

Indian Opinion

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NOTES AND NEWS

AT a representative public meeting held at Bombay last Saturday, at which Dr. Annie Besant, Mr. V. J. Patel (President of the Legislative Assembly) and many other leading citizens were present (says Reuter), Mr. Andrews said that General Hertzog and Dr. Malan trusted the Indian representatives implicitly when the latter emphatically denied what other people told them, namely, that no one cared a straw about the Bill in India except some agitators. Mr. Andrews declared the Indian representatives trusted these two Dutchmen as honourable men. According to his interpretation, the condition on which the round-table conference had been agreed to by the South African Government related only to reasonable sanitary and economic laws of common applicability, ensuring on the part of all a standard of life in keeping with hygienic and sanitary requirements, and the regulation of all business in conformity with the European standard. Referring to the Colour Bar Bill, which in the long run seemed to him still more humiliating and insulting to Indians than the Asiatic Bill, Mr. Andrews said: "We have to fight this Bill now with all our might and try to defeat it, for it appears to an exceedingly large number of people in South Africa, and to an even larger number outside, to be neither just nor legitimate." He asked if the Coloured man agreed to observe the hygienic and sanitary requirements of the European was he still to be debarred from a mechanical skilled occupation? He heard unofficially, prior to leaving South Africa, that this Bill was also to be postponed pending inquiry as to its economic necessity or otherwise.

Interviewed by Reuter, the Rev. C. F. Andrews stated that chief credit for the satisfactory conclusion of the Asiatic controversy was due to General Hertzog, who had displayed high courage and a rare independence of mind while facing overwhelming difficulties. These difficulties confronting the young South African nation Mr. Andrews now realised more clearly as the result of his recent visit. The whole African Native problem had to be solved in a human and sympathetic manner, and if possible this must not be confused by any third racial issue. The Paddison deputation had shown that the present Asiatic Bill, if passed, would only render matters worse, because it was regarded in India as humiliating and insulting. General Hertzog, by suspending the Asiatic Bill, pending the conference, had now given a most generous assurance that he had no wish to insult or humiliate India. This friendly gesture would be highly appreciated by India. Mr. Andrews realised what a serious political risk General Hertzog ran, but believing it was right, he had the moral courage to act according to his conviction. Dr. Malan had also worked for a peaceable solution with conscientious foresight. In South Africa the Paddison deputation had won universal respect by its untiring devotion to the Indian cause they had so ably represented. Mr. Andrews paid the warmest tribute to the South African Press, which had been a model of what the public Press

ought to be in such a delicate international situation. The Dutch and British Press alike had been restrained, considerate and impartial. One striking feature had been the appreciation of Rabindranath Tagore, which raised the whole issue to a higher level. Throughout the past six months, despite great anxiety, he had been firmly convinced that under Divine Providence friendship between South Africa and India would be established on a lasting basis. The good news of the suspension of the Asiatic Bill had strengthened that conviction.

Mr. Andrews left for Ahmedabad to meet Mahatma Gandhi to talk over the Indian question in South Africa from beginning to end.

Something has been gained by the conversion of the Rev. C. F. Andrews, says the *Natal Mercury*, who now sees the South African point of view in regard to the Asiatic problem. Mr. Andrews came out here with the distinct impression that the Indians were being treated as slaves. But during his visit he has become convinced that, instead of being helots, the Indians have been granted superior advantages morally and socially to any they could have attained in their own country. This is an aspect of the Union's Asiatic Problem that has been ignored by most of the Indian agitators. They have not given the South African Governments of the past any credit for the humane way with which they have considered the Indians in their midst. Mr. Andrews also recognises the difficulty of incorporating the Indians in the body politic. They are not of the country, and as a body do not wish to enter into the public life of the country. General Hertzog, by suspending the Asiatic Bill, has only carried out the policy of his predecessors who have always endeavoured to play the game with the Indian population. There has never been any idea of repression, and there has also never been any attempt to humiliate the Indian. On the contrary he has been afforded every chance to improve his position. Lord Reading, before he left India, in referring to the negotiations, said that on the whole South Africa had been just to the Indians, and he did not think that that point had been fully realised by the people who were consistently calling attention to the supposititious wrongs of the Indians in South Africa. This declaration, endorsed as it now is by Mr. Andrews' confession, should pave the way for a much better understanding between the two Governments. General Hertzog by agreeing to suspend the Asiatic legislation, has, of course, not surrendered his intention of dealing with the Asiatic question on lines which the majority of the South African people desire, but he has demonstrated that he wishes to do so without injuring the people concerned. The new legislation will be drawn on principles that will inflict as little hardship as possible, and it will be drafted in accordance with suggestions from the Government of India.

