

Indian Opinion

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NOTES AND NEWS

IT is with a deep sense of sorrow that we have to note the very sad and sudden death last Tuesday at the early age of 22 of Rajagopaul Naidoo, the eldest son of Mr. and Mrs. R. K. Naidoo, who are well-known for their hospitable nature and active interest in communal matters. That the deepest sympathy of the community was with Mr. and Mrs. R. K. Naidoo in their great and tragic loss was evidenced by the fact that notwithstanding the cold and rainy weather a very large number of people, including the officials and members of the Natal Indian Congress and prominent members of the community, attended the funeral ceremony on Wednesday afternoon. Among the numerous floral tributes were included wreaths from Sir K. V. Reddi, the Natal Indian Congress and other prominent individuals. The deceased who was married only about eight months ago leaves behind him a young widow and his father and mother and younger brothers and sisters to mourn their great loss. Our profoundest sympathy goes out to them all and to the deceased's sister in England who is studying medicine in their very sad bereavement. May the soul of the deceased rest in peace.

The Indian community will be deeply grieved to learn the news of the sad death of Mrs. Phillips, wife of the Rev. Charles Phillips at the age of 79 in Johannesburg. For the last 33 years Mrs. Phillips, in co-operation with her husband, worked in the interests of the coloured community and a proof of her deep affection for them is seen in the fact that she has wished her body to be buried in the Coloured section of the Brixton Cemetery. Mrs. Phillips was better known to the Indian community since the days of Passive Resistance in 1907 when she jointly with the Rev. Mr. Phillips showed practical sympathy in their just cause. Mrs. Phillips was looked upon by the Indian community as one among the few European friends who do not only preach the gospel of Christ but fearlessly practice what they preach. The profoundest sympathy of the whole Indian community throughout the Union will go out to the Rev. Charles Phillips to whom the shock at his present old age will be too great. We extend to the Rev. Mr. Phillips and the bereaved family our deepest sympathy.

During his visit to Maritzburg Sir Kurma Reddi, Agent of the Government of India, discussed with prominent members of the Indian community the ways and means to start co-operative organisations among Indians. In connection with the training of Indian youths in agriculture Sir Kurma favoured the suggestion that an agricultural expert should be invited from India for the purpose of assisting Indians as to the adoption of up-to-date methods in farming.

After spending a busy time in Maritzburg Sir Kurma Reddi has returned last week-end, and will now be touring the Coast line. On Sunday June 9,

at 11 a.m. Sir Kurma will lay the foundation stone of the Vedic Sanmarka Society School building at Sea Cow Lake near Durban, and at 2-30 on the same day will perform the opening ceremony of the Greenwood Park Indian Lawn Tennis Club. On June 16 Sir Kurma will pay a visit to Tongaat.

Sir Kurma who was hitherto residing at Hotel Edward will now, we understand, be making Mr. Sorabjee Rustomjee's late residence at Mayville his permanent residential quarters and Mr. and Mrs. Rustomjee have come to reside in their town residence at 19 First Avenue.

After finishing his Canadian tour Dr. Rabindranath, the world renowned poet, was proceeding to America where he had a strange experience. He was asked before being allowed to land by the American immigration officials whether he could read and write and whether he would not be a burden on American finances. Rather than enter this obviously unenlightened country the Poet preferred to leave for Japan.

THE BRITISH ELECTION

THE election in Britain has resulted in the Labour Government once more coming into power. In so far as India is concerned there is not much to rejoice nor to grieve over the result. On the first occasion when the Labour Government came into power there was felt in India a certain amount of satisfaction that her aspirations would now be fulfilled as it was expected that the Labourites would put into action what they professed. But it was found, much to India's astonishment, that blood was after all thicker than water and that her hopes were only false hopes. Past experience warns us on this occasion against being over jubilant. Pundit Motilal Nehru, President of the All-India National Congress, has said he is unable to enthuse over the victory of the British Labourites, 'who are committed to the policy of the Conservative Government on the vital question of the Simon Commission.' Only a Liberal Government can be expected to do some good. But India, as all oppressed peoples, cannot afford to place their hopes on anyone else but themselves. Their salvation lies in their own strength. It is

best, therefore, not to expect to gain anything from any Government but to trust in our own selves and in our own strength to take what by right belongs to us. Then there will be no disappointment. We congratulate the British Labourites over their victory but their victory will be worth something only if their conscience will lead them to do the right thing.

Words of the Wise

You may rely upon it that if there be a judgment of nations—as I believe there is—as for individuals, our children, in no distant generations, must pay the penalty which we have purchased by neglecting our duty to the population of India... I say a government like that has some fatal defect which at some distant time must bring disaster and humiliation to the Government and to the people on whose behalf it rules.—JOHN BRIGHT.

I would be true, for there are those who trust me.

I would be pure, for there are those who care;

I would be strong, for there is much to suffer;

I would be brave, for there is much to dare;

I would be friend of all—the foe—the friendless;

I would be giving, and forget the gift;

I would be humble, for I know my weakness;

I would look up—and laugh—and love—and lift.

—HOWARD ARNOLD WALTER.

The Church Hath Spoken

The Johannesburg correspondent of the *Natal Mercury* states:—

The General Election has reached the pulpits, sermons being preached by Dean Palmer in the Cathedral, and the Rev. W. Meara in the Wesleyan Central Hall.

