it can confidently be hoped, make an ever greater contribution to the life of South Africa. By his industry in many fields the Indian has already made a large material contribution; a people that has already brought to South Africa Mahatma Gandhi, Mr. Gokhale and Mr. Srinivasa Sastri has already tendered a priceless gift of human personality. We can confident-

ly hope that with greater security and extending opportunities of citizenship the South African Indian will make an outstanding cultural and spiritual contribution to the life of our country and in this the enlarged and better equipped INDIAN OPINION will be a considerable factor.

conquer evil (Asuras) what is required? The help of the Divine Mother. The worship of God as Mother is peculiar to Hinduism. But what is this Motherhood of God? It is not possible here for me to explain fully what this Motherhood of God signifies. However to be brief, the fundamental supreme spiritual consciousness is known in Hinduism as Brahman and the cosmic energy, which expresses herself as creative, preservative and destructive forces in the universe, is the Mother of the universe, Nature, which manifests the universe in different ways, such as the principles of materiality, psychic, mental, starts the universe as will of Brahman, where she is essentially spiritual. Evidently this principle in universal transformations appear to us as material. But the Hindu says the material forces and the forces of evil are apparent. This apparent materiality is called Maya. But underneath the material principle, there is the principle of divine energy, which is one with the spiritual awareness of Brahman. When man who is created out of the apparent material principle of Nature, namely ego, the mind, the psychic and the material elements of his body, evolves to a higher consciousness, he gets the help and vision of the Divine Mother or the Supreme Nature of the Divine Consciousness. In the war between the Devas and Asuras, the Devas prayed to Parvati for help and through her help, they conquered the Asuras, or in other words, in the constant war of right and wrong, between spiritual and unspiritual, it is only the men of Daiva Prakriti, who receive the Divine Help. Deepavali has this significance. What will ultimately conquer? The evil or the good, the brute force or the soul force? Certainly the soul force. When the soul force has conquered, there will be jubilation and illumination, both within and outside men and all beings in the universe. To keep this truth of the final moral and spiritual over the material forces, we celebrate Deepavali. But to-day we Hindus are observing the occasion not with the full consciousness of its significance but only as a formal ceremony as Christmas is being celebrated in Christendom, only as a formality. May Divine Mother give us true insight on the occasion and may she illuminate all the chambers of our heart with Divine Light. In closing this short article on Deepavali, may I remind the readers of INDIAN OPINION that only by living more in moral and spiritual ways, they will be observing the Deepavali rightly, and thus enhance the cause of the Indians in this country and pay real homage to the Founder of INDIAN OPINION, who by his doctrine of Non-violence (Ahimsa) and Satyagraha (Truth) and soul force (Atma-shakti) has only re-interpreted the age-long belief and philosophy of Hindustan.

## DEEPAVALI

By

SWAMI ADYANANDA

of Ramkrishna—Mission

THE editor of INDIAN OPINION has requested me to write a few lines on Diwali or more correctly Deepavali and its significance. As we know, this is a festival observed all throughout the length and breadth of Hindustan. In fact, wherever Hindus live, whether in their dear Motherland Hindustan or outside, they observe the day. But what is the significance of the day? Well, literally Deepavali means illumination by lamps. But certainly, the day so universally observed cannot have a mere outer significance. The observation started with a far deeper significance. But to-day, with most of us, it is only a formal observation. To the vast majority of mankind, the truths of higher plane of existence, appear nothing but mere theories and speculations. Only a very few amongst mankind can rise above ordinary physical experience and see the truths of spiritual reality. For this reason, we find in every religion, attempts to explain higher truths of God and reality through allegories, parables, and elements of mythology. This method of educating the mass mind to higher spiritual truths have values beyond doubt. But I am not here to evaluate the method of mythology and allegory. I will not discuss the point here.

In the Puranic lore, it is said there was war between Devas (Gods) and Asuras (Demons). In the war that was waged the Devas were baffled and were overpowered by the Asuras. At last the Devas invoked the help of Parvati, who in her warlike appearance pursued the Asuras and ultimately triumphed over them. The victory was heralded all over the universe and in the different Lokas (Spheres of existence) the occasion was observed by jubilation and illumination. Thus the cause of the Devas did win.

I shall within the scope of this short article explain briefly, three main features of the story. Firstly—What the Hindu conception of the Devas and Asuras are? Secondly—What is the Divine Mother and what does her participation in a war against the Demons mean? Thirdly—What does the illumination during Deepavali tell us. Firstly, Man in his present state of evolution, is mainly a physical being and he

looks to the world only through his physical eyes. The whole nature to an ordinary man is merely physical, but when greater inner evolution of man starts, he begins to study nature, the world and the universe in an entirely different perspective, when the final vision comes to him through systematic self-discipline and meditation, he reaches a state of consciousness, which transcend the ordinary conditions of mind. Then man perceives supersensuous realities. Then he sees that essentially the world has a moral and spiritual background. Then he can differentiate between what is wrong and what is right. With this vision in man, he can see that in the world and in nature, always two powers are working namely the good and the evil. These two features of phenomena are known in Hindu Mythological lore as the Devas and the Asuras. We know in the world when the evil power predominates, there is disturbance. This is true of every existence. Looking from this point of view, the Hindu scriptures have told us that amongst men too there are Devas and Asuras.

Bhagavan Shri Krishna, in the sixteenth chapter of the Bhagavad Gita very lucidly describes men of Daivic and Asuric natures: The Blessed Lord Says—"Fearlessness, purity of heart, steadfastness in knowledge and Yoga, almsgiving, control of the senses, sacrifice, austerity, uprightness, non-injury, truth, absence of anger, renunciation, tranquility, absence of calumny, compassion to beings, uncovetousness, gentleness, modesty, absence of fickleness, boldness, forgiveness, fortitude, purity, absence of hatred, absence of pride—these belong to one born of Deva Prakriti. And ostentation, arrogance, and self conceit, anger, harshness and ignorance belong to Asurik man. Men of Asurika nature know not what to do and what to refrain from. Neither is purity found in them nor good conduct nor truth. They say "This universe is without truth, without a moral basis, without a God, brought about by mutual union, with lust for its cause; what else?"

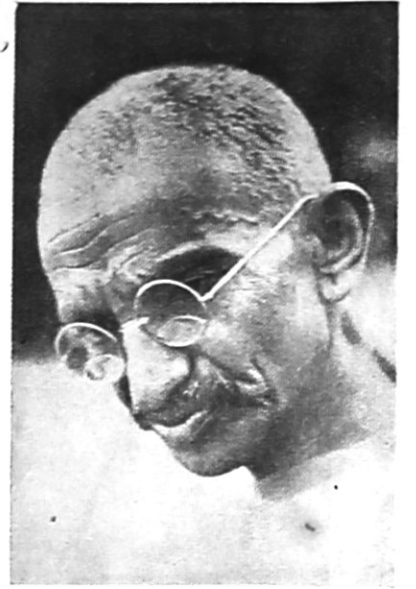
I think, this will give a fairly good idea of what the war of the Devas and the Asuras signify. It is the war that is going on always both within man and outside him, between, moral and immoral forces, between good and evil in the universe. Now in order to



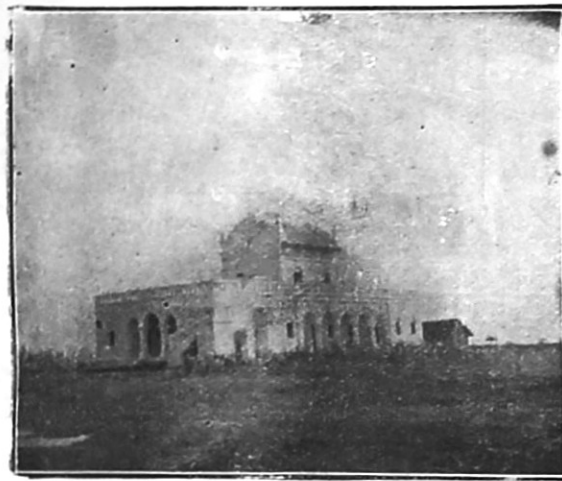
MRS. GANDHI  
પૂજ્ય કસ્તૂરબા ગાંધી.

# MAHATMA GANDHI AND HIS PRESENT ABODE

મહાત્મા ગાંધીજી અને  
તે મોનું હાલનું રહેઠાણ



MAHATMA GANDHI.  
પૂજ્ય મહાત્મા ગાંધી.



WARDHA ASHRAM.

Mahatma Gandhi's present headquarters where he carried out his recent 7 days fast and where the recent sittings of the Congress Working Committee took place.

વર્ધા આશ્રમ.

પૂ. મહાત્મા ગાંધીજીનું હાલનું રહેઠાણ જ્યાં તેમણે છેલ્લા સાત દિવસના ઉપવાસ કર્યા હતા અને જ્યાં કોંગ્રેસની વર્તમાન કમીટી મળી હતી.



## Mahatma Gandhi during his Harijan Tour

પૂ. મહાત્મા ગાંધીજીના હરિજન યાત્રા વખતના દર્શનો.





# South African Indians in the Medical

## PROFESSION



DR. FRENI MANCHFRSHAW,  
(Durban).

ડૉ. ફ્રેની મ ચેરશાહ, ડરબન,



DR. D. M. SEEDAT,  
(Durban).

ડૉ. ડી. એમ સીદાત, ડરબન.



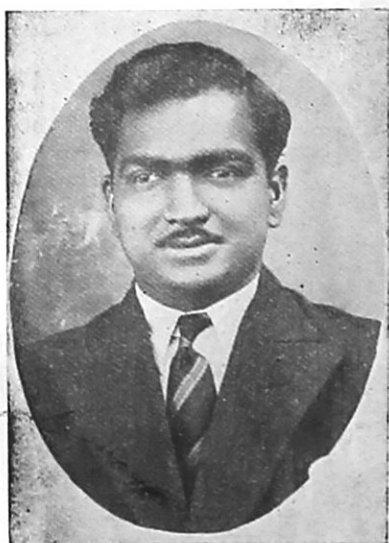
DR. M. G. NALOO,  
Durban.

ડૉ. એમ. જી. નાયડુ, ડરબન.



DR. A. R. W. GABRIEL,  
(Durban).

ડૉ. એ આર. ડબલ્યુ ગેબ્રીયલ,  
(ડરબન).



DR. M MISTRY,  
(Durban).

ડૉ. ડી. એમ મીસ્ત્રી,  
(ડરબન).



DR. G. MOHAMBRY NAIKER,  
who is to arrive here on Nov. 25.

ડૉ ગોહામ્બ્રી નાયકર,  
(ડરબન)



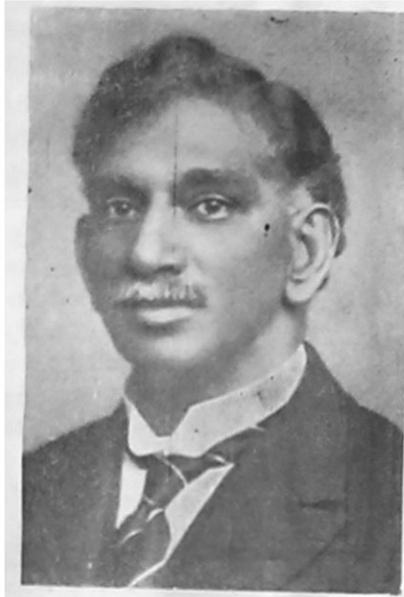
DR. MAURICE PETERS,  
(P. M. Burg.)  
ડૉ. મોરિસ પીટર્સ,  
(પેરીટાઉન)

DR. PATEL MASTERS  
(Capetown.)  
photo was not obtainable.

