

Indian Opinion

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NOTES AND NEWS

IN the course of his speech at Breyten (Transvaal) Dr. Malan, Minister of Interior, is reported to have made the following observations on General Smuts' recent utterance on the Capetown Agreement: General Smuts had recently said at Vereeniging that the agreement with India had so strengthened the position of the Indian in South Africa that he was no longer to be uprooted. He also said that the Indians had gone to India at the Union's expense and would come back at our expense. "I am very much surprised that General Smuts touches upon this question at all," said Dr. Malan. "If he has any criticism to offer he should have offered it, as Leader of the Opposition, in Parliament. This agreement was discussed two or three times in Parliament, and no occasion did he open his mouth. 'But what did his lieutenants do? A few objected, and I told them that it was their duty to propose that Parliament does not approve of the agreement.' I dared them to. They did not dare. Mr. Patrick Duncan, who was formerly the Minister responsible, approved of the agreement, and admitted that it was one of the best things that could be done in the interests of the country. His view was shared by Mr. Jagger and others. How can General Smuts, therefore, assume this present attitude?"

Mr. V. S. C. Pather vice-president of the Natal Indian Congress, has suggested the name of Rao Bahadur Vijayaragavacharia as the successor to Mr. Sastri as Agent of the Government of India in South Africa. Mr. Ragavachariar opened the Canadian Industrial Exhibition held at Toronto, about 18 months ago, and he represented India at the first openings of Parliament at Canberra, the Capital of the Australian Commonwealth. He is also an ex-president of the Indian National Congress.

Mr. Morgan Evans, of the "Sastri outrage" incident, was re-elected deputy-mayor of Klerksdorp by seven votes to five, it being a party vote, in which he was opposed by South African Party councillors. The protest was voiced against his nomination on the ground that he had shown disrespect to the chair on recent occasions.

Thus *The Leader* (Allahabad):—

Dr. Annie Besant has completed 81 and Mahatma Gandhi entered upon his sixtieth year. Both are world-figures, personages of international fame. Both are heroes who have lived brave and noble lives in the service of India and humanity. They are endowed with qualities rarely to be met with, and both inspire in their fellow-beings feelings of reverence and affection. As India's greatest orator, Mr. Lal Mohan Ghose said of Mr. Dadabhai Naoroji when the Grand Old Man presided over the Calcutta Congress of 1906 at the same age of 81, people look upon Mrs. Besant with her marvellous vitality at her very advanced age with admiration, envy and despair. Mahatma Gandhi played a great part in the political life of India for a few years, but we think of him less as a politician than as a saint. As

politicians there have been at least several to whom history must give a higher place than to him. But as a moral and spiritual being he has been surpassed by none and is equalled by almost no one in contemporary India or,—yes, we may say it, and will—in the whole of the world at the present day. They are two epoch marking figures fully deserving of all the reverence and affection given to them, and long after they give up their present mortal form—may this be long postponed!—their names, lives and memories will be among the treasured possession of mankind.

Mahatma Gandhi has sold the copyright for foreign countries of his autobiography, "Experiments with Truth", to Messrs. MacMillans for a sum of Rs. 1,00,000 the offer of which was first made by the latter and accepted by Mahatma Gandhi. Mahatma Gandhi has decided to hand over the sum to the All-India Spinners' Association for Khaddar propaganda.

MAHATMA, GANDHI'S TRIBUTE TO MR. SASTRI

IN *Young India* dated October 18, Mahatma Gandhi writes the following article under the heading 'Sastri's Work':—

A graphic letter received this week from an eye-witness describes the now famous Klerksdorp incident of which the South African press is full. Though nothing remains or needs to be said from the political standpoint after the full, free and frank apology from the Union Government, too much cannot be said of Sjt. Sastri's generous and courageous behaviour in the face of a plot which might have proved fatal in its result. The letter before me shows that this true son and representative of India stood his ground without the least nervousness even when the lights were put out by the party that had come led by the Deputy-Mayor to break up the meeting he was addressing. And when the firing of an explosive had made the meeting hall too suffocating for the audience, Sjt. Sastri went outside, and as if nothing untoward or serious had happened, finished his speech without even referring to the incident. Popular as he had already become among the

Europeans of South Africa before this incident, his cool courage and generous behaviour raised him still further in their estimation.