Referring to the Native question, the Dean said nothing could be more ignoble than an appeal to fear, to self-interest or even to Party interest. No question confronting the 20th century everywhere was more grievous than the problems of race, and yet this problem—and at one of the world's storm centres, South Africa—had been presented again and again during the last few weeks with all manifestations of hatred and fear and, worse still, in an atmosphere of ill-timed levity.

They appeared to be living in the mental atmosphere of 100 years ago—the period of the emancipation of slaves. It was very difficult to decide to-day where the proposed segregation ended and repression began.

Detailing the proposal to disenfranchise the Native voters in the Cape, he said that they had been promised as a result of this breach of faith between White and Black peace and prosperity for the Whites.

Sacrifice Of Honour

"This is my answer—it is only because a sense of honour is so appallingly lacking in some aspects of our national and political life that men fail to see that there may be a culmination of peace and prosperity too ghastly to endure if it is based on the betrayal of fundamental Christianity and the sacrifice of national honour."

In the course of his address the Rev. Mr. Meara said the very last thing our leaders in public life were prepared to do was to apply the principles of righteousness to public administration. Many would-be leaders were mere gamblers for power. They were ready to promise anything so as to achieve their own ends. While public men were indifferent to the highest moral considerations, the land and its people must suffer.

"To read of the unwise and unworthy utterances of some of our politicians in relation to their attitude towards gambling and the flinging of mud at their rivals," he remarked, "is to realise how utterly unfit such men are to take part in the public affairs of our land."

[The present trend of events only go to prove that the above indictment against those in power and the would-be power holders from the Church is but too mild and belated. Had Mr. Tielman Roos been here he would surely have had something to say against the audacity of the Church to interfere in politics. He would not perhaps have hesitated to use his power as Minister of Justice to bring the interferers to book. But whatever he may have said or done and howsoever the present concerned may protest against this very justifiable rebuke we would venture to suggest that the Church will have to be still more fearless and outspoken unmindful of the consequences if they wish to truly serve Christianity and humanity.]

[Written by Manilal M. Gandhi of Phoenix to express the views of INDIAN OPINION.]

Sir Kurma Reddi At Richmond

Welcomed By Europeans And Indians

A gathering of Europeans and Indians greeted Sir Kurma V. Reddi in the Memorial Hall, Richmond, which was gallily decorated for the occasion. The Agent-General for India was given a very fine reception. Mrs. Rae opened the proceedings with a pianoforte solo.

The Agent-General was accompanied by his secretary Mr. Tyson.

Mr. A. M. Singh garlanded Sir Kurma and presented bouquets to the chairman and Mr. Tyson.

Mr. G. Blackmore, Deputy Chairman of the Local Board, extended a welcome to Sir Kurma Reddi, saying he was very pleased to see so large a gathering of Europeans and Indians, as this could be taken to be an indication of good feeling. The Europeans, as well as the Indians, had come to this country from overseas, he said, and they had come to stay. In travelling about in Natal he had been struck with the great tracts of country that were still uncultivated. The Indians were good cultivators and revenue derived from such cultivation would enrich the country.

Mr. R. Kidman, the Magistrate, said that it was a great pleasure to him to take part in the welcome to Sir Kurma Reddi. Joined as they were in one country it was always a good thing for both Indians and Europeans to meet now and again. Previously

no effort was made to understand one another, but to-day they were all seeking to understand and help one another, and it was to men like Mr. Sastri and Sir Kurma Reddi that one could attribute the gradual improvement in the Indian community, as compared with 30 or 40 years ago.

Mr. A. M. Singh, on behalf of the Indian community, tendered thanks to their distinguished visitor for having honoured them with his presence.

Major Sewell, a retired Indian officer, congratulated Sir Kurma Reddi upon his appointment as Agent-General. He had spent many years in India, and had worked with all sorts and conditions of men, having always been deeply impressed with the loyalty of his men to their officers and to the King.

The Rev. A. W. Cragg pointed out that India and South Africa were united in the British Commonwealth of Nations, and that there was in these days a drawing together of the races of the world. They had lived in separate compartments, but there were many ways in which each could contribute to the advancement of the other. Sir Kurma's honoured predecessor, Mr. Sastri, had brought about a better feeling between the two races in this country, and the speaker had no doubt that Sir Kurma would build well upon the foundation so laid.

Sir Kurma V. Reddi said that though the chairman had been pleased to call this a little village, he did not estimate the size of a place by the population or the number of the houses, but by the largeness of the hearts of the people. By this standard Richmond was an important town. Mr. Cragg had placed before them so high an ideal that it was unnecessary for him to say anything of racialism. Mr. Cragg had carried him back in thought to Geneva, for surely he had breathed the spirit of Geneva, the spirit of goodwill and understanding. He was delighted to meet Major Sewell, whose greatest work in India was done within 10 miles from his (Sir Kurma's) home. The good understanding between people grew by men who had been through the country telling about it.

The Governments of India and South Africa had made an agreement to encourage the education and to improve the economic condition of the Indians. But he urged them to make haste slowly. Reforms would come if they cultivated friendship and appealed to reason, which Europeans could never resist.—*Natal Mercury*.

Non-Racial Franchise Association

On Uncertainty In General Smuts' Speeches

Points Desired To Be Cleared

The following has been summarised from the *Natal Advertiser* dated Monday June 3:—

The committee of the Non-Racial Franchise Association desires to fix attention on some points of uncertainty in the speeches of General Smuts.