ડૉ. પટેલ માર્ટર્સ  
(કેપટાઉન)  
ફોટો કોઈ મેળવી શકાયો નથી.



DR. A. A. REHMAN,  
(Johannesburg.)  
ડૉ. એ. એ. રહેમન,  
(જોહાનીસબર્ગ)



DR. WM. GODFREY,  
(Johannesburg.)  
ડૉ. વીલીયમ ગોડફ્રે  
(જોહાનીસબર્ગ)



DR. ERNEST LLEWELLYN GODFREY,  
Son of Dr. Wm. Godfrey who is practising at present in Edinburgh.  
ડૉ. વીલીયમ ગોડફ્રેના પુત્ર ડૉ. અર્નેસ્ટ લ્યુલીન  
જેઓ હાલ એડીનબરોમાં પ્રેક્ટીસ કરે છે.



DR. A. H. GOOL,  
(Capetown.)  
ડૉ. એ. એચ. ગુલ,  
(કેપટાઉન)



DR. A. DALA,  
(Capetown.)  
ડૉ. એ. ડલા,  
(કેપટાઉન)



DR. G. H. GOOL,  
(Capetown.)  
ડૉ. જી. એચ. ગુલ,  
(કેપટાઉન)



Kunwar Sir Maharaj Singh  
and Kunwarani  
Lady Maharaj Singh

કુંવર સર મહારાજ સિંગ અને  
કુંવરાણી લેડી મહારાજ સિંગ



Mahatma Gandhi after his twentyone days fast. Mira Ben (Miss Slade) is seen in the picture, who is at present touring Europe on India's Mission. Mr. C. F. Andrews is sitting opposite Mahatma Gandhi.

મહાત્મા ગાંધીજી છેલ્લા ૨૧ દિવસના ઉપવાસ પછી. તેમની બાજુમાં શ્રીમતિ મીરાબેન છે જેને હિંદના પ્રચારાર્થે હાલ યુરોપની મુસાફરી કરી રહ્યાં છે. ગાંધીજીની સામે ઈનબંધુ એન્ડ્ર્યુસ બેઠેલા છે.



MR. C. F. WILLIAMS,  
Secretary of the Agent of the Government of India in  
South Africa and Mrs. C. F. Williams.

મી. સી. એફ. વીલીયમ્સ, હાઈ સરકારના એજન્ટના નવા સેક્રેટરી  
અને તેમના પત્નિ મીસીસ વીલીયમ્સ.





# INDO-EUROPEAN PROBLEM

## A FEW RANDOM THOUGHTS on the GENERAL QUESTION

I GLADLY respond to the Editor's request to contribute an article on some aspects of the Indian question, and would like to say how much I appreciate being asked.

The race problems of this great country have always interested me, India and the Indians especially, but only recently have I found it possible to take an active part in the Councils. It is a source of great satisfaction to me to be now associated with the Indo-European Council.

The Indians in Natal, I believe, are not all in one camp: there are different parties expressing different views and working in different ways. I am not yet conversant with any of them and do not know if this journal supports any particular party. In any case let me make it quite clear that I am not associating myself with any party in contributing this article to this journal.

The first thought that comes to me is that the Indians themselves are the most important factor in the solution of the problem. Good behaviour, studiously avoiding giving offence, a patient bearing, an honest endeavour to understand the other point of view will win over many an opponent: a willingness to be led by those who really have their interests at heart and who are seriously studying the question will further

By  
DR. E. W. DYER

greatly help. Here I would utter a warning against agitators. There are those on both sides unfortunately who, for their own ends, will encourage opposition—Let the Indians deal firmly and honestly with their own agitators. Then the Indians must strive for unity among themselves. In their own camps there are those with selfish interests, probably even amongst the leaders, who will foster dissension and maintain this state of disunity—a state which is a source of great weakness to the cause of the Indians

Another thought is that public opinion is the ultimate deciding factor in this Indo European problem. Neither Indian opinion nor European opinion can hope to succeed unless they carry with them public opinion. The rank and file on both sides must be patiently and carefully educated on all aspects of the question. Prejudice still remains a very big obstacle and it is no use resenting that: when one thinks carefully about it one sees it is only natural. Twenty-five years ago I myself was as strongly prejudiced as any, but several years at the University of Edinburgh, mixing with all colours and races, and recently a new spiritual experience in

which God has become very real to me have altered all that: I know that in His sight we are all one. In this question of education, as in the matter of maintaining good behaviour, a very big responsibility rests upon the educated and more cultured members of the Indian community. There is nothing to be gained by forcing matters or insisting upon rights—both sides have rights. We may secure all our rights but yet lose our cause: unless the position is willingly and amicably accepted there will be no peace.

Lastly I believe the Hand of God is in all these race problems of this country. I believe it was no accident that the Indians were brought here in the early days. Here they are and here they will remain, and who can say they should not be here? In no other country are there so many racial problems to be settled. I believe God has ordained that South Africa shall lead the world in this direction. A great trust and responsibility is laid upon those who are tackling these problems seriously.

Finally might I add one word by way of an appeal. Can we cultivate a broader outlook? Look at the problems from the point of view of the best for the community and for our country, not merely for one section be it Indians, Europeans or Natives.

## FACTS OF INTEREST ABOUT SASTRI COLLEGE

AT the Sastri College Annual Sports on Friday Oct. 26 As I glanced round the ground at the eager faces of some three hundred boys I thought of the 27th January, 1930, when the first applicants for admission were enrolled. The accommodation was limited to 220, ranging from St. VI to X, there was a temporary staff of eight assistants and equipment was insufficient. Every detail of practice and tradition usually associated with a secondary school was strange to these boys; but the quite efficiency with which the various events were run off on Friday for over three hours was perhaps the clearest indication one could have had in a short time of the progress the College has made. One idea predominated in the minds of the boys—to see their own house win and the keenness of the competition in every event showed how the "house" spirit had taken hold. Never before has there been anything approaching the enthusiasm shown that afternoon. House Masters, judges, stewards and others went about their respective tasks with

By  
W. M. BUSS., B.A.,  
Principal of Sastri College

the confidence of men assured that every instruction would be obeyed; prefects, house captains and competitors gave ready and intelligent assistance; the wild applause which greeted the finish of each event did one's heart good; good humour, sportsmanship and sound discipline were evident throughout. It is not too much to say that the best tradition of a good secondary school is being built up, and that fairly rapidly.

This achievement has not been reached without struggles, set backs, difficulties; many a time it has been necessary to set one's teeth and refuse to be discouraged, but to day I feel that the result has been worth the effort. Easter, 1930, saw the arrival of six teachers specially selected in India and sent here to work under me in inaugurating this new venture in Indian education. Associated with them were three Durban Indian Teachers—Messrs Moodley, Somers and Naidoo

Mr. Sastri's plan had two objects; (1) the secondary education of Indian boys and (2) the training of teachers. This has worked out in quite an interesting way. On entering the College after passing the St VI Continuation examination, pupils can elect; (a) a year's course in preparation for the Teachers Fifth Class Certificates; (b) the University Junior Certificate; (c) this same Certificate followed by two year's training for the Teachers' Third Class Certificate; (d) the Matriculation; (e) the Matriculation followed by one year's intensive training for the T3B.

Quite the most important feature of my work from the practical point of view is the training of teachers. Students receive instruction from specialists in English, Geography, History, Biology, Art and Music. They are taught how to draw up schemes of work and notes of lessons, the use of the blackboard, the making of charts and illustrations, how to conduct lessons in all subjects of the Primary Curriculum, the handling of classes and the general technique of their pro-

fession. Practice in actual teaching provided at Carlisle Street and Depot Road Government Schools, at Centenary Road Government-Aided School and at the Hindu Tamil Institute, and this is supervised carefully by the Master of Method and myself. Physical Training, Hygiene, Nature Study, Manual Training and Class Management are dealt with in this portion of the work. Every effort is made to fit the students in as practical a fashion as may be.

The Natal Education Department has provided special lecturers, teachers and equipment for this. The original College building has long been too small for our needs, so additions costing over ££3,000 are being made this year; but I foresee the need for still further buildings in the near future. Our grounds are far too small: they ought to allow of the laying out of a full-sized cricket and football

ground. It is impossible for the Natal Provincial Administration to provide all I need out of the funds at its disposal and I feel that there is ample scope for private donors to assist in the provision of games facilities, library funds and extra equipment. Another thing I should like to see is a proper hostel at the College for country boys.

Notable progress has been made in the past five years. My staff now consists of a Vice-Principal, Master of Method, six Europeans and six Indian assistants, three of the latter graduates of the University of South Africa; a visiting Art Master comes every week for the Teachers in Training. Head Teachers of certain Durban Schools have shewn the utmost willingness to allow my students to visit their schools for the purpose of observing methods of teaching, particularly in Infant Work and Physical

Training. From time to time visitors have given addresses on subjects of interest and importance. This year, by arrangement with the Superintendent of Education, I was given an opportunity of visiting a number of Indian Schools in the company of Inspector Mr. Banks, in order that I might see the conditions under which my students would have to teach when their training was over. The authorities have taken special pains to provide me with a staff suited to and interested in the work of the College. By their keen interest in their work and in the students themselves these gentlemen are rendering a considerable service to the Indian community and the country as a whole in consequence. I hope that parents and the public generally will realise this and do all in their power to further this very important undertaking.

# ARYAN BENEVOLENT HOME (DURBAN)

## REVIEW of its ACTIVITIES

By S. L. SINGH

THE Aryan Benevolent Home situated at Mayville on the Main Road to Bellair in ideal surroundings commands the respect of all communities in South Africa. Established 12 years ago by the Arya Yuvuk Sabha to meet the demands of the homeless and needy people, it has filled a want that has been exercising the minds of many social workers. Several sectarian institutions are in existence which cater in one form or other for the derelicts of their own sects, but this Home is run on non-sectarian lines and the doors are open to all the downfallen members of the Indian community. As far away from Capetown has the suffering call of helplessness come, whilst several Transvaalers have found a haven under its shelter including the Orange Free State whence a couple of inmates have been admitted. Prior to the establishment of this institution, a number of homeless and destitute men, women and children could be seen huddled under the verandahs in the streets, and were subjected to the insults and abuses of passers by. The members of the Society realising the necessity of a refuge for these unfortunate people set to work and staged a number of dramatic plays, and from the proceeds purchased a cottage which provided the nucleus of this institution. In the beginning, the struggle to maintain a Home of this nature was very difficult, as people were reticent and diffident to contribute towards the upkeep. For several years the work was carried on against great odds by the Society, and the members contributed their quota ungrudgingly. They

gave of their services voluntarily without any remuneration, even personally suffering financial losses. Gradually the work came to be realised by the community and the authorities and when an appeal was made for better facilities, liberal contributions were forthcoming. A new ward was erected which cost approximately a thousand pounds, sufficient to accommodate forty persons, and was divided into two sections, one for males and the other for females. The opening of this section was performed by Sir Kurma Reddi, the then Agent of the Government of India in South Africa in the presence of prominent representatives of the community, both Europeans and Indians.