We take the following from the *Natal Mercury*.—Public opinion regarding the Colour Bar is being

crystallised into a strong protest, and it is almost certain now that if the Bill be passed at the sitting of the combined Houses of Parliament its powers will not be put into general operation. According to Mr. Andrews the measure is directed against the Indian population; while Mr. Burton considers that it would be the greatest injustice to the Native, destroy all his ambition, and lower the White man in his own esteem. Mr. Burton takes the Prime Minister to task for his statement that the White man must rule. There can be, he says, no doubt about this fact, but the White man must rule through his higher intelligence and not through brute force or repressive laws. If brute force be employed then it is only a question of time before force will be met by force. The Native has an unchallengeable right to live here. He is an integral part of the population, and his aspirations and his welfare must be the care of the White race. He and his kind cannot be herded for all time like so many cattle. He must be given room for expansion, and he must also be granted legitimate facilities to rise educationally and industrially within his own natural spheres. As Mr. Burton truly says, "a thousand Colour Bills will not keep the Native out of the pale." He must either progress or go back. And if he is forced downward he will not go down alone; he will drag part of the White race with him. The only Native legislation that can ever be successful is such as recognises the humanity of the Native, and his place in the economic life of the nation.

We have received the following cable from Mr. H. S. L. Polak, London:—

Heartily congratulate community result negotiations. Essential community remain united. Hope conference will foreshadow new era racial relationship South Africa.

AFTER THE STORM

THE storm of dark clouds, which had collected round the Asiatic Bill, since its introduction in the Union Parliament, has been cleared by the announcement made by the Union Government to hold a Round Table Conference. The Indian community was as determined in its opposition to the Bill as the Union Government was in forcing it through. The united stand made against the Bill by our people showed the intensity of bitter feelings, which the provisions of the Bill aroused. But happily for all concerned, slowly as time went on, a better outlook of the situation prevailed, with the result that a Conference, which is of utmost significance to the Empire, has been arranged. We say the holding of the Conference will be of a significant character, because, for the first time in the history of the South African Indians, the Indian problem is attempted to be solved by an appeal to reason, instead of on the altar of political expediency. Further, the solution of the problem, in our opinion, will once and for all, settle the status of Indians abroad, consistent with the honour of India as an original member of the League of Nations.

The decision to hold a Conference throws upon us an extremely delicate duty. That duty should lie in acting unitedly and wisely in every step we take in approaching the situation. In the words of Mahatmaji, we have nothing to fear from the most searching enquiry at the Conference. Even so, the success of our task will be measured by

the amount of forethought, wisdom, and perseverance we bring to bear upon the situation.

FRIEND OF INDIA

AMONG the Englishmen, who became attached to India as her true and trusted friends since the days of the East India Company, Mr. C. F. Andrews' name will go down to posterity as an Englishman who displayed in all his actions the rare qualities of British traditions. Dictated by high and noble motives, he has dedicated his life to the task of defending the oppressed and in fighting for fair play and justice. His trust in the benevolence of God, and his confidence in his work make even his opponents to respect not only his person, but his sincerity of purpose.

We know that during the four months he has been in South Africa, he toiled incessantly for us. He knew no rest. He was on the *qui vive* all the time, writing, meeting people, arranging meetings, and speaking at public and private gatherings. This heavy work told on his health, which almost broke down before he sailed for India. It was a great relief to him to snatch a little rest on his voyage to India.

We are happy that he has arrived safely and, we trust, in good health in Bombay. We are also pleased that he was well received on his arrival, and we have no doubt he will set to work, and consult the leaders of India on the plan of future work.

The Indians of South Africa cannot be sufficiently grateful for the services rendered by Mr. Andrews. Time alone will show the share of work he has done in stemming the tide and in securing the shelving of the Bill.