On August 11 last, addressing the conference of the African People's Organisation in Capetown, General Smuts said: "In these great matters the only safe thing is to stick to a principle. Once you get away from principles you have no firm standpoint, and you do not know where you are eventually going to end. . . . The great thing is for you to see that you take the right principle and stand by it. To my mind there is only one principle. That is the one enunciated years ago by Mr. Rhodes—and in a large sense it has become an accepted principle in South Africa—the principle of equal

rights for all civilised men;" and when discussing this Bill dealing with your electoral and franchise rights I think the only sound ground to take is that principle of equal rights for all civilised men." General Smuts went on to explain that he was not in favour of equal rights for everybody, as many coloured people are not fitted, by want of education or otherwise, to exercise the franchise. "But," he added, "I say, take your stand by Mr. Rhodes' principle."

Fair And Just

On December 7, 1928, the South African Party expressed its native policy as follows: "The South African Party stands for the treatment of all native questions on fair and just lines; for respecting existing rights; for the development and better use of native reserves; for the extension of native self-government; and for the better regulation of town locations and of migration thereto."

On April 3, General Smuts, speaking at Pretoria, said he was emphatically against the principle of equal rights for natives in regard to the franchise, and said: "Anyone who anywhere in these election days says that the equal white and native franchise is our policy is stating what is false, and what he knows to be false. To this I wish to add clearly that General Hertzog's proposed scheme for Parliamentary rights for the natives of the Northern Provinces will not receive the support of our party. This statement of our native policy does not cover the coloured people. The existing Cape basis ought not to be tampered with so far as the coloured people are concerned. The rights conferred upon them by the South Africa Act should be respected. With regard to our native policy, it is contained in our Bloemfontein programme as just indicated. We believe in giving our natives justice and fairplay, and reasonable scope for self-development. We do not believe in a policy of repression, which is certain to recoil on the whites, and, with regard to political rights, we believe that in terms of the South Africa Act no policy is feasible or possible which is not carried by the general consent of all parties, and in which the natives are not fairly consulted."

On May 20, speaking at Zeerust, according to the *Argus* correspondent, General Smuts said: "We are not going to open the doors here. We are going to snatch the key out of General Hertzog's hands. I stand for this: In the Transvaal, white; in the Free State, white; in the Cape, black and white." He added that "until the people were almost unanimously for a change, he would stand by the Act of Union. . . . He stood by the Act of Union which drew the colour line in the Northern Provinces but not in the Cape."

National Convention

On May 24, General Smuts spoke at Platrand. Reuter reports him as follows:—"I am not going to open the door to the native franchise in the north unless I know that the people of South Africa are fully aware of the significance of the step. Neither am I going to take away the Cape native vote unless the matter has been given the very fullest consideration." Asked whether he would leave the native untouched if he returned to power, Gen. Smuts replied in the negative, saying that he would in such circumstances immediately appoint a representative body as a national convention to go into the matter, as it could not be left in the present position, having been under discussion for some time. On being asked to divulge his opinions further on the native question, he said: "I wish to reserve my opinion for a more favourable occasion, when, for instance, the national convention meets. If I say anything now it might not only cause misunderstanding, but might make my opinion a party question, endangering a solution of the matter."

In view of the contradictory statements made by General Smuts without laying down a definite policy and in view of the definite policy laid down by General Hertzog on the Native and Coloured franchise question and in view of a national convention being called, as suggested by General Smuts, to work out a scheme the committee of the Non-Racial Franchise Association has thought it essential that there should be a frank statement of policy on behalf of the large section of people opposed to the definite policy put forward by the Prime Minister, and they have asked General Smuts the following questions :—

"With regard to the coloured people, are we right in believing that he is prepared to treat them in the Cape Province on the same basis, as regards the franchise and its exercise, as if they were Europeans?"

"With regard to the native people: (a) Is he in principle in favour of preserving their franchise rights in the Cape on the basis of equality with the Europeans? (b) If he is prepared, when "the matter has been given the very fullest consideration," to deprive (1) the Cape natives now on the roll, (2) Cape natives not now on the roll who would be entitled to come on the roll under the present law if unaltered, of the franchise and of the right to exercise it as equal citizens with the Europeans?"

"Is he in favour of extending the franchise in the north to coloured and native people, assuming "that the people of South Africa are fully aware of the significance of the step?" If not, is he opposed to such extension on principle or because he considers it at present impracticable?"

The committee consists of Sir James Rose Innes, H. Burton, P. Ross Frames and H. E. S. Fremantle.

for 300 days in a year, he can produce 300 yards of cloth. We thus require only 46 lakhs of such spinners to produce all the yarn needed for 138 crores of yards of cloth. Out of 50 lakhs of charkhas in India, 40 lakhs are to-day idle. They have to be put in motion by finding the spinners. Is this an impossible task for a nation of nearly 32 crores?"

"All that it means is that if only 3 out of every 200 persons in India do such spinning the task is done! All that we lack is the will to attempt it."