And as he wanted no fame for himself (few men would be found shier than Sjt. Sastri of fame), he turned his popularity to the advancement of the cause he has represented with such singular ability and success. During his all too brief stay in South Africa he has immensely raised the status of our countrymen in that part of the world. Let us hope that they will by their exemplary conduct show themselves worthy of him.

But Sastri's contribution to the solution of the difficult and delicate problem of South Africa does not rest merely upon what was after all an accident. We know nothing except through the results of the inner working of the ambassador's office in which he had to exhaust all his art of a diplomacy that comes from a conviction of the correctness of one's cause and that spurns to do or countenance anything wrong, mean or crooked. But we do know how unsparing he has been in the use on behalf of his cause of the gifts of eloquence, scholarship, both English and Sanskrit and great and varied learning with which nature has lavishly endowed him. He has been delivering to large and select audiences of Europeans lectures on Indian philosophy and culture which have stirred European imagination and softened the hard crust of prejudice which has hitherto prevented the general body of Europeans from seeing anything good in the Indian. These lectures are perhaps his greatest and the most permanent contribution to the Indian cause in South Africa.

It must be a serious problem for the Government of India to choose Sjt. Sastri's successor. He has persistently withstood all pressure to prolong his stay in South Africa. Letters from South Africa show me how our people dread Sjt. Sastri's departure. It will be a calamity if a worthy successor is not found to continue the mission so successfully inaugurated and represented by Sjt. Sastri. Tradition has, I hope, been set up at the Viceregal Lodge of treating the office of India's Agent in South Africa as neutral ground which the Government and popular parties may jointly tread. It is to be hoped that the successor to be chosen will be one who will commend

himself equally to the Government and the people, and who will truly represent not merely the Government of India but the people as well.

Uplift Of The Depressed Classes In India

Mr. P. Kodanda Rao At Toc H. Lunch

Mr. P. K. Rao (private secretary to the Rt. Hon. Srinivasa Sastri) delivered a most interesting address at the Toc H Lunch at Capetown recently, where he was the guest of honour, the subject being, "The Fourth Problem of India, or the Uplift of the Depressed Classes."

The depressed classes in India to-day numbered 50,000,000, said Mr. Rao, or something like 20 per cent. of the population. They were the representatives of the indigenous population of India, who had been subdued by the other race that came in. The depressed classes were then treated with great contempt. They were given the worst places to live in, and were only allowed to perform the most degraded offices. Education, of course, was utterly denied them, and even religion—they had no access to the temples or other places of public worship, and social intercourse with them was out of the question. No high caste man would allow them to enter his house, and in some parts they were not allowed to walk on the public roads at the same time. That extreme state of affairs must not, however, be taken as depicting the general state of things—it only showed the extent to which the extremist went. It gave an idea of the extent to which the members of the depressed classes were left alone, uncared for, without hope of rising in the scale of life. Even to-day they found millions of these people in about the same position socially.

Historical Review

Indian history, however, recorded many instances where efforts were made on the part of the higher classes to ameliorate the lot of those people. In about the 6th or 7th century one ruler "admitted them to practise religion, and gave them equality" in every way, and went so far as actually to canonise some of the representatives of the depressed classes, and to-day they would find the Brahmin reverencing the names of these persons. That was merely to give an indication that in ancient Hindu India, efforts were made to ameliorate the position of these people.

The Mahomedans also took a hand in their uplift, and if one of them embraced the religion he was given full privileges. To people from outside, as it was also to people in India, it was a matter of surprise that these 50,000,000 people, whose lives were anything but pleasant, did not become Mahomedans wholesale.

Coming to modern times, say, in the last 100 years, an impulse to the uplift of the depressed classes was given by the missionaries. It was the Christian missionaries in modern times who took a hand in the uplift of the depressed classes, and India, said Mr. Rao, can never be too grateful for the exertions of those missionaries. He might mention that as soon as one of those people became Christian he was received as an equal. He would not analyse the reasons for that, some were social, some political. In the matter of marriage and dining together, however, the bar was still there. Some Indian religious bodies also took a hand, and when these people were

converted they were also given equality with the high-class Hindus. Certain sections of the people said this was not quite disinterested work, but that the object was to get these people converted to their religion. But to-day there were quite a number of secular bodies, with no religious motives behind, who were working for the uplift of the depressed classes. There were workers all over India for the purpose.