"Cape Times" and the Asiatic Bill

We reproduce below a leading article in the *Cape Times* of the 14th April dealing with the Asiatic Bill, and particularly with the speech of Mr. Andrews at Maritzburg, on the 6th ultimo, and with the *Witness's* leader. The article is headed, "Common Sense About Asiatics," and begins:

While the Parliamentary Select Committee on the Asiatic Bill was taking evidence we studiously refrained from commenting on the subject-matter of the Bill, and from giving hospitality to correspondence about it. We do not intend to raise any controversy, now that the Committee is considering its report, but its attention may be drawn to an ably written and outspoken leading article that appeared in the *Natal Witness*, of Maritzburg, the oldest and one of the most influential newspapers in Natal, on April 8. The article deals with a speech by Mr. C. F. Andrews in Maritzburg, in which he graphically told the story of the coming of the Indians to Natal.

Elsewhere this morning we reproduce a full report of the speech, which, as the *Witness* remarks, is among the most important and most interesting of all the many speeches that have been delivered on the Asiatic Bill.

One of the most difficult aspects of the Indian problem now before the country has been the question of the nature and extent of the moral obligations towards the Indian that his deliberate importation

into Natal from 1860 to 1911 lays upon the South African Government, which at Union shouldered the obligations from the past of all the four Colonies. It was in order to see if he could not throw some light on this question that Mr. Andrews went to Maritzburg to examine the archives there of the old Natal Administration.

Our Duty

The results of his researches are summarised in his speech. He does not establish any very specific undertaking made to the Indians by Natal of which the Asiatic Bill can be interpreted as an obvious breach, but we agree with the views the *Witness* holds that it is impossible to read and reflect upon the survey he gives of the history of indentured Indian labour in Natal without admitting "that we have some duty towards the Indian whom we imported."

The *Witness*, we are glad to observe, refuses to follow Sir Thomas Watt in declaring that South Africa is indifferent to the claims of justice, and that the "Rights of Man" is a nonsensical phrase unless the man is a European. Our contemporary declines to believe that such a view can be the view of the majority in this or any other English Colony which has been founded on the English traditions of freedom; but, apart from the ethical view, the *Witness* holds that the Bill is a bad Bill from the material and practical points of view. Segregation spells alums and ghettos, and they in turn invariably spell a terrifically high birth-rate, demoralisation, and the wholesale spread of disease.

If the Indian problem is serious to-day, says the *Witness*, it would be ten times more serious after a few years of segregation. Should the Bill succeed in driving the Indian out of trade he would flood the labour market, and particularly the unskilled labour market, which is the poor white's last refuge. He would thus threaten the very existence of the poor white, who, least of all classes of the European community, could withstand Indian competition.

The Wisest Course

There follows this striking passage:—

"Were the Indian not an Indian, there would be no two opinions as to how he should be dealt with. Labour politicians would unite in declaring that the only way to raise his standard of living would be to get hold of his children, to see that they were sent to school, to see that they were clean when they came there, and by gradually instilling into them ideals of decency to reform if not this generation, then the next generation. At the same time they would urge that housing conditions should be improved, that greater opportunities to progress and prosperity should be offered, and that partly by force and partly by example and encouragement, the Indian should be raised from his present position. But because these men whose fathers we invited and enticed to come here are not white, we propose to force them down still further."

The *Witness* does not suggest that the betterment and elevation of the Indian, just as if he were a fellow-creature with a soul to be saved and a mind and body to be cared for should be adopted by the Government as its policy, though it clearly thinks that that would be at once the most Christian and the wisest course. It contents itself with pleading for a full and free conference between the Union and Indian Governments. It points out that when Gen. Smuts and Mr. Gandhi were working amicably together in 1916, voluntary repatriations reached the figure of 5,580. To-day, they are only between 1,000 and 2,000. In the event of open hostility between the two countries, repatriation would probably cease altogether.

A Conference

The *Witness* fails to see that any good purpose at

all would be served by going on with the Bill, and refusing first to try to find a better way out by a friendly conference. India's friendship is valuable. "Natal must look eastward for trade." That we are gravely embarrassing the Home Government is a consideration which should affect Natal. Even more serious is "the probable effect upon the native. Are we seriously prepared not only to face the passive resistance which must inevitably follow, but also to allow the native to stand by and look on at it with a view to profiting by the example of the Indian and imitating him when the time comes?"

These views which, curiously enough, come from the home town of Mr. Strachan, the fiercest anti-Asiatic in the Labour Party, are largely our own, but they are more powerful in the mouth of a Natal newspaper; for as the *Witness* rightly claims, this is a Natal problem. If Natal does not want the Bill, the Cape certainly does not. This article, at any rate, shows that Natal is by no means as unanimously in favour of the Bill as many people have supposed. From that point of view it is in itself a valuable piece of evidence, which the Select Committee might well take into serious consideration. After all, no conceivable harm could come of a conference, and if it can meet under favourable conditions, there is very fair chance that much good might result.