"It has been estimated that the number of rural workers in India who are practically unemployed for three months in a year will come to as much as 11 crores. If 184 lakhs of such unemployed rural workers (i.e., only 1 out of every 6 unemployed men) are engaged on spinning, we shall have, within the period of their enforced leisure, all the yarn we need for a complete boycott of foreign cloth. Spinning will yield them an income, on the lowest computation, of one anna per day. For the millions whose income otherwise averages to less than 1 anna 7 pies, this addition is a boon." The leaflet thus concludes:

Do Your Duty

"The problem being thus reduced to simple and intelligible terms, you can contribute to the movement in all or any one of the following ways:

1. By using genuine Khadi in the place of foreign cloth.
2. By making a pecuniary contribution to the movement.
3. By doing sacrificial spinning regularly every day at least for half an hour.

Act at once, now, today."

Foreign Cloth Boycott In India

One rupee spent on Khadi giveth life one rupee spent on foreign cloth killed.—M. K. GANDHI.

We reproduce the following interesting information in regard to foreign cloth boycott movement in India from the first of a series of leaflets to be issued by the Foreign Cloth Boycott Committee appointed by the working Committee whose headquarters are at Congress House, Bombay:—

"It has been calculated, on the basis of figures of cloth produced in and imported into India during the last 29 years from 1899 to 1928 that the annual consumption of cloth in India is 12.86 yards. If we take the figures of the last ten years only, the average consumption has been 13.08, i.e., about 13 yards per head. On the other hand India has been able to pull on with less than even 9 yards per head, as in 1919-20 when the consumption was only 8.8 yards per head.

The Problem Of Boycott

"Taking 13 yards as the normal consumption of cloth per head, let us see what the problem of the complete boycott of foreign cloth consists in. How much of these 13 yards comes from outside India? During the last ten years India has been importing on an average about 33 p.c. of the total yardage of cloth consumed by it, i.e., 4½ yards per head. The remaining 8½ yards per head are produced in the country by mills and handlooms.

"The problem of effecting a complete boycott of foreign cloth thus reduces itself to producing in India only 4½ yards of cloth more per head per year.

How To Solve It

At the above rate, the total extra cloth required for the nation will be 4½ x 31.89 lakhs, i.e., about 138 crores of yards. Experts have calculated that an ordinary spinner can spin in 8 hours sufficient yarn of 10 counts (at an average of 350 yards per hour) to produce 1 yard of cloth. If he works 8 hours a day

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter XV.

The trial began. The Government pleader, the Magistrate and other officials were on tender-hooks. They were at a loss to know what to do. The Government pleader was pressing the Magistrate to postpone the case. But I interfered and requested the Magistrate not to postpone the case as I wanted to plead guilty to having disobeyed the order to leave Champaran, and read a brief statement as follows:—

"With the permission of the Court I would like to make a brief statement showing why I have taken the very serious step of seemingly disobeying the order passed under Sec. 144 of Cr. P.C. In my humble opinion it is a question of difference of opinion between the Local Administration and myself. I have entered the country with motives of rendering humanitarian and national service. I have done so in response to a pressing invitation to come and help the ryots, who urge that they are not being fairly treated by the indigo planters. I could not render any help without studying the problem. I have, therefore, come to study it with the assistance, if possible, of the Administration and the planters. I have no other motive and cannot believe that my coming can in any way disturb public peace and cause loss of life. I claim to have considerable experience in such matters. The Administration, however, have thought differently. I fully appreciate their difficulty and I admit too that they can only proceed upon information they received. As a law-abiding citizen, my first instinct would be, as it was, to obey the order served upon me. But I could not do so without doing violence to my sense of duty to those for whom I have

come. I feel that I could just now serve them only by remaining in their midst. I could not, therefore, voluntarily retire. Amidst this conflict of duty I could only throw the responsibility of removing me from them on the Administration. I am fully conscious of the fact that a person holding, in the public life of India, a position such as I do, has to be most careful in setting an example. It is my firm belief that in the complex constitution under which we are living, the only safe and honourable course for a self-respecting man is, in the circumstances such as face me, to do what I have decided to do, that is, to submit, without protest, to the penalty of disobedience.

"I venture to make this statement not in any way in extenuation of the penalty to be awarded against me, but to show that I have disregarded the order served upon me not for want of respect for lawful authority, but in obedience to the higher law of our being, the voice of conscience."

There was now no occasion to postpone the hearing, but as both the Magistrate and the Government pleader had been taken by surprise, the Magistrate postponed judgment. Meanwhile, I had wired full details to the Viceroy, to Patna friends, as also to Pandit Madan Mohan Malaviya and others.

Before I could appear before the Court to receive the sentence, the Magistrate sent a written message that His Excellency the Lieut.-Governor had ordered the case against me to be withdrawn, and the Collector wrote to me saying that I was at liberty to conduct the proposed inquiry and that I might count on whatever help I need from the officials. None of us was prepared for this prompt and happy issue.

I called on the Collector, Mr. Heycock. He seemed to be a good man anxious to do justice. He told me that I might ask for whatever papers I desired to see and that I was at liberty to see him whenever I liked.

The country thus had its first direct object lesson in Civil Disobedience. The affair was freely discussed both locally and in the Press, and my inquiry got unexpected publicity.

It was necessary for my inquiry that the Government should remain neutral. But the inquiry did not need support from press reporters or leading articles in the Press. Indeed, the situation in Champaran was so delicate and difficult that over-energetic criticism or highly-coloured reports might easily damage the cause which I was seeking to espouse. So I wrote to the editors of the principal papers requesting them not to trouble to send any reporters, as I should send them whatever might be necessary for publication and keep them informed.