This ward was taxed to its utmost capacity, and the Society felt that as a number of children were being sent to the Home, separate accommodation ought to be provided and a healthy environment created. For several months the members worked diligently and were assisted by a few prominent Indian townspeople. A windfall of a substantial donation by the Commissioner of Asiatic Affairs greatly augmented the subscription lists, and the foundation was laid for a new block of buildings which would be in keeping with the surroundings. When this was completed it was officially opened by Mr. H. Robinson, the acting Protector of Indian Immigrants, who has been of material assistance to the Home since its inception. A large gathering was present

including the Agent, Kunwar Sir Maharaj Singh, Councillor P. Osborn, (Mayor of Durban), some members of the Provincial Council and the Durban Municipality including leading members of the Indian community. All present expressed their approval of the work carried on by the Society and maintained that the Home was the equal of any of its kind in the Union. For the past few years an average of forty souls have been provided with food, clothing and shelter daily without any distinction of caste or creed. It is pleasing to record that the Provincial Government of Natal contributes a hundred pounds annually while the Durban Municipality have increased their grant from twenty five to fifty pounds. The community is also assisting with its quota. Besides the maintenance of the Home, a school has been erected by the Society where over three hundred children receive tuition. The children domiciled at the Home are also taught at this institution, both in English and in the vernaculars.

KEATINGS, whose famous Insect Powder is so universally appreciated, are introducing into South Africa a new form of destruction for common winged pests, such as Flies, Mosquitoes, Gnats, etc. The new Killer is in the form of "Liquid Keating's" and will be welcomed as a means of protection against the nuisances of the flying varieties.

# INDIANS SHOULD MAKE COMMON CAUSE WITH ALL NON-EUROPEANS

By  
REV. RAY E. PHILLIPS

ONE of the greatest privileges which we have enjoyed in the course of fifteen years' stay in Johannesburg has been the friendship we have enjoyed with the numerous leaders of the Indian community here. We have met them in their homes and offices, have visited their schools and attended entertainments and sporting functions arranged by them. We have had the pleasure of entertaining that great friend of the Indian people, Rev. Charlie Andrews, in our home. As a member of the Indo-European Joint Council (largely a passive member, through the pressure of other work) we have been kept informed of the work of that body. As the Treasurer of Bantu Transvaal and South African Football associations we have met in meetings representatives of the Indian Football associations. As the Hon. Joint Secretary of the International Club, we have met regularly with wise, thoughtful members of the local Indian community to discuss the building up of a programme of work to further the spread of racial understanding and goodwill in Johannesburg. And as the chairman of the International Service Committee of the Johannesburg Rotary Club it was my very great pleasure, the other evening, to arrange for a meeting at my home between a dozen Indian representatives and as many representative European business and professional men in Johannesburg to discuss informally ways in which the Rotary Club can assist in developing a spirit of understanding by the White community toward the Indian group. It is hoped that further meetings between Rotarians and Indians will be held in future.

These various contacts have impressed upon me several things, one or two of which I would like to mention. First of all, I would mention an appreciation of the sterling qualities of the Indian people I have met. The Johannesburg Indian community has leaders of which any community could well be proud. They are cultured, educated men, whom to meet is a privilege and with whom it is a joy to work together in common causes.

The last phrase, however, leads me to say that one of the disappointments which one faces in co-operating with members of the Indian community is its woeful lack of unity. I often think of it as a divisive faculty or "caste-making" ability which may date back into the far past. However, we may account for it, it is a real thing, this propensity to division into cliques and oppositions.

And it is a very real obstacle to the progress of the whole Indian group, no one organisation represents the lot. And, as I see it, there are no great, fundamental issues dividing the several camps. Rather personal rivalries; small jealousies; concern with secondary issues.

The third matter which I would mention is the attitude of the Indians toward other non-European groups. To my mind the time has come when the Indian people should frankly face the fact that in many lines of endeavour in this country their fate is bound up with that of the Native and Coloured people. And a finer spirit of friendship and co-operation between the non-European peoples would mean great benefit to all. To mention one matter only, which is not of major importance, but which is indicative of the sort of thing I have in mind, take the question of recognition of the Indian Boy Scouts by the South African Boy Scout Association. Were it not for the Native boys who have been pressing for the same recognition, it is highly probable that recognition would be granted the Indian lads. But the Colour Bar which has been erected in the

South African Boy Scout Association against Native boys, and which be lowered because of the inspired in the minds and white Boy Scout officials when "Native" is mentioned, is <sup>is a</sup> ~~is a~~ <sup>Public</sup> ~~Public~~ Indian Boys as well, and the bar cannot be granted to the European group without reguare for its tinely the grounds given for its inuance against other non-white Success in this field will only attend concerted effort by all non-European social workers and well-wishers, forcing the Boy Scout authorities to live up to their Constitution which provides that Scouting shall be available on equal terms to all boys, no matter what his colour or creed. And as in this matter, so in others, the future of the Indian group is bound up with that of all other men of colour in this land. It is time that the practical treatment by Indians of Natives and Coloured people, in a sense at least, as "untouchables," were relaxed, and a common bond of brotherhood formed which shall work unceasingly for the good of all.

## INTER-LOCKED!

By  
J. D. RHEINALLT JONES,  
*S. A. Institute of Race Relations.*

THE Natal Regional Conference on race relations recently held in Durban under the auspices of the South African Institute of Race Relations was unique in that it was the first conference on racial questions ever held in South Africa at which all racial groups—Indian, Bantu, Coloured and European—sat together to consider problems of racial adjustment. It proved a most successful experiment and the Institute hopes to hold a similar conference in Natal and in each of the Provinces every year in the hope that common thinking and discussion will lead to wider co-operation in all fields of racial relations.

I hope too that these conferences will help to correct the effects of water-tight thinking and action on a great many questions so evident in our national life. Recently conferences called by His Excellency the Governor-General to consider the health conditions and the medical and nursing services required in rural areas have been held and the Institute of Race Relations was able to present

the needs of non-Europeans, but it found great difficulty in obtaining the data required, particularly where Indians living in rural areas were concerned. In the past health statistics and organisation have been mainly concerned with Europeans so much so indeed that scientific bodies in Europe and America have found the Union vital statistics of very little value as our statistics ignore four-fifths of the population or, at any rate, quite inadequately and incorrectly represent the health and cograte factors in non-European population questions. In so far as Native health is concerned, much progress has been made in recent years as regards medical care—preventive as well as curative—and this year has witnessed the first steps in a national scheme of medical and health services in Native areas. But there are over two million Natives outside of the Native areas about whose health we know very little. We know less about the health of the Coloured people, and perhaps still less about the health of the Indian people in rural areas, of whom there are probably 137,000. And disease respects neither colour nor racial barrier. Truly in health matters, "we are members of one another."

is also in many other directions. The effects of the townward rural workers of every race, during the last decade, is due to social and economic forces these groups, and, since the for similar remedies, it is to solve the poor white but taking into account the poor of the other racial

The Natal Se then, that bodies like has provided by the Institute of Race to a great deal to secure a

synthetic as well as an analytical treatment of our national ills; they can help to minimise racial conflicts by letting the public understand how conflicting interests can be reconciled and harmonised. I believe that the greatest contribution that these bodies and students of racial problems have made in recent years is the education of a growing number of men and women throughout the country to a greater realisation of the possibility as well as the desirability of eliminating racial injustice and racial conflict by "taking thought" and by taking action. But there still lies before them a vast

amount of education work before public opinion as a whole accepts this view. Sometimes one wonders whether members of Joint Councils themselves recognise sufficiently the extent to which our problems inter-lock. Very often one will find men and women who are ardently pro-Native, but who are as ardently anti-Indian. One finds similar "phobias" in respect of other groups. The true "liberal" is he who recognises principles however they may be dressed and is ready to observe them wherever they may be applicable.

## CONGRESS of INDIAN TECHNICAL EDUCATION IN DURBAN

THE Indian Technical Education Committee has been at work for a little over four years. During this time it has accomplished much for the Indian community in Durban. It is true that what has been accomplished is only the beginning, but a foundation has been laid upon which a great structure can be built.

In the following article a summary of the position is given but an attempt is made to express appreciation of the services of any of those who have helped the movement in various ways from the outset. The time for that will come later but it may be said now that those who prove themselves friends of this development in its early days will deserve well not only of the Indian section but of the whole of the people of South Africa.

At the present time the work of the Committee is carried on in the following branches:—

The commercial evening classes at Sastri College, the afternoon domestic science classes at Sastri College and Albert Street School, the evening continuation classes at the Carlisle Street Government Indian School, the afternoon classes for women and girls at the Corporation Barracks, and the evening continuation classes for men and youths at the Corporation Barracks.

In all, approximately three hundred pupils are enrolled of whom 100 are women and girls and 200 men and youths. The classes are not open to children of school age. They are part-time classes intended for those who are in employment or who are awaiting employment. In spite of this, however, much of the work is of a very elementary nature, for many of the pupils have to be taught to read and write while others are being taken through the various classes up to Standard VI. This work is carried on at the Carlisle Street School and the Corporation Barracks.

The Carlisle Street classes, under the supervision of Mr. S. M. Moodley assisted by a staff of qualified Indian Teachers, have accomplished excellent work.

By  
B. M. NARBETH,

late Principal Durban Technical College  
and Chairman of the Durban Indian  
Technical Educational Committee.

Steadily year after year a batch of their pupils have completed their courses and obtained the Standard VI certificate. Approximately 30 pupils have distinguished themselves. In time to come we can hope that primary education will be made compulsory for all Indian children and then they will as a matter of course emerge for the primary school equipped with the Standard Six qualification. In the meantime these 40 young men are to be congratulated that they have accomplished so much by attending evening classes.

It must be remembered, however, that useful as it is, Standard VI represents only the foundation work of education and it is very desirable to proceed in building upon this foundation. The more advanced classes of the Committee provide for this.

There is a Standard VII class at the Carlisle Street School and this class gives a vocational course in preparation for the Preliminary Commercial Certificate. The course includes Arithmetic, Geography, History, Civics and English, the examinations being conducted by the Union Department of Education. Five Carlisle Street students completed this certificate last year.

Advanced commercial classes are carried on on four nights of the week at Sastri College. The responsible teachers in charge is Mr. G. M. Titlestad B.A. and he is supported by a staff of highly qualified European teachers. The classes are smaller than one would expect to find from the excellent opportunities offered but the results of the examinations conducted by the Union Department are highly creditable and show that Indian students are as capable as any in the Union, for on occasion they have obtained first place in country. Though these classes have been

comparatively small and have been in existence for less than four years they have obtained the following remarkable record of results:—

Senior Bookkeeping 8 passes, National Certificate Bookkeeping 13 passes, Junior Certificate Bookkeeping 9 passes, Preliminary Certificate Bookkeeping 37 passes, Senior Typewriting 4 passes, National Certificate Typewriting 8 passes, Junior Certificate Typewriting 15.