The Bill cannot solve the problem. A conference might, and if the conference should fail, South Africa could at any moment return to the Bill and try it for what it is worth.

In Its Nakedness

[BY M. K. GANDHI]

The *Forward* of Calcutta has rendered a pitiful service by publishing extracts from the Report of the Indian Jail Committee of 1919-20 being the evidence given by Lt. Colonel Mulvany on the treatment of State prisoners. It brings vividly to light the evil of the present system of Government in all its nakedness. It shows how the officials themselves are coached to do the wrong thing and thus corrupted and deprived of any sense of self-respect. Lt. Colonel Mulvany was Superintendent of the Alipore Central Jail at the time. I cull the following from his statement:

"... It is equally well known that Government have invariably been able to prove from official statements and reports that these complaints were groundless and yet in my experience there was every reason for complaint. I have been in charge of one or the other of the Calcutta jails since the very beginning of the anarchical movement and I have had perhaps more to do with the imprisonment of political prisoners than any jail officer in India. And I say deliberately and with full consciousness of the serious nature of my statement that not only was the confinement to which these men were subjected positively inhuman but that in fact misleading reports were deliberately submitted to the Government. I feel very strongly on this point and I write under the greatest restraint, for I consider that the share I was compelled to accept in this painful business was and is a disgrace which can never be obliterated. And I cannot say less than that my feelings were outraged by the cruelty of the treatment I was ordered and expected to carry out. My verbal representations on this subject not meeting with any response, I decided at last in September, 1915, to bring the matter to the notice of Government in the only way open to me, and I submitted a report (appendix X) under section 6 Regulation III. of 1818 concerning two State prisoners, in which I

expressed my opinion that the degree of confinement to which they were subjected was so severe as to be liable to injure their health, that the confinement was more stringently solitary than any solitary confinement imposed under the Prisons Act or under jail regulations both of which were limited strictly to seven days. I submitted this report deliberately with intent to force a crisis which must result either in my removal (which I did not anticipate) or in some amelioration of the cruelties I was ordered to inflict. What was the result? My letter was returned to me with the request to reconsider it. I was reminded that it had to go to Simla and would arouse the Olympian wrath, that the degree of confinement was dictated by the police, and it was suggested that I might so far report that the prisoners were in solitary confinement and were permitted exercise daily, that they were cheerful and that their health had not suffered, or words to that effect.

If I agreed I was to cancel my letter in my books and substitute a new one."

The correspondence too referred to by Lt. Colonel Mulvany is reproduced by the *Forward*. I cannot resist the temptation to quote from the letter of the then Inspector General of Prisons who on receipt of the damning report from Lt. Colonel Mulvany asked him to reconsider it and suggested the falsehood he was to say in his revised report. Here is the relevant quotation:

"Please reconsider this letter. Remember it has to go to Simla and it will rouse the Olympian wrath. The degree of solitary confinement is dictated to us by the police need of separating these prisoners not only from other native prisoners but from each other. I think you might so far report that the prisoners are in solitary confinement and are permitted to exercise daily and that both are cheerful and the health of neither has suffered or words to that effect."

Upon the receipt of this letter Lt. Colonel Mulvany regretfully pocketed his pride and sent what he knew to be an untruthful report. How is it possible after this report to believe any at all coming from a Government source and intended to whitewash it? Nor is this an exceptional case. This cooking of reports and statements is a most usual thing with the Government as is known to everyone who has anything to do with Government departments. To-day everything has to be 'edited' by superior officers.

Relatives of the brave men of Bengal who are being indefinitely detained without a trial have with difficulty come to know certain things about the prisoners, which have been given to the world and which go to show that they are being put to much unnecessary hardship. The allegations are generally denied and where a total denial is not possible, partial truth is admitted and the blame for what suffering is admitted is thrown on the prisoners.

When Sjt. Goswami succeeds in forcing a debate in the Assembly he is laughed at and told from the Government benches that Lt. Colonel Mulvany's statement was not accepted by the Committee. The Government entrenching itself behind a wall of lies and the force of its bayonets treats the complaints with contempt in the certain belief that the detention and ill-treatment of prisoners are necessary for the safety of the Englishmen it represents.