I knew that the Government attitude countenancing my presence had displeased the Champaran planters, and I knew that even the officials, though they could say nothing openly, could hardly have liked it. Incorrect or misleading reports therefore were likely to incense them all the more, and their ire, instead of descending on me, would be sure to descend on the poor fear-stricken ryots and seriously hinder my search for the truth about the case.

In spite of these precautions, the planters engineered against me a poisonous agitation. All sorts of falsehoods appeared in the Press about my co-workers and myself. But my extreme cautiousness and my insistence on truth even to the minutest detail turned the edge of their sword.

The planters left no stone unturned in maligning Brajakeshorebahu, but the more they maligned him, the more he rose in the estimation of the people.

In such a delicate situation as this, I did not think it proper to invite any leaders from other provinces. Pandit Malaviya had sent me an assurance that whenever I wanted him, I had only to send him word, but I did not trouble him. I thus prevented the struggle from assuming a political aspect. But I sent to the leaders and the principal papers occasional reports not

for publication but merely for their information. I had seen that even where the end might be political, but where the cause was non-political, one damaged it by giving it a political aspect and helped by keeping it within its non-political limit. The Champaran struggle was a proof of the fact that disinterested service of the people in any sphere ultimately helps the country politically.

Sabarmati Ashram

Some Foreign Visitors

(Concluded from last week)

From Darkest Africa

The third talk was with a highly educated Negro from South Africa. He had received his education in America but had returned to the home of his ancestors to serve his people. He was very much pained at the apathy of educated Negroes towards their own race. 'They become altogether like aliens, they are lost to the race,' he bitterly complained. He poured out to Gandhiji the tragic tale of the martyrdom of his race at the hands of the European nations. 'We are crushed, trampled upon and oppressed. We do not know which way to turn. The bulk of us are ignorant. The daughter of ignorance is poverty. The two processes go hand in hand and move in a vicious circle. Then there is the outside force, pitiless and unrelenting like a blind force of nature without any possibility of reprieve or appeal. We feel stricken and overwhelmed. Instinctively we return to India for a message of hope and deliverance, for we believe that India has a mission to fulfill with regard to all the oppressed races of the world.'

'Purity, Purity'

Gandhiji was deeply touched. 'I had occasion to discuss this subject with the natives while I was in South Africa,' he told the friend. 'I told them that they had got to help themselves and always to work in the hope that help would come to them from somewhere when the hour for it arrived. In the meantime they had to prepare themselves for it by a process of self-purification.' 'I see your point,' inter-located the friend, 'but what we want to understand from you is how to relate this inner process with the actual problems of the day that confront us—how to set this process of self-purification in motion.' 'The first step,' replied Gandhiji, 'is to turn the searchlight inward, to proclaim your failings to yourself and the world. There is nothing so debasing and demoralising as to conceal your weakness and to profess to have strength which you do not possess. The second thing would be to set about boldly and fearlessly to purify public life. Unfortunately a belief has to-day sprung up that one's private character has nothing to do with one's public activity. This superstition must go. Our public workers must set about the task of reforming society by reforming themselves first.' This gospel of self-purification that has been made so familiar to us during the last ten years, thanks to the non-co-operation movement, was something startlingly new to this friend and he seemed to feel as if a new star had 'swum into his ken.' Gandhiji continued: 'This spiritual weapon of self-purification intangible as it

seems is the most potent means for revolutionising one's environment and for loosening external shackles. It works subtly and invisibly; it is an intensive process and though it might often seem a weary and long drawn out process, it is the straightest way to liberation, the surest and the quickest and no effort can be too great for it. What it requires is faith—an unshakable, mountain-like faith that flinches from nothing.

Gandhiji thought that he had said enough and that the conversation was finished, but the African friend sprang a big surprise upon him by telling him how much interested he had been in India's effort to revive the cottage industries of spinning and weaving. He was, he said, anxious to introduce it among his own people who were victims of the economic and moral consequences of unemployment and idleness. What appealed to him most about spinning was its possibilities for awakening and fostering a sense of solidarity and oneness among his people. 'We have some villages that grow their own food. We have experimentally begun to grow cotton also. We now want to teach our people to manufacture their own cloth and thus to make our villages practically self-contained. It will give us a new social vision, and a new mass consciousness.' He was sure that spinning could become a most potent means for mobilising race consciousness against imperialistic exploitation. He inquired whether Gandhiji could send a teacher to South Africa. Gandhiji said his son Manilal could teach spinning. 'But I make a better and sporting offer,' he proceeded warming up. 'I would undertake to take six young men here free of charge and give them a full course of training here. Only they will have to accommodate themselves to the discipline and simplicity of life that prevails here.' The African friend was pleased with the offer and said, 'Certainly, my people should lead a simple life. I shall certainly try to avail myself of your generous offer. I hope to write to you from South Africa.'