Thus in the subjects of Bookkeeping and Typewriting alone over 80 certificates have been obtained in the various grades.

It is remarkable that in the two official languages of the Union, English and Afrikaans, Indian students have not yet recognised their needs, for the classes in these subjects have always been small. In fact, for a time the Afrikaans classes were suspended from lack of support, though they have now been resumed. Twenty-five years ago European students in Durban showed a similar disregard of the importance of obtaining an adequate familiarity with these languages. They soon realised their error, however, and now for many years past they have recognised that there are no more important subjects in the curriculum. Another very important subject which is neglected by Indian students is Arithmetic.

The classes for men and youths at the Corporation Barracks are a recent development and are increasing rapidly under the charge of Mr. Jithoo who is assisted by several Indian teachers. Beginning with the lowest standards these have not yet had time to complete the course up to Standard VI. Though suffering from the drawback of very unsuitable premises this section is likely in the near future to eclipse in size the Carlisle Street branch.

There is no more encouraging feature of the Committee's activities than the classes for women and girls. The first class to be established was the needlework and dressmaking class at Sastri College some three years ago. The

students consist mainly of teachers who come in the late afternoon from the various Indian schools in and around Durban. The class was followed by a similar one in practical cookery conducted at the Albert Street Government School. These domestic science classes had two very useful results. They provided the teachers who attended them with instruction which they were able to pass on to their pupils, thus broadcasting the Committee's efforts throughout the schools. And secondly they prepared the teacher-students for the certificate examinations conducted by the Natal Education Department and so helped them to improve their professional qualifications.

The other section of women's classes meet from 3-30 to 5-30 p. m. at the Corporation Barracks. At these classes over 80 women and girls have been enrolled. The work itself and the organization and management of these classes were from the very first under the charge of Mrs. A. Christopher and the late Miss Martin. The death of Miss Martin last month was a severe loss to the whole Indian community but especially to the classes of the Committee. Miss Martin

was a woman of fine and inspiring character, and an exceedingly able teacher and a most efficient organiser.

The women in these classes are learning the practical subjects of needlework and dressmaking and in addition are receiving instruction in reading and writing and elementary education. The Committee are convinced that their classes for women and girls are likely to have a most beneficial effect upon the Indian community.

The limits of space prevent me from going into further details of the history and progress of this important movement which has during its short career proved its stability and its value to the Indian people of Natal. The Committee has therefore decided to adopt the name of the "Indian Technical Institute" for the whole of the classes under their control and they look forward to the development of a great educational institution in Durban which shall provide instruction in all the branches of commercial, industrial, agricultural and domestic education required by the Indian people.

The development of such an institution will require not only the persevering efforts of Indian students attending the

classes, it will need the generous support of the whole Indian community.

It is pleasing to be able to financial assistance already the Institute. The Rustomjee years ago made a donation of Knnwar Sir Maharaj Singh like amount soon after he has given a useful sum to year. It must be said, however, the Committee is passing through time financially, for it is given by the Union Government. The Durban Corporation inadequate for its rapidly growing needs. The present year's income, unless supplemented by generous donations from the Indian community, will be insufficient to pay the whole of the teachers' salaries for the remaining months of this year. The Committee feels sure that the well-to-do members of the community will not allow this important development of Indian education to be crippled for lack of funds and they are therefore now making an appeal for further support. The officials of the Committee will be glad to receive donations through the Hon. Secretary, Mr. P. R. Pather, B-x 670, Durban.

## CONCILIATION

By J. W. GODFREY.

I AM indeed grateful to the Editor of INDIAN OPINION for asking me to write something brief for publication in his paper. I seize this opportunity because I wholeheartedly wish this paper to fully represent the united and true opinion of the Indian people in South Africa as it at one time undoubtedly did when its founder Mahatma Gandhi controlled its appearance. It would appear needless for me to say that a newspaper creates and is responsible for a fair amount of public opinion and for this reason alone anyone entrusted with the editorial work must take the highest broadest and most impartial view of current topics.

The thoughts which appear uppermost in mind are the unfortunate incidents caused and misunderstanding amongst our community on the question of colonization and led to a division both in thought and party. I credit both parties with an earnest intention to have acted in the best interests of all of us. Both parties had a common object to achieve and both parties had the same interests to serve. Persons acting as leaders only differed in methods of achieving same. At no time was a principle at stake and at no time was it suggested that either course would bring ruin to the community. There may be many who may still differ with me but any further discussion will not be useful. The point however is that the Commission between the Indian and Union Governments is now not feasible and that is all

we are concerned with. Encouraging as this result may be, the aftermath of all that was published by this paper and its local contemporary has not cemented the breach or cooled the frayed feelings of some of those who took a leading part in these discussions. It would be a wise move if this paper would now devote its energies to promoting methods of a better understanding between all parties concerned.

No one who recognises merits in another loses dignity himself. It is the duty of leaders to unify rather than divide and in our case there is every good reason why we should never tolerate any division whatsoever.

It is an attribute of good leadership to lead by persuasion rather than to drive. A difference of opinion on a public matter need not and should not be carried into the private and personal lives of those who have up till now shared the heat and burden of the day together. Not one of us are indispensable and the sooner the most responsible of us realise this, the better it will be for all of us. The mere fact that a few responsible members decide to hold aloof will not effectively stop our progress or damp our desire to continue to do our utmost for the community's good. Their co-operation is most valuable but even this co-operation may be given an exaggerated

value. One needs to be careful of this self-deception.

It must be regretfully admitted that since the inception of the Capetown Agreement of 1927, much more has not been done towards a realisation of the upliftment clause on which we had pinned so much faith. The future bodes no good. There is no silver lining in the clouds. We still remain fair prey to the whims and fancies of anti-asiatics. Notwithstanding many European friends we are still without a strong circle of outspoken and fearless friends in parliament.

Our cause is still an unpopular one. We are still the helots of the British Empire and we are still in the position of drawers of water and hewers of wood. We have had seven years of absolute political leanness.

With all this darkness can we as a community afford to be in different camps?

Is this not a suicidal policy?

The answers to these questions are obvious and I make an earnest appeal to all Indians to gird up their loins, put aside any and all petty differences which may exist and work together for the common good and welfare of us all. There is much to do and so little done. We need the help and practical interest of the younger people amongst us and I appeal to them to come forward and make strong where ever we may appear to be weak. Those of us who do this public work are honorary workers receiving mere criticism than thanks but it is a work which must be done and is one of self sacrifice and service.

The editor of this journal can by the judicious use of this paper help considerably towards the realisation of some of the ideals I have set forth.



# INDIANS AS SOUTH AFRICANS

By

E. P. REIM

Chairman Indo-European Council, Durban

HERE are tendencies in many friends of activity both towards centralisation or decentralisation and towards centralisation or decentralisation: generally the greatest benefit to the community is obtained by striking a balance between the two. One of these tendencies acting simultaneously in Commerce, in Industry, in Administration whether local, national or international, as well as in the relation between individuals or groups and the community. The South African Indians as a group, tend towards segregation, the reason for this being to a large extent the lack of opportunity for taking part in the work for the community as a whole, due to their not having the franchise, due to the relatively poor educational facilities available for them, due to the poor economic circumstances of many of them, and so on; all of which mean that they must primarily work towards an alleviation of the disabilities under which they exist. As they progress in this direction, so their opportunities will increase towards serving the community as a whole. It may appear then that at present South African Indians have little opportunity to demonstrate their willingness to work as South Africans for South Africa. This is not quite the case, for some activities undertaken to serve the group, may be of special value and importance to the community as a whole: it may therefore be worth while to consider from this point of view, some activities which would benefit the Indians particularly, but also benefit the community as a whole.

## Slums

Results from Newcastle-on-Tyne and Sooton-on-Tees show that the demolition of slums and the building of model houses does not solve the problem of the slums, for the latter town showed 100 per cent increase in tuberculosis after the change to the new conditions, this being attributed to the higher rents necessitating the economising on food, and fundamentally, sufficient food is more necessary than good housing. It seems impossible for a family to maintain anything else than slum life under local urban conditions on a total income of £3 a month, which are the economic conditions of many unfortunate non-Europeans. A compilation of family budgets of residents in slum areas, showing the total incomes and the amounts spent on food, clothing, rent, schooling, etc., would be of great value, as a diagnosis of the slum problem, on which treatment could be prescribed. The Unemployment sub-committee of the Indo-European Council of 1931, tackled this, but with the limited resources at its disposal could not obtain more than a collection of representative budgets: one wonders if some organization having greater resources might undertake a more general enquiry of this nature. As far as existing information goes it seems that in the slum problem, the first thing to tackle is the introduction of a reasonable minimum wage for all urban dwellers not receiving

food and quarters from their employers: a possible method of tackling this with a minimum disorganisation to Industry, might be to press for a minimum wage for all adult male urban dwellers starting at say £3 per month and increasing each year by 10/- per month, until a wage is reached which would be recognised by the Department of Public Health in consultation with the Wage Board as giving a reasonable minimum subsistence level for urban conditions. The achievement of such basic economic improvement would bring with it many other benefits such as the increasing of the number of children who would be able to attend schools, particularly of the girls, for at present 60% of the Indian girls have not the opportunity of going to school: with increased education amongst the girls, the home standards would go up and there would be a further boost to the general standards of living. Also it seems probable that with the higher minimum wage levels, the number of children per family would tend to decrease, so that each one would have a better chance in life: everywhere poor people have big families, the reason for which seems obvious from the economic point of view, as each child, at quite a tender age, begins to bring in a little to add to the family income, also large families act as old age insurances for those who have inefficient incomes to take out policies. The improvement of living conditions so as to do away with slums would be of great value to those directly concerned, amongst whom in Natal are a great number of Indians; but the value would be also to the community as a whole, from many aspects, but chiefly that of public health, for a slum is a danger spot, and its presence endangers the lives of the community. This work is then of national importance, and any work done in this direction by the Indians would be of service to South Africa.

## Wages

Wage levels for semi-skilled and skilled workers, that may be regarded as reasonable by many Indians, may be low relative to the Western standards of living, and so many tend to reduce the general standard of living, and so come in the realm of problems of national importance. The Indo-European Council in Durban spent much of last year in an investigation into the conditions that should determine the relation between white and coloured labour: its memorandum on this is worthy of serious consideration by all who have at heart the welfare of South Africa: it states, inter alia, that cheap labour and consequent low standards of living constitute a real danger to Western standards of living in South Africa, and that the only way to defend those standards is to lift up the whole population towards them. In this

direction, the Printing Industry has done interesting pioneer work, for in it are employed European and non-European, and both belong to the same trades union: the rates of pay vary, but with the classification of the worker and not with his race, e. g. there would be one rate for linotype operator and other rate for a machine minder. It may be argued with some justification that equal pay for equal work, would cause a displacement of Indian employees, where the employers are European. Similar conditions have occurred before with other groups, e. g. the same was said, also with some justification that on the old Natal Government Railway, only Scotchmen had any hope of employment: if those circumstances were so, it would not have been right nor good for the community for the non-Scotch to offer to work for less, as the final logical result of that would have been to lower wages generally and so to reduce standards of living, and also to cause resentment towards those responsible. In spite of possible temporary disabilities, it seems the wise and statesman-like policy for non-Europeans to work for the "equal pay for equal work" basis, and then to work for the alleviation of difficulties that arise with that principle in operation. One wonders in this connection, if Indians themselves might become employers to a greater extent and so open up new avenues of employment of Indians. One wonders if in addition to existing industries, Indians might be able to develop new industries, such as the local production of textiles and brassware that are imported from the East: the manufacture of toys seems another field that has not been explored: an investigation into the import lists might reveal other items worthy of consideration in this direction. Another factor that is often overlooked with higher wage standards, is that they increase purchasing power, and so tend to increase employment.