Bengal has declared a day of *hartal* by way of protest. The Government cares little about *hatalis* of impotent people. It listens to no argument save that of force, whether of the sword or the soul. It knows and respects the former, it does not know the latter and therefore fears it. We have not the former. We thought we had the latter in 1921. But now — ?—*Young India*.

Balfour's Determination

At a public meeting at Balfour two weeks ago four members of the Village Council were asked to resign for having incurred a heavy bill of costs as a result of the manner in which they refused licences to four Indian traders. The Supreme Court held the proceedings to have been grossly irregular and the council were ordered to hear the applications again. The resolution calling on the councillors to resign was carried by a majority of seven votes. Since then the councillors concerned, Messrs. Boyd, Kaplan, Nichol and Du Preez, have been presented with the following petition signed by many of the leading ratepayers of the town:

We, the undersigned voters, ratepayers and inhabitants of Balfour, respectfully beg of you not to resign from our village council. We look upon you as our true representatives, have full confidence in you, and thank you for your past services, which have been given fullheartedly and honourably.

One of the most prominent men in the town remarked to a representative of *The Star*, "The petition shows what a large number of the citizens of Balfour are appreciative of the stand the councillors made in bringing this vital question of the Asiatic encroachment in the Transvaal before the public. We are determined to do the most we can, in spite of the difficulties and misfortunes besetting the council in its fight against this ever-increasing peril. The inhabitants are fast becoming aware of the extreme danger threatening the white man's progress and prosperity in the smaller country centres. The encroachment is not so noticeable in the larger centres, but in the smaller places in the Transvaal the danger is slowly engulfing the white trader. Many are being ruined."

Rev. J. Mullineux and Asiatics

The Rev. John Mullineux, M.L.A., was asked at a Labour Party meeting held recently in Maraisburg Town Hall if he favoured General Smuts becoming Governor-General of South Africa.

His reply was: I am as much in favour of General Smuts becoming president of the Mine Workers' Union.

The Rev. Mr. Mullineux said a matter of great national importance was the Asiatic Registration and Class Areas Reservation Bill. No Bill in South Africa had ever been talked about more than that, he said, as the Asiatic problem was of extreme difficulty and gravity and not to be easily settled. It was not an easy thing to tackle without incurring the bitterness and hatred of any other people and causing a boomerang which would react terribly upon South Africa in years to come. The negotiations carried on with the Indian delegation had been protracted, and there had been straight talking on both sides. In the Free State the problem was practically negligent, and the people in that province had been wise. He wished he could say the same about the other provinces, as if they had followed the policy pursued by the Free Staters, there would be no Asiatic problem in South Africa. In the Transvaal they had wisely thrown out the Chinese menace. If that had been tolerated it would have been a great danger. In Natal the Indian population was larger than the white, and was increasing at a rapid rate. The problem was much more serious than one of trading. No segregation policy would avail. The Asiatics were backed up by 300,000,000 people in India, and the whole of the Eastern world were keenly scrutinising the trouble in South Africa. He considered that the Prime Minister's determination to negotiate was the essence of wisdom. The Indian was a master of the art of

passive resistance, and if the workers on the Rand had only learned that art in 1922 they would have won the strike. The South African Government intended to deal with their own domestic affairs in their own way and would not be interfered with by outside influences. A promise had been given by the Indian Government that they would assist. He appealed to the meeting to put their confidence in the Prime Minister and give him the necessary backing in one of the greatest tasks that ever any Prime Minister had faced. He believed the people were standing by Gen. Hertzog and his Government as befitted men who were taking a long view of a very grave problem. General Hertzog was endeavouring to get the best results for South Africa, which would leave no stigma upon the nation, and it was essential that the Prime Minister should have a feeling of good will behind him.

The following resolution, proposed by Mr. Talbot, was carried unanimously: "This meeting of Maraisburg constituents gives its hearty support to the Government in its endeavour to bring about a settlement of the Asiatic question, and requests the member for Roodepoort constituency to give his unqualified support to the Prime Minister in his endeavours."

A similar resolution was adopted at a meeting held by the Rev. John Mullineux at the Central Hotel, Randfontein, and was also put at the Labour meeting at the Scout Hall, Roodepoort.—*The Star*.

An Interview in South Africa

[By C. F. ANDREWS]

The following interview was given to the Editor of the *Ladys' Pictorial* before I left South Africa, at a time when I was seeking the help of the women of South Africa on behalf of the Indian cause:—

Q.—Can you give us any idea of the main motive which made you leave Rabindranath Tagore and his beautiful home at Santiniketan, where you were so happy with him, and came out to live with the Indian community in South Africa?