'Blessed Are The Peacemakers'

Lastly I come to a friend from Australia. He had been a judge there, had served on a Government Labour Commission and played an important part in the introduction of the principle of compulsory arbitration and the minimum living wage in Australia. 'We in Australia have ended the anarchy of the unchecked self-will of the employers that prevails in Europe by adopting Justice Higgin's formula that no remuneration can be considered as reasonable so long as the employee cannot maintain himself and his family in a reasonable frugal degree of comfort,' he told Gandhiji. This led to Gandhiji's asking him as to what their conception of the normal size of a family was and whether any artificial methods were employed in Australia for restricting its size and if so with what effect. He admitted that the widespread prevalence of contraceptive methods had resulted in a deplorable loosening of the moral ties. 'Once the thing obtains a foothold among the people,' he observed, 'it becomes absolutely impossible to check or control it; it smoulders and spreads like an underground fire.'

This friend paid one more visit to Gandhiji late of an evening to bid him farewell. 'I have a request to make to you,' he said to Gandhiji at parting. 'I want you to repeat after me what I am going to say.' He had managed to pick up some Hindustani during his few months stay in India and to Gandhiji's surprise, he began slowly to pronounce the words, *mukarram hai jo sula karate hai*—"Blessed are the peace-makers." 'Amen,' said Gandhiji much touched by this delicate tribute to India's great experiment in non-violence and the still greater delicacy of the friend in pronouncing it in Hindustani.

The 'Eve'

"We belong to an Empire besides whose fame that of Rome sinks to a shadow.

"We control more than a fourth of the world's land area and a quarter—160 million—of its 1,852,000,000 inhabitants. 800,000 of our people rule 333,278,000 natives in India, Ceylon, British North Borneo, British Malaya, Palestine, Iraq and elsewhere in Asia—an area of over two million square miles. Put that in your pipe and smoke it!!!

"Sixty million natives are controlled by 706,000 British in Africa in an area of 3,820,000 square miles. Five millions in Canada and over six in Australia occupy another 7,278,000 square miles of the world's surface.

"All round the world you will find smart young men in khaki guarding the possessions of the Union Jack—your possessions!

"Ours, the greatest mercantile marine the world has ever known, carries more than a billion yards of cotton cloth and more than twelve million pounds worth of machinery annually to India, from which country British shareholders, creditors and officials draw some 30 million pounds a year!!!

"More than 25 million tons of shipping pass through the Suez Canal annually. No wonder we guard Egypt!

"To safeguard the world-wide activities of our merchant ships we have a supreme Navy, the largest in the world, incomparable in training and equipment, strengthened by the prestige of centuries.

"At Singapore, which we bought from the Sultan Johore in 1824, is the main defence to our far Eastern possessions and to White Australia. There is the largest floating dry dock in existence; it cost twelve million pounds, and contains 20,000 tons of steel, weighing 50,000 tons. Mounted at Singapore are three eighteen-inch guns, each weighing 150 tons and firing projectiles which weigh 3,383 pounds.

"The geography lesson is ended. Pour out a bumper of honest English ale—no bootleg poison for us, thank you! Thank God for the British Navy and drink to His Majesty the King!"

Mahatma Gandhi writes as follows on the above in his *Young India* :—

The foregoing is a condensation from an article headed 'Cheer up,' printed in *Britannia* of 15th February last. The article has been sent by a courteous English correspondent with the following footnote: 'If Mr Blinking Gandhi saw this lot, he'd probably cut his throat on one of his own spinning wheels.'

I have decided not to cut my throat yet for a while. I want to live to see the spinning wheel produce the whole of the billion yards of cloth that 'the greatest mercantile marine the world has ever known' carries to India from England. Only, India has to wake from her torpor.

ભાડે આપવાના છે

૨૨ મે રમના દશેઠ અને તેની સાથે નવી બાંધેલી કીચન અને બાલકની વિગેરેની સગવડ વાળો માથો ભાડે આપવાનો છે

લખો યા મળો,

ROOKNOODREN, રૂકનુદીન,

૧૬, સ્પિન્ગન મશીનનું માર્કેટી મિલનમ

NOTICE

Vishwaroop Temple And Dharmshala, Tongaat.

A general meeting of the above Temple will be held at the Gokhale Memorial Hall on Sunday the 23rd June, 1929 at 1 p.m. sharp. Public are kindly invited to attend. Meeting which took place on the 5th May, 1929 was not in order as the proceedings were not carried out according to our Rules and Regulations.

RAMUGAR MAHARAJ
TIMOL RAM
RAMFAKIR

Trustees.

D. R. MAHARAJ,

Vice-President.

Vacancies For Indian Teachers

The attention of those interested is invited to the list of vacant posts in Schools for Indian children appearing in a supplement to the *Transvaal Provincial Gazette* of the 29th May, 1929.

Applications must reach the School Boards not later than the 15th June, 1929.

Copies of the supplement may be obtained on application to the various School Boards in the Transvaal, or to the Secretary, Transvaal Education Department, Pretoria.

F. S. MALAN,

Secretary,

Transvaal Education Department.

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ગુજરાત ભરની ચસ્તામાં ચસ્તી મન્યમાળા
સરસ્વતી મન્યમાળા

દર મહિને ૪૮ થી ૬૪ પૃષ્ઠ એક પુસ્તક આપવામાં આવે છે.
ચોખ્ખો

ગુજરાતમાં જે જાગૃતિ આવી કે તેને પોષે, ટકાવે અને વધારે; દશાબિમાન જાગૃત થાય; તેમજ રાષ્ટ્ર-નિર્માણ કરવામાં જોડાતા સદ્ગુણો ખીલે તે માટે જુદા જુદા દેશોમાં થયેલી ક્રાંતિઓના ઇતિહાસ, ક્રાંતિકારક મહાન પુરુષોનાં જીવનચરિત્રો, ઐતિહાસિક વાર્તાઓ; તેમજ જોડુતો, મજૂરો, કારીગરો, અને સ્ત્રીઓ જે આજના જીવનમાં કયાર્થ રહેલાં છે તેમના જીવનમાં નવું ચેતન પ્રગટે એવું સાહિત્ય આ મન્યમાળા દ્વારા આપવામાં આવે છે.