Government's Position

Mr. Rao then spoke upon the position of the Government with regard to these people. During the last 100 years the British Government, in all its public relations with the people, refused to recognise any caste. Everything was open to everybody, irrespective of caste or religion, but the Government was never able to take an active part in the uplift of these people. It (the Government) was foreign to the country, and composed of Englishmen and Christians. Since 1857, since the proclamation by Queen Victoria, the Government undertook not to interfere with the religious and social customs of the country, except in special circumstances, such as "Suttee" (the burning of widows). There Government had to interfere, but it was instigated thereto by Hindus, and the reformers of the day, or the Government would not have dared to interfere with a religious custom. Similarly they found the Government always cautious in legislating for social reform. Even when measures are introduced by native members of the Legislature the Government have asked for postponement as a matter of caution. The Government's attitude was that it was they who would have to face the hostility of the people, become unpopular and perhaps have to face a revolt. The policy of the Government was to leave matters alone and allow public opinion to change.

But they had in India a body of Indians working for the uplift of the depressed classes and having congresses to promote a healthy public opinion. Mahatma Gandhi, in recent years, threw all his influence on the side of these people.

There had been a great change owing to the reforms in 1921, when certain powers were handed over to Indian control, education, lands, and so on. They found to-day not only the schools fostered by Government open to the depressed classes, but a house was given for every child of the depressed classes they could get into the schools. They had to pay no school fees, and there were hostels for them free. The depressed classes now had representatives in the Legislatures of the country, both Imperial and Provincial. They had votes, and provision was made for some of them to be returned to the Legislature even if they could not get elected. The Governor had the power. In the district boards the municipalities and all such bodies there were always some of these people, and if not elected they could be put on by nomination.

Even if given equal opportunities, it will take a long time for the depressed classes to shake off the curse of degradation and rise, and so for a time the people and the Government must go out of their way to help them, and even sacrifice efficiency to some extent.

Dominion Status

Nobody in India, Mr. Rao declared, opposed the uplift of these people except perhaps the landowners who would lose their cheap labour. Everybody else was in favour of not only their uplift but their very rapid uplift. One reason for that was that when the question of India obtaining Dominion status was raised, one objection was that with these depressed classes present it was impossible to give that status; and that the British Government would not be justified in handing over these 50,000,000 of people to be oppressed by the higher castes.

Since the transfer of powers, to which he had alluded, statistics showed that the progress of the depressed classes had been rapid. Indian people now felt that a depressed community was a handicap. But there was a greater factor than the political. Indian opinion had been fully aroused. Determined efforts were being made by the Government, and enlightened people, to bring these depressed classes up to the same social and economic position as other people, and there could now be no getting back to the caste system. Things were moving forward and he now learned, from the papers received, that the Hindu temples were open to these people and on the whole it seemed to him that perhaps heathen India understood Christ better. (Applause).

Major Bliss, who presided, thanked Mr. Rao, on behalf of the Club, for his very interesting address. The movement Mr. Rao had described, he said, must appeal to Toc H, whose ideal was to try to make this world a better place to live in. *Cape Times* 11/16/28

Mr. Andrews To Visit America And South Africa

Tour To Last A Year

Mr. C. F. Andrews who went to Geneva to attend the Conference of World religions on peace and had returned to London, was interviewed by a representative of the Free Press. Mr. Andrews gave his impression of the work of the Congress and its future. He also outlined his programme and said that at least for a year he might be away from India. He was first proceeding to America and then to South Africa. Explaining the object of his visit to America, Mr. Andrews said it was his intention to lecture on Indian conditions and ideals and thus correct the influence likely to have been created by misrepresentations made by Miss Mayo.

He was proceeding to South Africa to help in the struggle that was going on in that country for racial equality. The Indians and Bantus were struggling for the recognition of their rights and he wished to help and assist them. "I believe," said Mr. Andrews, "that there is a natural alliance between the Indian and African peoples." The white domination of that continent was not permanent and the development of friendly relations by migration, trade and cultural contacts between India and Africa was desirable.

Future Of The League

Referring to the work done at Geneva by the League of Nations, Mr. Andrews said he was rather uncertain about the future of the League. He was impressed with the social, health and labour activities of the League and considered them good and fruitful, but he said, "the old diplomatic and militarist atmosphere remained in the sphere of political work." The only hope in his opinion lay in the small nations which were not imperialistic.

Mr. Andrews then spoke about the work of the Religious Conference at which he was present. He said the Eastern religions were not adequately represented at the Conference, but he found that the recognition of the equality of religions was admitted. The second was meeting in 1930 and he urged that the venue of the Conference must be in Eastern countries but it was extremely unlikely that his suggestion would be accepted.