A.—The real reason was that I could see impending an inevitable conflict between East and West,—between India and South Africa—if this Asiatic Bill was passed into law and therefore I determined to come over to try to stop it. For I hold almost passionately, as one of the foundation thoughts of all my life, that India and South Africa were intended in the Divine Providence to have a friendship with each other, and understand one another and form one of the links of connection in the great world of mankind.

Q.—Could you give us a little more in detail what you mean by this idea of friendship?

A.—If you take down a map of the world and study the Indian Ocean you will see three points of a great triangle. The apex of the triangle is India, the two angles at the base are Australia on the one side and South Africa on the other. Curiously enough the two southern continents are equidistant from Colombo. It is a ten days' voyage from Durban to Colombo; and it is a ten days' voyage from Colombo to Fremantle in Western Australia.

When you think the matter out these two new lands of South Africa and Australia are the youngest representatives of Western civilisation. They have all the fresh enthusiasm of youth. On the other hand, India is wise with all the wisdom of the ages. India has lived her life and dreamt her dreams for thousands of years while Bushmen roamed in South Africa and also in Australia. India has become also, in the history of mankind, the highest centre of Eastern civilisation, which differs in so many important ways from the West. Therefore it became almost a passion with me that East and West should

meet in this great triangle which stretches across the Southern hemisphere. This was not a mere empty dream but an intensely practical matter. For I have been out many times both to Africa and Australia and have travelled all over these continents. Everywhere it has been my one object to remove misunderstandings and to make evident in both of them to the thinking people, and especially to the women, who are the mothers of the two young nations, that it is supremely important that the friendship of India, which is freely offered, should not be rejected, but be warmly accepted and cultivated for the future benefit of mankind. At the same time I have felt very strongly indeed that I could not be doing a greater service to India than to help to bring its ancient civilisation into touch with the fresh enthusiasm and energy of these young countries of Australia and South Africa.

Q.—Have you had any success on either side in this practical ideal of yours?

A.—It is hard to say. But one thing I can say clearly. Australia and India have come very much more closely together in recent years. They have settled all their difficulties and now there is a way open for mutual understanding. With regard to South Africa, on the other hand, I had the very greatest hope in the year 1914 when I was present here and a marvellously friendly atmosphere had been created after the cessation of the very remarkable Passive Resistance struggle of Mahatma Gandhi. I was in Capetown then, and I have with me still some copies of the lecture which I then delivered on Rabindranath Tagore. The *Cape Times* printed it in full and commented on it, making a very real offer of friendship with India, which also became the attitude of both General Smuts and General Botha, and in the end of all parties. Miss Emily Hobhouse was here then and she did very much indeed among the Dutch to create a friendly atmosphere.

Q.—Did you ever come out again, Mr. Andrews, or is this your second visit?

A.—No. I came out again at the time of the Lange Commission, in 1920, and at that period also endeavoured to bring about a reconciliation between the two countries, realising as I did the vast importance of this in the history of the world.

Q.—What was your experience then?

A.—Unfortunately the elections came in the midst of my visit, and the atmosphere became all disturbed by party cries. It was not possible to do much then. But this time, it has been far more easy to get in touch with people. Learning my lesson from Australia, I have tried my utmost to come into touch with the women of South Africa; for if there is one lesson above all others that I have learnt it is this, that if women take up heartily a question of right and wrong,—a moral issue,—they are bound to succeed. This question of the friendship between India and South Africa is to me a moral question. It is inconceivable to me that the women of this country can allow things to drift into such a state that the two peoples should become permanently hostile.

Q.—But surely you know, Mr. Andrews, that we women of South Africa have no vote.

A.—That, doesn't matter in the least, in this issue. What I want is your moral support on the side of peace. The issue is so absurdly simple. India is simply asking for one thing—to be friends. India is not making any outrageous demand, but only that before this Asiatic Bill is passed, South Africa should make a friendly gesture and be willing to come to a Conference, where all the difficulties between the two countries might be thrashed out and a permanent basis of friendship be established instead of a permanent hostility.

Q.—Will India help us to solve our difficulties?

A.—She will certainly help in a friendly manner if South Africa does not hold a pistol at her head.

and say, "your money or your life." Believe me South Africa will gain in every way far more by coming to a Conference than she possibly could by threatening India with an altogether obnoxious Bill.