રૂપિયા ૨૫ નીચેના થીરનામે મોક્ષી ગ્રાહક તરીકે નામ નોંધાવો.
પ્રસ્થાન કાર્યાલય, પારસી અગિયારી સામે,
અમદાવાદ.

જરૂર વાંચો!



ધણા ભાષ્યો ફરીવાર કરે છે કે આફ્રિકા એવો ખરાબ મુલક છે કે ન્યાં શોખીનો અને અધ્યાત્મ તબીયતવાળાઓ માટે નથી સારા થીએટર કે નથી ચતા સારા ગવર્ધ્યાઓના જલસાં તો પછી આખા દહાડાના કંઠાજેલા દીલને રાહત આપવા સંગીત ગરબો કવ્યાલી વિગેરેની મળક કેવી રીતે મળી શકે. તેઓને એટલું જ કહીશું કે હજારો રૂપિયાના ખર્ચે જે સારામાં સારા ગવર્ધ્યાઓની ગરબો સાંભળવી મયસ્સર ના થઈ શકે તે ફક્ત થોડાકજ પદ્ધતિમાં તમારા ઘરમાં ગાઈ શકે છે તે તેઓની જ બનાવેલી

અમારા કંદરદાન ગ્રાહકોને ખુશ ખબર

અમારી પાસે એમીલ સુધીના કોરડનો જથ્થો આવી ગયો છે. ફેક્ટરી ધણા સારા છે જેની વખાણ અમે કરીએ તે પહેલાં તમે પોતે જ મંજાવી ખાતરી કરો.

અમે એટલું તો ખાતરીથી કહીશું કે આ નવી ફેક્ટરી એવી છે કે એક જામત સાંભળ્યા પછી તે જુલોરો નહીં.

સા. જી. ટાઇમ & કો. 100 North Bazaar, CHENNAI, INDIA.

ઈન્ડિઅન ઓપિનિઅન.

પુસ્તક ૨૭ મું.

ફ્રીનીક્સ, શુક્રવાર, તારીખ ૭ જુન ૧૯૨૯

અંક ૨૩

નોંધ અને સમાચાર

મી. અને મીસીસ આર. કે. નાયડુની ખોટ

ડરબનના મી. અને મીસીસ આર. કે. નાયડુ કે જે પોતાની ઉદાર વૃત્તિ અને કૌમીસેવાને માટે જાણીતા છે તેમના મોટા દીકરા રાજગોપાલ નાયડુના ૨૨ વર્ષની જુવાન વયે અમા મંજળવારે થયેલાં શોકજનક અકાળ મરણની નોંધ લેતાં અમને અત્યંત ખેદ હોય છે. બુધવારે બપોરે મરનારની ફ્રનકીયામાં ઈંડી અને વરસાદ હોવા છતાં લોકોની મોટી સંખ્યા, કે જેમાં નાટાલ ઇન્ડિઅન કોંગ્રેસના કાર્ય વાહકો અને મેમ્બરો તેમજ અન્ય જાણીતા હોદ્દાઓ સામેલ હતા, તેમજ લીધેલા બાજથી મી. અને મીસીસ આર. કે. નાયડુની તરફ કોમની ઉંડી લાગણી પુરવાર થઈ હતી. મરનારની કબર પર મોટી સંખ્યામાં પ્રલો મુકવામાં આવ્યાં હતાં. મુકનારાઓમાં સર કે. વી. રેડી, નાટાલ ઇન્ડિઅન કોંગ્રેસ અને અન્ય જાણીતી વ્યક્તિઓના નામો જોવામાં આવતાં હતાં. મરનારને પરપુર્યાને હજુ આઠેકજ માસ થયાં હતાં અને પોતાની પાછળ જુવાન વિધવાને અને માળાપ અને નહાના બાઈ બહેનોને વિશ્વાસ કરતાં મુકી ગયો છે. જે સમજાઓ પ્રત્યે તેમજ વિલાયતમાં ફાકતરી અભ્યાસ કરતી મરનારની નાની બહેન પ્રત્યે તેઓની મહાન અને કુખદાયક ખોટમાં અમે અંતઃકરણથી દિલસોજી ધરાવીએ છીએ અને મરનારના રૂઢને શાંતિ મળે એવી પ્રાર્થના કરીએ છીએ.