## Education

Wide spread education tends to bring stability and safety to a country. Of South Africa's seven millions, about five millions are uneducated, and unless those are raised in the scale of civilisation, the general level must be lowered. Thus, working for Indian education is a service of national value, apart from the direct benefit to the children in making them better citizens and in giving them a better start in life. Teachers have a great responsibility and a great opportunity in building up the character and outlook of the coming generation, and in this the Indian teachers can be of even greater value to the community than the European teachers for they can bring a greater uplift. Education should also bring other advantages, such as a keener appreciation of beauty, which in turn may have pleasing results of value to the community, such as flower gardens and trees around the homes.

### South African Culture

South African Culture would be richer if added to by the Indian community, not as imitators of the West, but as creators of something new, combining emotions induced by their lives in South Africa with traditions handed down from the East. Our South African Indians should be beginning to produce literature such as stories of their pioneers in South Africa, definitely not propaganda, but human documents which would give their fellow South Africans and

the world an insight into their hopes and aspirations, and to their reactions to their new country and to a new civilisation. Our South African Indians should be beginning to produce music giving us something of the wonder of the East, so modified as to appeal also to those derived from the West; the same with Poetry and with Arts and Crafts.

It is to be hoped that the public will realise more and more as time goes on, that true South Africans are not only those of European descent, who speak Afrikaans,

or who speak English, but the whole community consisting of those of all races and languages; and that all can help to make South Africa a great country, and one which will be appreciated the more for the richness of culture and breadth of outlook of the people from the diverse groups, each adding its contribution for the common good. It is the responsibility and the opportunity for South African Indians to contribute liberally of their talents for their country, South Africa.

## THE ADANCEMENT of EDUCATION

### SOME SUGGESTIONS

I AM most grateful to the Editor for the honour conferred on me in inviting me to write a short article for the Special Number of "Indian Opinion."

I have chosen the above title because I believe that though much has been said and written about education there is an aspect of the subject which calls for consideration it has not yet received. The responsibility for the education of children devolves upon the State, but also upon local communities.

The Government has been severely criticised for the very inadequate provision it has made for the education of Indian children; and however desirous we may be to recognise the immense improvement in the last few years, criticism must continue so long as the present disparity exists as between the cost to the Government of education of European and Indian children respectively.

It is impossible to be silent so long as, for an approximately equal number of children there are 470 European schools costing £595,573 annually as against 72 Indian schools costing £61,143. It is impossible to be silent so long as primary education must be paid for and no provision is made for medical inspection and treatment of children, boarding grants, free meals, free books and free or subsidised transport.

Yet much has been said about this and very little about the possibility of self-help within the community itself. Until the Government finds itself in a position to alter its policy much may be done by means of local self-help.

Self-help to be effective involves organization and the setting up of machinery. It calls for "a general mobilization of the energy, intelligence, idealism and courage of the entire community."

It is for this purpose that I suggest the formation of a Central Educational Committee. The work of the Committee would be to form and supervise Boards in districts throughout the Province and generally to foster and stimulate interest in education. The District Boards would in turn, by con-

*By The Rev. W. H. SATCHELL.*

sent, supervise and help all existing private schools within their areas and open new schools where necessary. A system to provide fuller educational facilities in this way would supplement the work at present being done in State-aided schools. A strong central committee of this sort would be in close touch with the Education Department and would both benefit and be benefited by association in the common task of uplifting the whole people. The Committee's main task at first might be in the direction of establishing a system of kindergarten schools and continuation classes.

It is unfortunate that differentiation has been made by the Government in the age of admission to schools as between European and non-European children. Whereas a child of five years of age may be admitted to a European school the admission age of non-Europeans is seven. This handicap might be partly overcome by the provision of private kindergarten schools.

Continuation classes have been started in some of the larger centres, but the response has not been good. If, however, the movement were organised on a wider scale and with definite propaganda to enlist active co-operation, there can be little doubt of its success. In some places difficulty might be found in procuring suitable buildings for continuation classes, yet this difficulty might be overcome if the Government, in the case of its schools and Managers of aided schools would allow the use of their buildings in the evenings.

A Central Committee would be in a better position than a private individual to negotiate with those in charge of such schools.

Where no building could be found the public could be relied upon to provide accommodation. The community has done much more in providing educational buildings than is generally realised. No less than £50,000 was contributed by Indians in Natal for the purpose of building Government-aided and private schools between the years 1919-1928.

A voluntary educational organisation in the Province might also be of service in guiding the policy of vernacular schools. There would be difficulties in this, yet in the interests of efficiency and uniformity the governing bodies of vernacular schools, whilst safeguarding their rights in the matter of religion and language-study (also property ownership rights) might be willing to accept supervision and help.

The teaching of the vernacular language in schools has become a controversial matter. Whatever view may be held there is little that can be said in favour of the system that at present obtains. To expect children to attend a vernacular school after they have spent the day in an "English school" is wholly bad, for it ignores the fact that children need leisure for rest and recreation. On the other hand, to delay a child's admission to a primary school in order to teach religion and language is to retard the child unfairly.

If a central educational body could establish kindergarten schools in the buildings of the present vernacular schools with language study and religion as an essential part of the curriculum there would be less danger of retardation. But it would be in the continuation classes that the vernacular language could best be taught. A properly graded course to cover a period of five or more years would enable a student to master the vernacular and to discover first hand the best things that have been written by sants and philosophers of the mother country. There is little chance of a vernacular language surviving in days to come unless it is learned for its cultural value. The average age at which an Indian boy leaves school is fourteen. His days of learning are then done. He finds some sort of work and after his day's work is over he does little or nothing. His home is often small and badly lighted. He has nowhere to go. The consequence is he gets accustomed to lounging about till it is time to go to bed. Mentally, morally and physically this is bad. How different it would be if facilities for education along wise lines, including all subjects to fit a young man

for life, were available in every centre! I have ventured, Mr. Editor, to put forward suggestions which if carried out might have far-reaching effects for good both among our adult population, which has not yet fully realised

its responsibility and opportunities, and also among the children of this and coming generations.

I believe the State will more loyally discharge its responsibilities when it finds the community awakes to the im-

mense possibilities of self-help. Mr. Sastri has said: "In the history of the world there is no civilised Government that will remain unresponsive when the community is determined to help itself."

## INDIAN SOCIAL SERVICE COMMITTEE

**T**HIS Committee was established on the 15th day of August, 1927, through the instrumentality of the Rt. Hon. V. S. Srinivasa Sastri, P. C., C. H., as a result of a lecture he gave in the M. K. Gandhi Library, in the month of July, of that year, on the subject of "Social Service", under the auspices of the M. K. Gandhi Library and Parsee Rustomjee Hall Committee. At the conclusion of that very interesting and instructive lecture, Sastriji called for volunteers, to undertake this work among the Indian Community. The movement coming as it did, on the heels of the Indo-Union Agreement, which had been concluded at Cape Town, the Legislative capital of the Union, between the representatives of the Government of India and of the Union Government, just a few months previously, was taken up very enthusiastically, by prominent members of the Community. Leaders vied with each other, in their zeal, to espouse its cause. The infection caught on, even among the Indian women, who enlisted for the work. To say the truth, enthusiasm was worked up to that pitch, by the magnetic personality, and persuasive eloquence of that noble son of Mother-Hind.

Its objects are:—(1) To promote and propagate, clean, healthy, and personal hygienic

By  
*V. LAWRENCE*  
*Chairman, Indian Social Service Committee*

condition of life among, and proper and better housing for, the Indian Community. (2) To provide free medicine, for poor and destitute Indians. (3) To investigate and deal with cases of poverty and neglect, among the Indian Community, and grant relief in necessitous cases, as the Committee may from time to time think fit. (4) To cooperate with other bodies or institutions, which work for the well-being of the Indian Community.

It has a branch at Clairwood, which was established on the 19th March, 1933, and which is doing very useful work in that thickly populated District. Drs. Hoffman, Smith and Samson, help this branch very much. It celebrated its First Anniversary on the 8th, April last, under the Chairmanship of Councillor. W. E. Langton, who is now the Deputy-Mayor.

The above Committee is registered under the Charitable Institutions Central Ordinance, Natal of 1932.

The parent body conducts Free Dispensary, at Mr. L. Jacobs, at the corner of Grey and Pine Streets, Durban, between the hours of 8.30 to 9.30 a. m. and 5 to 6 p. m. daily.

In conformity with the first object, the members of the Committee made a house to house visit every Sunday, and distributed leaflets containing information and instruction on cleanliness and health, and educated a very large portion of our illiterate countrymen on these subjects. These leaflets run into tens of thousands.

Since the inception of the Free Dispensary, over three thousand, poor and destitute Indians, mostly, the unemployed and their dependants, have received free medicine for various ailments, and hundreds of them, have received, free medical attention too. Several cases have been sent to the Government and private hospitals for admission, free. In this work we have been assisted by Drs. K. M. Mistry, B. M. Krana, F. Maucler-shaw, K. M. Seedat, and M. G. Naidoo. The Committee's activities have been varied and onerous. They have conducted soup kitchen for school children, paid burial expenses, for poor people, obtained exemptions from Personal Tax, and assisted the Durban Indian Child Welfare Society, and the Durban Corporation Maternity and Welfare Dept. in providing medicine. Their motto is Service before Self, and hold their meeting every Tuesday regularly.

## CHILD WELFARE WORK AMONG INDIANS

**T**HE Durban Indian Child Welfare Society owes its existence to the Rt. Hon. Mr. V. S. Srinivasa Sastri. This Society was established in 1927 and the centre was opened at 137 Victoria Street. Medical attention being given free by Dr. F. G. Cawston. The Committee in that year made application to the Durban Corporation for the free use of the Native Women's Hostel Brook Street, for Indian Child Welfare work. The application was granted in January 1930, and the Society opened its centre there. Most of the furniture for the Centre was presented to the Society by the Natal Indian Catering Trades Union. The Corporation also gave part time services of a Health Visitor who was in charge of the Centre, assisted by an Indian lady assistant and members of the Committee. The

By *MRS G. CHRISTOPHER,*  
*Secretary, Durban Indian Child Welfare Society.*

number of cases attending Clinics increased to 4,968 during 1930. In fact the work increased to such an extent that the Durban Corporation was again approached and asked to give full time services of a Health Visitor which was granted. Dr. Janet Jackson and Dr. Minnie Alpher held Anti Natal Clinics twice weekly giving their services free for a period of 18 months. In August 1933 the Centre was taken over by the Child Welfare and Maternity Department to be used as a non-European Centre, only children under a year being attended to there. The Indian Child

Welfare Committee started a school clinic in the St. Aidan's Hall, Cross Street, where clinics are held thrice weekly. Clinics are also held once a week at the Magazine Barracks where as many as 50 and more infants and children are being treated as the mothers find the Brook Street Centre rather far.