Maritzburg Rural Licensing Board

Applications Should Be Made Before
15th December

The attention of Indian applicants for renewal of licences is specially directed to the following :—

All applicants for the renewal of their trade licences, such as General Dealers and others, must lodge their applications in duplicate together with the appropriate Declarations on or before the 15th December next, with the Clerk to the Rural Licensing Board, City Magistrate's Office, Pietermaritzburg. The name of the applicant must be given in full and in block letters. His postal address must also be given in full.

Applicants in respect of renewals of Hawker's and Pedlar licences must, when submitting applications, use the correct forms and lodge their applications together with their current licences.

Declarations made under the Firms Act do not require a 1/- Revenue Stamp.

Applications for new licences should, where possible, be lodged before the 15th December as the first meeting of the Board will be held early in January 1929.

Application forms and the necessary declarations are obtainable at the office of any Receiver of Revenue.

The jurisdiction of the Pietermaritzburg Rural Licensing Board embraces the Magisterial Districts of Pietermaritzburg, New Hanover, Polela, Lion's River, Impendhle, Richmond, Ixopo and Camperdown.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part IV. Chapter XXXVII.

TO MEET GOKHALE

I must skip many of the recollections of South Africa.

At the conclusion of the Satyagraha struggle in 1914, I received Gokhale's instructions to return home *via* London. So in July, Kasturbai, Kallenbach and I sailed for England.

During Satyagraha, I had begun travelling third. I therefore took third class passages for this voyage. But there was a good deal of difference between third class accommodation on the boat on this route and that provided on Indian coastal boats or railway trains. There is hardly sufficient sitting, much less sleeping, accommodation in the Indian service, and little cleanliness. During the voyage to London, on the other hand, there was enough room, and equal cleanliness, and the steamship company had provided special facilities for us. The company had provided reserved closet accommodation for us, and as we were fruitarians, the steward had orders to supply us with fruits and nuts. These facilities made our eighteen days on the boat quite comfortable.

Some of the incidents during the voyage are well worth recording. Mr. Kallenbach was very fond of binoculars and had one or two costly pairs. We had daily discussions over one of these. I tried to im-

press on him that this possession was not in keeping with the ideal of simplicity that we aspired to reach. Our discussions came to a head one day, as we were standing near the port-hole of our cabin.

'Rather than allow this to be a bone of contention between us, why not throw it into the sea, and be done with it?' said I.

'Certainly throw the wretched thing away,' said Kallenbach.

'I mean it,' said I.

'So, do I,' quickly came the reply.

And forthwith I flung it into the sea. It was worth some £7, but its value lay less in its price than in Mr. Kallenbach's infatuation for it. But having got rid of it, he never regretted it.

This is but one out of the many incidents that happened between Mr. Kallenbach and me.

Every day, we had to learn something new in this way, for both of us were trying to tread the path of Truth. In the march towards Truth, anger, selfishness, hatred etc., naturally give way, for otherwise Truth would be impossible to attain. A man who is swayed by passions may have good enough intentions, may be truthful in word, but he will never find the Truth. A successful search for Truth means complete deliverance from the dual throng of love and hate, happiness and misery, etc.

Not much time had elapsed since my fast when we started on our voyage. I had regained my normal strength. I used to stroll on deck to get a little exercise, so as to revive my appetite and digest what I ate. But even this exercise was beyond me, causing pain in the calves, so much so that on reaching London I found that I was worse rather than better. There I came to know Dr. Jivraj Mehta. I gave him the history of my fast and subsequent pain, and he said, 'If you do not take complete rest for a few days, there is fear of your legs going out of use.'

It was then that I learnt that a man emerging from a long fast should not be in a hurry to regain lost strength, and should also put a curb on his appetite. More caution and perhaps more restraint is necessary in breaking a fast than in keeping it.

In Madeira, we heard that the Great War might break out at any moment. As we entered the English Channel, we received the news of its actual outbreak, and we were stopped for some time. It was a difficult business to tow the boat through the submarine mines which had been laid throughout the Channel, and it took two days to reach Southampton.

The War was declared on the 4th of August. We reached London on the 6th.

Part IV. Chapter XXXVIII.

MY PART IN THE WAR

On arrival in England, I learnt that Gokhale had been stranded in Paris where he had gone for reasons of health, and as communication between Paris and London had been cut off, there was no knowing when he would return. I did not want to go home without having seen him, but no one could say definitely when he would arrive.