OUR LONDON LETTER

[FROM OUR OWN CORRESPONDENT]

8th April, 1926.

These are critical days in the economic life of Great Britain. The coal problem is again the question of the hour. The report of the Coal Commission is engaging the attention of all concerned. It makes among others the following recommendations: Coal getting should still be a private enterprise, but that the State should acquire the mineral rights, that is the royalties at an estimated cost of £100,000,000. The Government subsidy should cease at the end of April and never again be revived. The 7½ hours' day underground should be retained. There should be a revision of the minimum percentage addition to standard rates of wages, that is the 33 per cent. fixed in 1924, and such a revision would affect the higher paid men. The principle of National Agreements should be upheld and district adjustments allowed. Compulsory profit sharing with workers by issue of shares should be put into operation and co-operative selling agencies and municipal competition with merchants should be favoured. The Government has endorsed the recommendations of the Commission and it is now for the mine owners and miners to decide. Within the next few days they will make momentous decisions. There is of course anxiety on the part of the public, for no one wishes to see an industrial upheaval in Great Britain, which would shake the country to its foundations.

There is a possibility of a traffic war between taxicabs and two seaters which are about to be introduced. For some time past the Home Office and the taxi cab owners have been discussing the question of fares. The Home Office was out for a reduction of the shilling per mile fare to nine pence per mile with other adjustments. The taxi cab owners would have none of it. The two-seaters now about to go on the streets will not carry any luggage but only passengers at nine pence per mile. The Home Office to regulate the whole question have issued alternate scales. The taxi-cab owners threaten war by way of boycott against the suppliers to the taxi trade who are in any way parties to the introduction and running of the two seaters. There is a feeling that just as the horse-drawn cabs resisted the coming of the taxis, so also the opposition of the taxis to the two seaters will end with the like result, the success for the new comers.

Mr. G. S. Mahajan of St. John's, Cambridge, has this year won the Smith Prize for Mathematical Research.

India has entered the film world. At the Philharmonic Hall in London, "The Light of Asia" that remarkable story of Lord Buddha is being shown. Its production by Indians in India in Indian surroundings is suggestive of many possibilities. Sesta Devi and Mr. Himansu Rai are the principal actors in the play. Mr. Rai dreams of a great film industry in India with the chain of a thousand cinemas spread throughout the country. His idea is to arrange for an exchange of British and Indian pictures so that such an arrangement will be mutually helpful to the building of the film industry in India and in England. The Maharajah of Jaipur lent his magnificent palaces and gardens and wonderful jewels for the staging of the play. Mr. Rai is hopeful that such facilities will be extended by other Maharajahs who, as it is, have shown an interest in

cinemas by encouraging the building of such places of amusement.

Mr. Rai himself is becoming quite a popular hero and has received thousands of letters from admirers.

Lower Tugela District Hindu Veda Dharma Sabha

The following is a list of the donations received in aid of the fund for the school building of the Lower Tugela District Hindu Veda Dharma Sabha at Stanger:—

	£	s.	d.
Mr. Ramportal	50	0	0
" Narayana Padayachi	50	0	0
" L. Bodasing	25	0	0
" B. Bodasing	25	0	0
" R. Bodasing	25	0	0
" N. Bodasing	25	0	0
" S. Roopsing	25	0	0
" T. Ramburan & Sewbarath	25	5	0
" N. P. Garach	17	10	0
" Bharath	25	0	0
" S. N. Amin	15	0	0
" V. Ganabathy Pather	15	0	0
" R. Ramnund	15	0	0
" Ramchandra Mudaly	10	10	0
" L. G. Patel	10	5	0
" Govindsamy Pillay	10	0	0
" Palvan Maharaj	10	0	0
" D. Pappadu	10	0	0
" K. V. Reddy	6	0	0
" Sarabjeeth	5	5	0
" I. N. Amin	5	5	0
" Basdav	5	5	0
" S. Parag	5	5	0
" R. Paramaswer	5	5	0
" Veerasamy Padayachi	5	5	0
" Maganlal Patel	5	0	0
" Bhanuprakash Maharaj	5	0	0
" Muthappa Reddy	5	0	0
" Dasrigadu	5	0	0
" M. L. Patel	3	3	0
" Sewbaran	3	0	0
" Mungiram	2	10	0
" M. R. Velloo	2	2	0
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