This institution has become a blessing to the poor and has much scope of expansion if the community took more interest in the proper bringing up of their children who will be the future nation.

It is pleasing to note that such institutions are being opened in other parts of the Union such as Pretoria and Johannesburg.

# THE IMMIGRATION ACT

## SOME EXPERIENCES of an IMMIGRATION OFFICER

By

Mr. J. R. HARTSHORNE.

*late Chief Clerk, Union Immigration Department.*

EVERY country in the world seems to be putting into operation Immigration and Emigration Acts. In South Africa we have what is called an Immigrants' Regulation Act. As its title sets forth it is an Act to regulate Immigration. We are indebted for the wording of the title to the late Mr. Merriman for in the draft Bill it was given as the Immigrants' Restriction Act. The difference is more or less a sentimental one because our Act is only meant to restrict immigrants undesirable from an educational, physical, moral, health and financial point of view from entering the Union. Every case is dealt with on its merits at the various ports of entry. Capetown is the port through which the main stream of our white or European immigrants pour. It is a busy time indeed there when the mail boat arrives on Monday morning. When the mail boat is to time the tug boat containing the Port Health Officer and the boarding Immigration Officers leave the docks at 6 a.m. precisely in fine weather and foul. And the Cape Doctor otherwise known as the South East wind makes things very unpleasant at times. Immigration Officers are but mortal and I have seen them return to the office suffering considerably from sea-sickness. But despite drawbacks of this kind the work has to be performed. At the best of times it is not a pleasant job to climb up the side of a vessel high out of the water on a dirty swaying rope ladder. It is not a task looked forward to with pleasure when the wind is blowing hard, for Immigration Officers before to-day have fallen off that ladder into the sea and been in considerable danger of being smashed to bits between the tug and the mail boat. That task safely negotiated the ship's passenger and crew list is called for and arrangements quickly made for examination points. Then the passengers form into line and some are not in the best of tempers at the early hour in the morning especially when the wind is high. However, they all have to be examined and the process goes on. Each one has filled in his declaration form and comes before the official with that and his passport in hand. Returning South Africans are not detained very long, but woe betide even those if a false declaration has been made and a criminal conviction has been concealed. The new immigrants are carefully examined as to their financial status, their education and their physical condition is carefully scrutinised. If their physique is poor that is a bad point against them when the Port Health Officer specially examines such person from a health point of view. No nation can afford to accept weeds and the Immigration officers have a big responsibility in this matter. The financial position of

each is examined. It is not sufficient to be in possession of any stated small sum and the Immigration Officer has to be fully satisfied that under no circumstances will the new immigrant become a charge on State Funds. Sometimes that is not an easy matter to determine. Criminals too are looked for and the list of suspects provided through official advisers from other Governments before the Immigration Officers is carefully kept in mind. But even then some creep through the net and on one occasion some stir was created because a notorious criminal deported from the Rand managed to get back. But the Immigration Officer could be excused because he came back in a Colonel's uniform of one of Britain's famous fighting Regiments. The bustle of examining between 700 and 800 immigrants all eager to be ashore can be imagined and it has always been a source of wonder to me that in the rush so few mistakes are made. It reflects very well on the training of our South African Immigration Officers that so few blunders are made. We meet all classes from lords to pedlars and I well remember the case of one blustering self-important individual who issued an ultimatum that he would see the Immigration Department in a very warm spot before he came to see them. Adjectives formed a prominent part of his little effort and the intervention of the Captain who personally tried to persuade him to see reason had no effect. However, the Immigration Officer was adamant and he did not get away until hours after the other passengers as he was locked up and placed under guard until he saw reason. But trials of all kinds often arise. There was the case of a pretty young English girl who married one of our soldiers during the War. She could get no satisfactory reply to her letters and eventually cabled to him she was coming out. He was on the Reef at Benoni and did not meet her but sent a letter instead. In that were notes to the value of 30/- to get her to Johannesburg. That being all the money she had the Immigration Officer was faced with a heart-breaking position. But she was the wife of a South African, a fine person in every way and a way had to be found to send her to her destination. She was despatched and nothing more being heard of her. It is to be hoped she lived happy ever after. Then there was the case of the wife and family of a Kimberly resident who failed also to realise that trans-

portation costs money. His family was kept back until the Immigration Department brought pressure to bear on him to provide the necessary funds. He was furious with the Department, but that we expected and no sleep was lost that night. The most pathetic instance, however, was a six foot six immigrant, who was one of the old Contemptibles who was at Mons with one of the Irish Regiments. He was in the last stages of Tuberculosis and accompanied by his wife. Having little funds and being badly diseased he could not be accepted. It was an awful job softening the blow of his return but it had to be done. Everything was done to ease his position and the Union Castle Company went out of their way to assist in providing better accommodation for him than was paid for. But it must be said that Shipping Companies as a rule do their best to assist the Department in cases like this. Under the Immigration Department criminals are deported when their record is bad no matter how long they have been in the Union. We get some experiences there also. I recollect a little fellow bouncing into my office one sunny morning. He was fortunately for my peace of mind followed by two stalwart detectives. But one look at him satisfied me he was of a pugnacious type willing and anxious to make trouble and that fighting with or without weapons was his main relaxation in life. He had been detained in gaol for some weeks because of varying statements as to his birthplace. One day he was born in London, the next in Mexico and the following one in Australia. We can only deport to the country of birth and it was to determine that point he had been asked to see me. As soon as I saw him I could see he was of a rough type. I judged that he had been a stoker on one of the liners, but it appeared he had been a sailor on a sailing vessel. Judging from my examination I placed him as a London Cockney. Impudent and self-assertive he astonished me when he said he had not given his true name because he wished to hide his real identity, but that once in Australia he could prove where he was born. I was astonished because he was such a low specimen of civilisation and his speech was so brutal that I thought no fine spot remained in him. It was quite certain that no country that could help it would accept him and it seemed that we should have to keep him in Africa. However, the Department got to work and finding a vessel bound for Australia at the docks short of complement the Captain accepted the new recruit. How he got on history does not state, but the Immigration and the Criminal Investigation Departments of the Union were glad to see the last of our five foot three lump of crookdom. There are many other experiences I could relate but space does not permit, but if the Editor is kind to ask for something more I may inflict myself on you once again and deal with some aspects of Asiatic immigration.

# THE SECRET of SOCIAL REFORM

IT is just a century since the slaves in Mauritius, Jamaica and other islands in the British Empire received their liberty. On August 1st 1834 a collar, whip and chain were buried in a coffin in Jamaica to celebrate this event. It was inevitable, that sooner or later, principles which Christian statesmen had accepted in their private life should be applied to their dealings with subject races.

The emancipation of slaves created a demand for cheap labour and the Mozambique slaves of Mauritius were soon replaced by Indians from Ceylon and Madras, who make use of the humped cattle from Madagascar on the sugar plantations. Education of these labourers has rendered many discontented with anything but townlife and their place was soon taken by others who were imported from the country of their birth.

The over-crowding of the towns has resulted in great poverty and the dogs, which are street scavengers, can understand neither a kind word nor a whistle; whilst Chinese stores are forwarded where the poor may purchase one sardine. It is only recently that attention has been paid to the drains and fast-flowing streams where even ducks fear to enter the water. During one of the floods a horse swam across a swollen river and landed on the balcony of a disused home-stead. When the flood subsided, it was found in one of the rooms upstairs.

The condition of towns and their surrounding areas constitutes a serious problem for the administration throughout the world, and the desire to improve hygienic conditions has resulted too often in the disappearance of all primitive customs and their replacement by a manner of life which is largely uniform for all countries.

Care of the depressed classes is essential to all true systems of reform. The lower a person is in the social scale the greater is the need for exercising preventative measure to avoid infection. Uneducated patients cannot be expected to realise the danger of even contagious diseases, nor are they usually sufficiently wealthy to obtain the medical attention their condition demands.

Enquiries have been made in South Africa as to the number of blind, dumb and crippled children attending Government schools. No statistics are at present available as to the number of incapacitated juveniles among the unemployed. Due regard to these cases after they have left school might afford useful work for such organisations as Our Own Blind fund, the National Council for the Deaf and other philanthropic associations. The Indian Social Service Committee might be able to organise some kind of education for these afflicted

By  
F. GORDON CAWSTON

persons, both as children and adults, along the lines of the commendable work now being done at Worcester in the Cape.

Unemployment and crime are receiving special attention at the present time and their causes are being carefully investigated. Much delinquency may be traced to lack of parental control and the development of a spirit of ingratitude and lack of respect. Inter-racial questions have likewise been aggravated by inability of persons fully to recognise our common allegiance and dependence upon God.

The Hon. S. Sastri gave it as his opinion that Westerners could hardly be expected to understand the true message of Jesus, and it would seem that the sacredness of Scriptures would make a stronger appeal to many Eastern races than it does in Western lands, for modern movements tend to belittle some of the fundamental teachings of the Bible and to cause people to forget some of its priceless passages.

The study of comparative religion has caused many sincere persons to investigate the writings of other sacred authors than those which profess their own faith. It is not too much to expect that Christians should have read through a good translation of the Koran as well as the whole of their own Bible. Again the Eastern mind will readily understand portions of the Jewish scriptures which serve as a stumbling-block to Europeans and can see for themselves what it is in the New Testament which makes such a challenge to the European mind.

The fiftieth anniversary of the death of the late General Gordon which took place at Khartoum, Egypt in 1882 serves as a reminder of the life of this great hero of modern times and of what this continent owes to his great sacrifice.

It was a timely thought which prompted the establishment in the highlands of Natal some fifty years ago of a mission station to be known as the Gordon Memorial; for, throughout his wide and interesting career, he never lost sight of the spiritual and social needs of the African native.

In the defeat of the slaves raiders and in the establishment of peaceful rule in the Sudan and at the source of the Nile, Gordon took a great part, both through his travels as far as Uganda and by the influence which his tragic death had upon the British nation. Might not complete destruction of the slave-trade be ejected to his memory?

By the establishment of Boys' Home named after Gordon the British people

are reminded of the interest he showed in the relief of juvenile employment and in the spiritual welfare of the young.

His loyalty to the Bible which served as his constant companion and brought him continual messages from God in the quiet, undisturbed times he spent in prayer within his tent made him respected by friend and foe and enabled him to accomplish what few who pay little regard to the teaching of scripture have ever done.

His adherence to Magna Carta principles served him in good stead during his successful career in charge of the over-victorious army when he became known for all time as *Chinese Gordon*. Such an attitude towards what is one of the best characteristics of Englishmen rendered his life consistent throughout his experiences in England, Ireland, Belgium, Egypt, the Sudan, India and Mauritius, besides the five-and-a-half months he spent in South Africa in 1882.

