

Indian Opinion

No. 21—Vol. XXIX.

Friday, May 22nd, 1931.

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

REPATRIATION FROM SOUTH AFRICA

(BY C. F. ANDREWS)

THE following interesting article by Mr. C. F. Andrews is reproduced for the benefit of our readers from the *Indian Social Reformer*:—The question of repatriation from South Africa has become somewhat confused to Indian minds owing to the difficulty of understanding the steps which have been taken at different times by the Union Government in South Africa.

In the first instance, the Indian indentured labourers themselves had a free passage offered them as one of the conditions of their indenture if they liked to make use of it. At one time the agreement was also made that a piece of land might be taken instead of the passage home to India. It is strange to note how few of the ex-indentured Indians availed themselves of this alternative. Late in the nineteenth century it was altogether suspended, because the Natal Government policy had changed.

During the early years of the twentieth century considerable numbers came back to India from South Africa using their right of a free passage. When indentured labour was closed in 1911, there were still many thousands in Natal who possessed the right to a free passage. These exercised their right in great numbers during the next ten years. The average return each year was roughly 2,000 emigrants, who came back by means of their own free passages.

In 1921 the South African Union Government offered the free passage to anyone who wished to return to India, along with a £5 bonus for each member of the family. But in all cases where the bonus was taken a bond was signed that the returned emigrants would not come back to South Africa. Immediately after this bonus was offered, the numbers increased; and I personally received conclusive evidence that recruiting was going on of a professional character in order fraudulently to induce Indians to accept the bonus and leave the country. When the proof of this became conclusive, I sent a public letter to the Indians in South Africa, urging them to refuse the bonus because the voluntary character was being taken away from it owing to these acts of fraudulent professional recruiting which induced people to come away often by deceitful promises.

In 1923 General Smuts referred to this letter of mine at the Imperial Conference in London during a heated controversy with Sir Tej Bahadur Sapru. He did not rightly describe the reason why I objected to Indians being induced to go back to India, and I had publicly to explain that my real objection was to this fraudulent recruiting which made the return of these Indians lose its voluntary character.

Besides this, I had the strongest objection to the returned emigrants signing a bond that really gave away their birthright. There were many minor details connected with it of a very unjust character. For instance, if an Indian father accepted the bonus

he was compelled to take all his children back who were minors. For this purpose the age of minority was fixed at twenty-one years. If, on the other hand, a father wished to bring a minor child into South Africa, the age of minority was fixed at sixteen; and if a boy or girl happened to be a day over sixteen years of age they could not be admitted. There was an obvious injustice here in making the age of majority twenty-one in the former case and sixteen in the latter. These anomalies I only found out by very careful inquiry; and long before the Capetown Agreement was signed I made a public protest both against the signing away of rights of the children by the father, and also about the injustice of this anomaly with regard to the age at which a minor child reached its majority.

Here it will be sufficient to record the numbers who returned to India up to the time of the Agreement. These were roughly about 22,000, from the year 1914 to the year 1926. The only year which showed a rise in figures was the year which followed the granting of the bonus by the Union Government of South Africa. It should be remembered that by far the greater portion of these came back by their own hardly-earned passages and without receiving any bonus.

The list of figures of Indians who have returned since the Gandhi-Smuts agreement in 1914 are as follows:—

1914. (½ year)	...	290	
1915-1916	...	992	
1916-1917	...	1,865	} War Year.
1917-1918	...	1,364	
1918-1919	...	1,582	
1919-1920	...	1,819	
1920-1921	...	1,816	
1921-1922	...	2,927	} First Bonus of £5 and free passage.
1922-1923	...	2,324	
1923-1924	...	2,716	
1924-1925	...	1,063	
1925-1926	...	1,400	
1926-1927	...	2,061	
1927-1928	...	2,996	} Second Bonus raised to £20.
1928-1929	...	3,477	
1929-1930	...	1,321	
1930-1931	...	1,042	

It will be noticed that the bonus of £5 which was granted along with the free passage in 1921-22 immediately brought up the numbers, and they remained high for three years. The same happened in the years 1927 and 1928 when the bonus was increased to £20. In both cases there was a drop in the numbers very soon after the bonus was given or increased. Before 1931 no free passages were given except to those who had earned as indentured labourers.

There is one fact which should be taken into account, namely, the increasing rate at which the

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THANKS

I AM happy to take charge of INDIAN OPINION once again. During my absence in India for almost a year and a half many changes have taken place in this country. The changes have unfortunately been for the worst in so far as the Indian community is concerned. Whilst India is fast advancing towards achieving her long desired goal, namely, Swaraj, the Government of the Union of South Africa have been persistent in adopting measures to deprive Indians of even the last vestige of their rights and to render it practically impossible for those who have any sense of self-respect to live in this country. The pains taken by the South African delegation to India and by the Indian delegations to South Africa and by the Round Table Conference between the representatives of the Indian and the South African Governments, as a result of which the Capetown Agreement was arrived at, it was believed, had settled once for all the Indian problem. It would seem, however, that those were vain efforts and the Agreement was only the beginning of the end of Indians in this sub-continent. The Asiatic Land Tenure (Amendment) Bill, commonly known as the Transvaal Asiatic Bill 1930, which has been postponed after prolonged agitation pending the results of the forthcoming Round Table Conference, and the Immigration (Amendment) Bill to amend the laws relating to Immigration and certain Asiatics which has passed through the Assembly in the teeth of strong opposition by the Indian community and is now before the Senate are measures such as I have described above. Both these measures have already been discussed in detail in these columns and it is not my purpose to enter into a discussion of them here. I wish only to note how difficult it must have been for those who had volunteered to conduct this journal during my absence to perform the task, burdened as they were with various other duties. I am deeply indebted to Mr. L. W. Ritch and to the Rev. C. F. Andrews who have been regularly contributing to the paper and to Mr. P. K. Desai who had to suffer much pain and anxiety in conducting and managing the paper. I am also in-

debted to Mr. P. R. Pather, secretary Natal Indian Congress, who looked after the English columns for a time and to all those friends who have assisted either by donations or otherwise in keeping the paper afloat. I am happy to announce that Mr. P. K. Desai has consented to join me in conducting the paper in future and his able assistance, I am sure, will be of very great help. The success of our joint efforts will, however, depend very largely upon the support we receive from our readers. May I, therefore, hope that we will not have to look to them in vain?