મરહુમ મીસીસ શીલીપ્સ

જેહાનીસબર્ગમાં ૭૯ વર્ષની વયે રેવરન્ડ આર્સ્ટ શીલીપ્સના ધર્મપત્ની મીસીસ શીલીપ્સના થયેલાં શોકજનક અવસાનના અભરથી હોદી કોમને ઉડા ખેદ થયા વખર નહિ રહે. છેલ્લાં ૩૬ વર્ષથી મીસીસ શીલીપ્સ રેવરન્ડ શીલીપ્સની સાથે કબડ્ડે લોકોમાં સેવાકાર્ય કરી રહ્યાં હતાં અને તે કોમ તરફ તેઓનું એટલું વાત્સલ્ય હતું કે મરતી વખતે ક્રીકસન સીમેટ્રીમાં કબડ્ડે લોકોની સાથે તેમને ફ્રનાવવાની પોતે ઇચ્છા દર્શાવી ગયાં હતાં. મીસીસ શીલીપ્સ હોદી કોમમાં વધારે જાણીતા ૧૯૦૭ માં ટ્રાંસવાલની સભાસભ્ય બહત વખતે થયાં હતાં જ્યારે તેમજ પોતાના પતિની સાથે રહી હોદી કોમના ઇન્સાઈ સવાલમાં બવહાઈ દિલસોજી બતાવી હતી. હોદી કોમ મીસીસ શીલીપ્સને જેઓ ઇશુખ્રીસ્તના શિક્ષણનો માત્ર ઉપદેશજ નથી કરતા પરંતુ જે ઉપદેશ કરે છે તે નિર્ભયપણે અમલમાં પણ મુકતાં સંકોચાતા નથી એવા પોતાના ધણાજ જુજ પુરોપીયન મીત્રોમાંનાં એક તરીકે ગણીતી હતી. રેવરન્ડ આર્સ્ટ શીલીપ્સને પોતાની વૃદ્ધાવસ્થામાં આ ધા

વણાજ અસલ થઈ પડશે. અમે રેવરન્ડ શીલીપ્સ પ્રત્યે તેઓને થયેલી મહાન ખોટમાં અંતઃકરણથી દિલસોજી ધરાવીએ છીએ અને મરહુમના રૂઢને શાંતિ મળીએ છીએ.

દેશથી ખેતીવાડીના એક્સપર્ટ

હોંદ સરકારના એબન્ટ સર કુર્મા રેડીએ પોતાની મેરીટ-બર્ગની મુલાકાત દરમિયાન કેટલાક જાગેવાન હોદ્દાઓ સાથે હોદ્દાઓમાં કોઓપરેટીવ સોસાયટી ઉભી કરવા વિશે અને આધુનિક પદ્ધતિથી ખેતીનું કામ કરવાની હોદ્દા જુવોને તાલીમ આપવાના સંબંધમાં મદદ કરવા હોદ્દાઓ એક ખેતી-વાડીના એક્સપર્ટને બોલાવવાની સુચનાને પસંદ કરી હતી.

“ઇન્ડિઅન ઓપિનીઅન”

શુક્રવાર, તા. ૭ જુન ૧૯૨૯

હાલમાં તો ચુંટણીનો વાયરો ચાલી રહ્યો છે. સવાર સાંજ જાપાઓ ચુંટણીની વાતોથી ક્રીટનની મજુર સરકાર ભરેલાં હોય છે. હાલ વહીવટ ચલાવી રહેલાઓ અને નવા

ઉમેદવારો કેવળ સત્તામાં આવવાનાજ એક માત્ર હેતુથી પોત-પોતાના ચુંટનારાઓને જીત જીતના રેતીના કીદાઓ બતાવી રહ્યા છે. જે અનર્થે એટલી દંડ મુઠી થવા લાગ્યા છે કે અંતે ક્રીસ્તી ધર્મગુરુઓને દેવળોમાં પણ તેની કીડા કરવાની જરૂર પડી. ઇશ્વરને જાણખાનારા અને સત્યને રસ્તે ચાલનારા અને જુરાધથી ડરનારા લોકો સત્તામાં આવવાને ચુંટાવાને બહાર પડનારાઓની ઉડાઉ વાતોથી બલકી ઉભા છે કે “શું આવા લોકો પોતાને જાહેર નેતાઓ કહેવડાવે છે અને શું તેઓ આપણી ઉપર રાજકારભાર ચલાવવાને લાયક છે.” આ વીસમી સદીની રાજનીતી છે. આપણા યુનીયનના રાજ્યનું બવિષ્ય તો હજુ ત્રાજવામાં છે. થોડા દિવસમાં પરિજ્ઞામ બજાઈ રહેશે. ક્રીટન માં તો પરિજ્ઞામ અજાણ્યું આવી મરુ. મજુર પક્ષની ચુંટણી માં જીત થઈ છે અને મી. રામકે મેકડોનલ્ડના પ્રધાનપણા નીચે એ પક્ષ સત્તામાં આવ્યો છે. જ્યારે પહેલી વખતે એ પક્ષ સત્તામાં આવ્યો ત્યારે તો હોંદુસ્તાનમાં ખુશાલી ઉપજી હતી. કેમકે એ પક્ષ જેવો બોલવે અને દિલસોજી બતાવવે શરૂ હતો તેવોજ કર્તવ્યમાં પણ શુરો નીરડરો એવી ખાત્રી રાખવામાં આવી હતી. પરંતુ હોંદુસ્તાનને આશ્ચર્ય પમાડનારો અનુભવ થયો કે જે વરતુઓ મોઢેથી એ પક્ષ તરફથી સત્તામાં આવ્યા અમાઉ બોલાતી હતી તે સત્તામાં આવ્યા પછી પાળવામાં આવી નહિ. આ રીતે હાંદે બાંધેલા આશાના