His motto of "Absolute self-forgetfulness, Utter absence of all pretention, Complete indifference to the world's censure or approval and Unreserved surrender to the will of God" might be adopted by us all who follow in his train, whether as officials or in unprofessional duties in the Union today.

## "RING OUT THE OLD"

*Ring out the old, ring in the new,  
Ring, happy bells, across the snow;  
The year is going, let him go;  
Ring out the foud of rich and poor.  
Ring out a slowly dying cause,  
And ancient forms of party strife;  
Ring in the nobler modes of life,  
With sweeter manners, purer laws.  
Ring out the want, the care, the sin,  
The faithless coldness of the times.  
Ring out false pride in place and blood,  
The civic slander and the spite,  
Ring in the love of truth and right,  
Ring in the common love of good.  
Ring out the swipes of foul disease  
Ring out the narrowing lust of gold;  
Ring out the thousand years of peace,  
Ring out the darkness of the land,  
Ring in the Christ that is to be.*

—TRNNYSON.



# MODERN SCIENCE and HINDU PHILOSOPHY

IN the last century, the scientists were ready to explain the universe from a few elements and a number of forces. The universe to them was a machine—wherein a countless number of atoms—was worked out by material forces—in absolute time and space. The law of causation could explain the movement of the cosmic machine. The whole space is filled by Ether—and Earth, the Stars, the Moon and other planets are only little specks in this vast Etherical ocean.

Life in this ocean is only an accident. These were the general trends of thoughts of material scientists of the last century, and some of the material philosophers explained the intelligence of man as a bye-product of some chemical changes.

The advance move of the twentieth century has however brought about a revolution in the scientific world. The old notion about matter is completely changed with the discoveries of Protons and Electrons. Atom is no longer considered the ultimate unit in the phisic world. Within the atom—a new world has been discovered. These electrons and protons are so small that they can no longer be considered solid—but are—“tiny specks floating in void.” They are positive and negative charges of electricity. Thus a material object today may be called only “Electric charges rushing in a great speed in empty space.”

These protons and electrons again behave as waves. “When these waves are bottled up—we call them matter—and unbottled waves are called radiation of light.”

The other theory which we have to consider—is the Quantum Theory—which says—we cannot determine the position and velocity of a particle. There is no continuous uniform motion in the structure of nature. From all these latest discoveries the scientists are coming to the conclusion that these electrons are mere shadows of a reality of higher dimensions. According to Sir Arthur Eddington—“The external world of physics has thus become a world of shadows. . . . In the world of physics we watch a shadowgraph performance of the drama of familiar life.” So according to the scientists, the whole universe is turning to innumerable shadows in an immense void. The shadows in which we are familiar with have fixed position in space and time. But the shadows to which the scientist has resolved his universe cannot be located absolutely either in time or space. The same distance between two objects may yield different measurements to different observers moving with different velocity. The same incident may appear to belong to past, present and future to observers from different stations. Moreover time and space are not distinct intervals to-day.

By  
SWAMI ADYANANDA  
of Ramkrishna—Mission



They have been welded together—the universe is nothing but shadows of fourth dimensional continuum. From all these analytical conclusions of the physicist we can find he no longer explains life and mind in terms of matter.

Sir James Jeans—one of the leading scientists of England says—“To-day there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine. Mind no longer appears as an accidental intruder into the realm of matter; we are beginning to suspect that we ought rather to hail it as the creator and governor of the realm of matter—not of course our individual mind but the mind in which the atoms—out of which our individual minds have grown—exist as thoughts.

Thus the scientist of to-day is ready to reduce the universe from substantial material composition to finer composition of mind stuff. Now let us see what Hindu philosophy has to say about the psycho-physical aspect of the universe.

It says spirit, mind and matter are ultimately one, but the latter two are the modifications of the energy *Shakti* of the supreme spirit *Brahman*. *Brahman* as supreme consciousness is unchangeable but its Power *Shakti* transforms first as cosmic mind and then fashions the world of appearance—till the supreme consciousness is veiled—to appear as apparently unconscious. In the spiritual aspect or in the Being—there is no change, only in the becoming change follows. This power *Shakti* of the Supreme Consciousness appears in dual aspects—namely *Chit Shakti* (spiritual) and *Maya Shakti* (representing mental and material aspects of the universe). The *Shakti* (Power) which is

fundamentally conscious—appears—as Life *Prana Shakti*, Mind *Manasi Shakti*, Matter *Bhuta Shakti*, and assumes different forms in the world of becoming. So the mother power of the universe exists in all forms of existence whether gross or subtle. The modern science by removing the gross notion of Matter and establishing the impermanence of the material forms of objects and removing the sense of duality between matter and energy—has to a great extent suggested a conception similar to the conclusion of the Hindu philosophers. Only the scientists have not found a conscious source of the universe. But the Hindu says the universe proceeds from one primordial energy and that energy is conscious and one with the universal being fundamentally. This conscious energy resolves herself as Matter and Mind. The question may be asked how the unit conscious energy appears in the duality of Matter and Mind and Spirit in the world. Well, the world energy has the power within herself—to make the unit undifferentiated substance appear as diverse and manifold. Diversity and grossness of the universe which we perceive are only the objective views of the fundamental subjective truth.

That part of the supreme energy which through motion and vibration manifests the unconscious is known as *Maya Shakti*. Matter evolve out of that to conceal to us the reality of the underlying unity of the universe. Diversity is therefore not the reality of the universe, it is only an appearance. When the mind turns away from the gross diverse forms of the universe and ceases to be reacted, through deep concentration on the spiritual reality, by the objects of sensation. We arrive at the spiritual unity of the universe. As a result of this spiritual introspection the Vedic Seers declared—*Sarvam Khalidam Brahman* everything is Brahman. That is to say everything has its foundation in Supreme. It may be asked “If everything originates from spiritual reality, have animals and plants also spiritual reality in them.” Certainly animals and plants and everything in the world cannot exist without that fundamental existence. But in animals, plants and material objects reality is so much enveloped by inertia, that we find little intelligence—the characteristic of being. When we grow in spiritual insight we however see the animals and plants and every being essentially as waves in one pure existence. As scientists of to-day tell you, all material objects are nothing but waves of electrons or electric energy in the universe.

Now coming to the idea of relativity, the scientists have said that the same distance between two objects may yield different measurements to two different persons moving in different velocities. The same event may appear to belong to past, present or future, to different persons belonging to different stations.

(To be continued)

# MAHATMA GANDHI and the CONGRESS

The following are excerpts from the statement issued to the Press by Mahatma Gandhi prior to retiring from the Indian National Congress :

**T**HE rumour that I had contemplated severing all my physical connection with the Congress was true. However, for consideration urged by many of my friends who had come to Wardha during the meetings of the Working Committee and the Parliamentary Board, I agreed with them that it might be safer for me to leave the Congress, if at all after the forthcoming session.

It has appeared to me that there is growing a vital difference of outlook between many Congressmen and myself. I seem to be going in the direction just opposite of what many of the most intellectual Congressmen would gladly take, if they were not hampered by their loyalty to me. No leader can expect greater loyalty and devotion than I have received from intellectually minded Congressmen even when they have protested and signified their disapproval of the policies I have laid before the Congress. For me any more to draw upon this loyalty and devotion is to put under strain upon them. Their loyalty cannot blind my eyes to what appears to me to be fundamental differences between the Congress intelligentsia and me.

Let me state them. I put the Spinning Wheel and Khadi in the forefront. Hand-spinning by the Congress intelligentsia has all but disappeared. The general body of them have no faith in it and yet if I could carry their reason with me, I would substitute the four anna franchise by personal daily handspinning.

The Khadi clause of the Congress constitution has been almost a dead letter from the beginning and Congressmen have not been wanting who have reminded me that I am responsible for the hypocrisy and evasion about the working of the Khadi Clause. I ought to have realised that it was not passed out of deep conviction but largely out of personal loyalty to me. I must own that there is considerable force in the argument. Nevertheless my conviction is growing that if India is to win complete independence in the terms of the toiling millions and through unadulterated non-violence, the spinning wheel and Khadi have to be as natural to the educated few as to the partially unemployed and semi-starved millions, who for not using their hands for the purpose for which nature has endowed man with them have become almost like beasts of burden.

The Spinning Wheel is thus an emblem of human dignity and equality in the truest sense of the term. It is the handmaid of Agriculture. It is the nation's

second lung. We are perishing because we are using only one lung. Yet only a few Congressmen have a living faith in the India-wide potency of the wheel. The removal of the Khadi Clause in the Constitution would mean a removal of the living link between the Congress and millions whom it has from its inception sought to represent and yet if it remains it has to be rigidly enforced; but it cannot be if a substantial majority of Congressmen have no living faith in it.

Take again the Parliamentary Board. Though author of non-co-operation, I am convinced that in the present circumstances of the country and in the absence of any general scheme of Civil Resistance, a Parliamentary Party within the Congress is the necessary part of any programme that may be framed by Congress; but there are sharp differences of opinion among us on that point. The force which I urged the programme at the A. I. C. C. meeting in Patna I know oppressed many of our best colleagues but they hesitated to act according to their own conviction.

Up to a point suppression of one's views in favour of those of another considered superior in wisdom or experience as virtuous and desirable for healthy growth of organisation. It becomes a terrible oppression when one is called upon to repeat the performance from day to day. Though I have never wished any such untoward result, I cannot conceal from me or the public the tragic fact that such has been my own experience. Many have despaired of resisting me. This is a humiliating revelation to me, a born democrat. I make that claim if complete identification with the poorest of mankind, an intense longing to live no better than they and corresponding conscious effort to approach the level to the best of one's ability can entitle one to make it.

I have welcomed the formation of the Socialist group. Many of them are respected and self-sacrificing co-workers. With all this, I have fundamental differences with them on the programme published in their authorised pamphlets. But I would not by reason of the moral pressure, I may be able to exert suppress the spread of ideas propounded in their literature. I may not interfere with the free expression of those ideas however distasteful some of them may be. If they gain ascendancy in Congress as they well may, I cannot remain in Congress. For me to be in active opposition should be unthinkable though I have identified myself with many organisations. During a long period of public service I have never accepted that position.

Then there is the policy advocated by some in regard to the States which is wholly different from what I have advised. I have given many an anxious hour to the question but I have not been able to alter my view.

Even on untouchability my method of approach is perhaps different from that of many if not most Congressmen. For me, it is a deeply religious and moral issue. Many think that it was a profound error for me to have disturbed the course of Civil Resistance struggle by taking up the question in the manner and at the time I did. I feel that I would have been untrue to myself, if I had taken other course.

Last of all take non violence. After fourteen years of trial it still remains a policy with the majority of Congressmen, whereas it is a fundamental creed with me. That Congressmen do not still regard non-violence as a creed is no fault of theirs. It is undoubtedly my faulty presentation and still more faulty execution that are responsible for this failure. I have no consciousness of faulty presentation or execution. But it is the only possible inference from the fact that it has not yet become an integral part of the lives of Congressmen.