What then was I to do in the meanwhile? What was my duty as regards the War? Sorabji Adajania, my comrade in jail and a Satyagrahi, was then reading for the bar in London. As one of the best Satyagrahis, he had been sent to England to qualify himself as a barrister, so that on return to South Africa, he might take my place. Dr. Pranjivandas Mehta was finding his expenses. With him, and through him, I had conferences with Dr. Jivraj Mehta and others who were prosecuting their studies

in England. In consultation with them, a meeting of the Indian residents in Great Britain and Ireland was called. I placed my views before them.

I felt that Indians residing in England ought to do their bit in the War. English students had volunteered to serve in the army, and Indians might do no less. A number of objections were taken to this line of argument. There was, it was contended, a world of difference between the Indians and the English. We are slaves and they are master's. How could a slave co-operate with the master in the hour of the latter's need? Was it not the duty of the slave, seeking to be free, to make the master's need his opportunity? This argument failed to appeal to me then. I knew the difference of status between an Indian and an Englishman, but I did not believe that we had been quite reduced to slavery. I felt then that it was more of the fault of individual British officials than of the British system, and that we could convert them by love. If we would improve our status through the help and co-operation of the British, it was our duty to win their help by standing by them in their hour of need. Though the system was faulty, it did not seem to be intolerable, as it does to-day. But, if having lost my faith in the system, I refuse to co-operate with the British Government to-day, how could those friends then do so, having lost their faith not only in the system but in the officials as well?

The opposing friends felt that that was the hour for making a bold declaration of Indian demands and for improving the Indians' status.

I thought that England's need should not be turned into our opportunity, and that it was more becoming and far-sighted not to press our demands while the War lasted. I therefore adhered to my advice and invited those who would to enlist as volunteers. There was a good response, practically all the provinces and all the religions being represented among the volunteers.

I wrote a letter to Lord Crewe, acquainting him with these facts, and expressing our readiness to be trained for ambulance work, if that should be considered as a condition precedent to the acceptance of our offer.

Lord Crewe accepted the offer after some hesitation, and thanked us for having tendered our services to the Empire at that critical hour.

The volunteers began their preliminary training in first aid to the wounded under the well-known Dr. Cantlie. It was a short course of six weeks, but it covered the whole course of first aid.

We were a class of about 80. In six weeks we were examined, and all except one passed. For these the Government now provided military drill and other training. Colonel Baker was placed in charge of this work.

London in those days was a sight worth seeing. There was no panic, but all were busy helping to the best of their ability. Able-bodied adults began training as combatants, but what were the old, the infirm and the women to do? There was enough work for them if they wanted. So they employed themselves in cutting and making clothes and dressing for the wounded.

The Lyceum, a ladies' club, undertook to make as many clothes for the soldiers as they could. Shrimati Sarojini Naidu was a member of this club, and she threw herself whole-heartedly into the work. This was my first acquaintance with her. She placed before me a heap of clothes which had been cut to pattern, and asked me to get them all sewn up and return them to her. I welcomed her demand and, with the assistance of friends, got as many clothes made as I could manage during my training for first aid.

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ઓ. આર. પટેલ

ફ્રુટ એન્ડ વેજિટેબલ ફાર્મર.

ફેરફારી શાકભાજી, લીંડુ, યેફી (જાવા લાયક) અને ફળોવાળી અમુક બજારમાં પાકે છે.

બહારમાનના ઝોન પર પુરવું ખાનગીપણામાં આવશે. બધો ઉપલા સરનામે.

અઠવાડિક પંચાંગ

વાર	ખ્રીસ્તી ૧૯૨૮ નવેમ્બર	હિંદુ ૧૯૮૫ શકવર્ષ	ચુલ્લમાસ ૧૩૪૭ જમાદી ઉત્તરઆખર	ચારથી ૧૨૬૮ કદમી કહે.	ચુલ્લમાસ ક. મી.	ચુલ્લમાસ ક. મી.
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સોમ	૧૯	" ૭	૬	૧૩	૪-૫૩	૬-૨૨
મંગળ	૨૦	" ૮	૭	૧૪	૪-૫૨	૬-૨૩
બુધ	૨૧	" ૯	૮	૧૫	૪-૫૨	૬-૩૩
ગુરુ	૨૨	" ૧૦	૯	૧૬	૪-૫૨	૬-૨૪