And if there is uncertainty about non-violence there must be still more about Civil Resistance in spite of my twenty-seven years of study and practice of the doctrine I cannot claim to know about it. The field of research is necessarily limited as occasions for Civil Resistance in a man's life must not be frequent. It can only come after voluntary obedience to authority, whether of parents, teachers or other elders, religious or secular. There need be no wonder that as the only expert, however, imperfect among us, I should have to come to the conclusion that it should for some time to come be limited only to me. This was necessary in order to minimise errors and mischief proceeding from them as also to explore its hidden possibilities. But again for no fault of Congressmen it has been increasingly difficult for me to carry the reason of fellow Congressmen with me in all resolutions recently passed on the the subject whilst they have generously voted for them.

Even the memory of the sense of opposition which they experienced at the time of voting without an intelligent belief in these resolutions oppresses me just as much as they were oppressed. They and I must be free from this oppression if we are to all grow in pursuit of what we believe to be the common goal. Hence it is necessary for all concerned to act freely and boldly according to their convictions.

I have in my Patna statement recommending the suspension of Civil Resistance drawn attention to the failure of

Civil Resistance to achieve two obvious results. If we had the full non-violent spirit in us it should have been self evident and should not have escaped the notice of the Government. Their ordinances were certainly not warranted by any of the misdeeds done by or imputed to us. They were undoubtedly intended to break our spirit anyhow but it would be wrong if we contended that civil resisters were above reproach. If we were non-violent through and through our non violence would have been self evident. Nor were we able to show to the terrorists that we had greater faith in our non violence than they in their violence. On the contrary many of us made them feel that we had the same spirit of violence in our breasts that they had. Only we did not believe in deeds of violence. Terrorists rightly argued that if the spirit of violence was common to both the policy of doing or not doing violence was a matter of opinion. I need not repeat what I have said before that the country has made great strides towards non-violence in deed and that many have exhibited great courage and self-sacrifice. All I want to say is that ours has been unadulterated non-violence in thought, word and deed. It is now my paramount duty to devise ways and means of showing demonstrably to the Government and the terrorists the efficacy of non-violence as a means of achieving the right thing including freedom in every sense of the term.

For this experiment to which my life is dedicated I need complete detachment and absolute freedom of action. Satyagrah of which Civil Resistance is but a part is to me the universal law of life. Satya in Truth is my God. I can only search Him through non violence and in no other way and freedom of my country as of the world is surely included in the search for Truth. I cannot suspend this

search for anything in this world or another. I have entered political life in pursuit of this search and if it cannot carry reason as well as heart of the educated Congressmen. I say that this search necessarily includes complete independence and many other things which may be part of truth in its plain. I should work singlehanded in implicit faith that what I fail to make clear to my countrymen to day shall be clear to them some day of itself or if God wills it through some apt word He may put in my mouth or some apt work which He may prompt me to do. In matters of such tremendous importance a mechanical vote of a grudging assent will be wholly inadequate if not injurious to the cause itself.

I have referred to the common goal but I have begun to doubt if all Congressmen understand the same thing by the expression, complete independence. I want for India complete independence in the full English sense of that expression. For me Purna Swaraj has an infinitely large meaning than complete independence but even Purna Swaraj is not self explained. No one word or compound expression will give us a meaning which all can understand. Hence on several occasions, I have given several definitions of Swaraj, I hold that they are all true, not at all self-contradictory. They are all hopelessly incomplete even when put together, but I do not wish to labour this point further.

My mention of the difficulty if not impossibility of giving a complete definition leads me to another serious point of difference between many Congressmen and myself. I have always said since 1908 that means and end are convertible terms and that therefore where the means are various and even contradictory the end must be different and even contradictory. We have always control over the means, never the end, but may not bother about its content if we all

employ identical means with identical connotation for them. It will be admitted that many congressmen do not admit this (to me) obvious truth. They believe that end justifies means whatever may be.

It is the sum total of these differences which has sterilised the existing Congress programme because members who gave their lip assent to it without believing in it have naturally failed to reduce it to practice and yet I have no other programme save the Congress programme now before the country. Untouchability, Hindu-Muslim unity, total prohibition, hand-spinning with Khadi and cent. per cent Swadeshi in the sense of the revival of village industries and general re-organisation of seven lakhs of villages ought to give all satisfaction that one's love of one's country may demand. Personally I would like to bury myself in an Indian village preferably in a Frontier village.

I have reserved to the last reference to growing corruption in our ranks. I have already said enough about it in the public. In spite of all I have said the Congress still remains in my estimation most powerful and most representative organisation in the country. It has a history of uninterrupted noble service and self-sacrifice. From its inception it has weathered storms, as no other institution has done. It has commanded a measure of self-sacrifice of which any country would be proud.

It holds to-day the largest number of devoted men and women of unimpeachable character. If I must leave this organisation, I shall not do so without a wrench and I should do only when I am convinced that by being outside I would serve it better than by being in it.

I propose to test the feeling of the Congress on all the points I have touched by placing before the Subjects Committee certain resolutions giving effect to the views enunciated above.

## THOUGHTS ON THE THRESHOLD OF A NEW YEAR

By  
S. B. MEHD

IN India, we celebrate all our festivities when the nature is in her glorious costume. Mother earth puts on new garbs in different seasons and we Hindus who believe in the fundamental sanctity of nature, observe our sacred days.

These observances make us feel more fundamentally and invigorate us with new spirit. Behind the observance of our sacred New Year, we have the same truth. It is not a mere civil observance that follows the end of an old year, it is an observation for greater hope, new ideals and new vigour for the fulfilment of all noble human aspirations. These aspirations make human life peaceful and noble and give a glimpse of the greater truth behind nature and the apparent existence of man. But to-day in the humdrum of modern life, we sons of our great

Mother, Hindustan, seem to be out of tune with those truths.

On the threshold of the New Year, when we are going to welcome another year, should we not recount our failings and successes, our joys and miseries and find out how in the coming year we can be more true to ourselves and our compatriots?

Twenty years have passed since the founder of the "Indian Opinion" left these shores for the Motherland, where since then, the most epoch making dramas have been enacted by the great teacher of Ahimsa (non violence) and Satyagraha (Truth). And to-day we hear news that that great soul who

has played to the tune of the Great Master Singer of the universe in guiding the destiny of our great Motherland, is retiring and handing over the charge of the national boat to other pilots. The cause, it appears, is that he wants the people of the country to be more faithful to his great doctrines of Ahimsa and Truth. He is convinced in the efficacy of these two great weapons for the attainment of swaraj in India. There are many among us here, who pay lip homage to the great Mahatma, but do not care to follow his great creed either in public or private life. Can we, I ask on the eve of this new year make real progress in all directions by these double living? Some people say there must be expediency in politics. But I ask, is this in conformity with the teaching of Satyagraha, which the great son of Mother India

relaunched for our self-respect, dignity, prestige and progress in this part of the world? It appears to me, we have entirely cut ourselves off from these high principles and are today busy with cliques and coteries to serve personal ambitions, than to serve the community. This much

with regard to our observance of the ideal of Satyagraha. We know personal ambition is backed by jealousy, hatred and violence. We had the unfortunate experience of violence very recently in the name of service to the community.

These are the ways we have passed in the

year, that is soon leaving us. Thinking and recapitulating all these, when the heart is half-broken should we not welcome the New Year with new spirit, praying "Oh New Year! Bring New Life, New Vigour, New Outlook to us, so that we can bury the past and live in peace, joy and prosperity in the coming future."

## A SUGGESTION TO HINDUS

TO THE EDITOR "INDIAN OPINION."

Sir,—May I crave the indulgence of your renowned paper to convey to yourself and your readers a very happy Devali and a prosperous New Year.

As a rule, a New Year means new resolution fresh commitments for the lettering of oneself.

I do not doubt there will be hundreds of your readers who will be on the road to fresh resolutions for the forthcoming year; although as days pass by these resolutions will either be put aside or die a natural death.

Yet it is better to make noble resolutions for the ensuing year and sustain

them for any short period, than not to make any at all.

I wish to place before you and my Hindu brethren only two resolutions which I hope they will take up in all earnest. To my mind the crying need for us all is a public hall.

By this I do not mean a public political debating hall, but a religious discourse hall where we may be better acquainted with our noble religion and shastras, which may be the means of elevating and ennobling us in our future careers.

A religious magazine, By this I mean a magazine that should contain extracts for the sacred books their mean-

ing annotation etc. Discourses and lectures by eminent Hindu preachers (both here and abroad) would also be a welcome feature. This will be the means of including in us a fondness for our religion and a love of the Motherland, for which we have been divorced by circumstances. By this means we shall be able to bring our religion to the door of most of brethren. I think if we can accomplish these two things in the forthcoming new year, we shall have done a very great service to the community.

May the Lord give us strength and power and charity to accomplish so much is the earnest prayer of

HARIDAS THAKURSEE

## OUR INDIA LETTER

(FROM OUR OWN CORRESPONDENT)

### GANDHIJI'S BIRTHDAY

SALEM, 18th Oct. 1934.

REPORTS of the celebration of Mahatmaji's 66th birthday are still pouring in the newspapers from every nook and corner of the country. Processions with Gandhiji's photo to the accompaniment of music, feeding of the poor including Harijans, public meeting and prayers for the long life of Gandhiji were the main features during the celebration.

#### Dr. Tagore's Appeal

Although the post very often disagrees with Gandhiji on fundamental issues he thinks that Mahatmaji's disappearance from Congress leadership will lower the strength of that organisation. Therefore he asks Gandhiji to think twice before making a final decision.

"I very definitely and strongly disagree with him on some basic ideas in regard to life in general as well as on the importance of political and social issues. His non-co-operation movement did not succeed. And yet it is he and he alone that has vitalised and made real India's

political life. It will be a serious mistake to think that his mission has ended or fulfilled. His premature retirement especially at this critical juncture will be nothing short of a national calamity."

This is how the post expressed his views on the eve of Gandhiji's birthday.

Gandhiji's close associates however view the matter differently.

"Gandhiji does not intend to retire from politics when he says he will retire from the Congress, nor does he intend to oppose or diminish the influence of the Congress. As I understand the step which he contemplates is intended to strengthen the Congress and not to weaken it," said Sjt. C. Rajagopalachariar in the course of his Presidential address at the 36th Tamil Nadu Provincial Conference which met at Coimbatore.

#### Assembly Elections

Election preliminaries, such as filing of nomination papers are over and the poll will take place in the first week of

November. Several congress candidates have been elected unopposed. Pandit Malaviya has withdrawn his candidature. Mr. Ohintamani (Liberal) contests from that constituency but is stoutly opposed by the Congress nominee, Mr. Sri Prakasa.

#### A Sample-news From Bengal

Miss Aruna Devi, aged 14, student of the Rangpore girl school has been served with a notice under the Bengal Suppression of Terrorist Outrages Act, directing her to remain indoors between sunset and sunrise.

#### Appointments

The Hon'ble Kunwar Jagdish Pershad and Mr. Choudhry Zafarullah Khan are appointed members of the Executive Council of the Governor-General in succession to the Hon'ble Sir Fazli-Hussain and Hon'ble Sir Joseph Blore when the latter vacate office next year.