MANILAL GANDHI.

WEALTH OF A NATION

"Then with the years the Truth grew dim and
perished noble Prince!"

"Now once again to thee it is declared.

"Seeing I find thee votary and friend."

(B. Gita Chap. IV)

RUSKIN taught that the Wealth of a nation consists in the richness of the *Life* of its people, in their well-being. Ruskin shewed that a multitude of possessions, the existence of busy industries, prosperity as the world counts it, are more frequently symptomatic of "ill-th" than "weal-th". Richness or poverty of Life may be gauged by character, since character indicates the measure of Life's unfoldment in the individual whether the individual be race, nation or person. As its form and colour and fragrance are the outward expression of the life-characteristics of the flower—its "wealth"—so in the human entity beauty or ugliness of character is the outer manifestation of its beauty, or ugliness of soul, the measure of its real wealth or its poverty. "Saptaparna", the seven-fold plant, is the human sometimes termed. Its efflorescence is alone the indication of its inner well-being, its "wealth."

Time was, "ere with years the Truth grew dim and perished", when man's spiritual nature and its proper bearing upon his daily life and worldly duties were understood and were made the dominant influence in colouring and moulding his aspirations, his thoughts, his actions.

Time was, ere egoism (ahamkara) had degenerated into the selfishness of "sauve qui peut," when competitive duties held the place of present-day competitive "rights," and the one and only right worthy of recognition and insistence, the right to secure which there was joyous loving competition, was the right to serve, to contribute to, to enrich the greater whole of which the individual knew himself to be part. Then the dominant note was Sacrifice, literally "holy work," for Teacher, Ruler, Producer and Menial all wrought that the commonwealth might be enriched with the best contribution of which each was capable. The "possessions" that were valued and striven for were spiritual riches, that shewed forth as beauties of soul, acquired through devotion and understanding, employed devotionally and understandingly; the inner harmonies manifesting in our grandeur, prosperity and peace, in which all shared. Righteousness exalteth a nation. Knowledge is power. Where these are there exists real wealth. All other is vanity. Mammon-worship replaced the Golden Age, and long and weary has since been the bondage. Mammon's slaves have been many, of martyrs Mammon can boast of never a one.

Signs are not lacking, however, that the reign of the old idolatry is drawing to a close. Mankind is wearying of the tyranny of the old idol, whose worship is repaid only with vexation of spirit, and is once again turning its eyes Eastwards, drawn thither by the dawn of what holds promise of a better day. Thus, the horizon is dimmed by storm-clouds which may mar the early days' brightness. But the sun's rising is sure, and as sure as it is rising is the dispersal of the clouds. These, and also the mists of misunderstanding that have divided man from man and bred the fungi of enmities and hates, lusts and strifes, shall vanish and the Fatherhood of God and the Brotherhood of His children be again recognised *and lived*. For Sacrifice is the Law of Life, and only as the Law (Dharma) is perceived and observed will true happiness and true prosperity follow.

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whole Indian population in South Africa is becoming "South African born" instead of born in India itself. It is probable that in Natal the number of people born in India is now under thirty thousand. Many have reckoned that to-day in Natal the percentage of South African born Indians is as high as 80 per cent. In the Transvaal the percentage is somewhat lower, possibly only 50 per cent., but the number of Indians in the Transvaal is comparatively small. It is therefore almost certain that the question of returned emigrants is now settling itself. There are very few who wish to go back to India, and those who take the bonus know perfectly well what they are doing. They have had the strongest advice from their own fellow-countrymen concerning the conditions which they are likely to find in India on their arrival. It is highly probable that at the next Conference, at the conclusion of the five years' Agreement, this question of repatriation will fall into the background and will be regarded as practically settled by the course of events, and no further bonus is likely to be offered by the Union Government.

But this does not in any way exonerate the Government of India from the responsibility for looking after those who have already come back. It is part of the bargain with the South African Union Government that those who have returned shall be well treated in India on their arrival, and work shall be found for them wherever possible. It is of the utmost importance that those who do return shall receive a welcome and not feel utterly miserable. A Commission, on which the Hon. G. A. Natesan sat as Chairman, has made its inquiry into this matter, and it is important that everything which that Commission should be carried out generously and speedily. I have specially made three recommendations to the Government of India:

1. That any money placed on deposit by repatriates on their arrival should immediately begin to bear interest however small the amount.
2. That a friendly Committee should be formed in Madras itself to help the returned emigrants in every way possible.
3. That the staff of Government workers engaged in looking after the returned emigrants should be enlarged.

I believe that if these three things were done there would be every hope that the small number who are still returning to India would be well looked after on their arrival.

Commenting on the postponement of the Transvaal Asiatic Land Tenure Bill the *Gujarati* (Bombay) writes:—"Union Government took the wise step of deciding upon a postponement in view of the impending Conference between the representatives of the two countries regarding the Capetown Agreement." Alluding to repatriation as one of the questions to be discussed at the Round Table Conference the paper says: "The way the Union Government have concentrated upon repatriation clauses in the Agreement has given rise to loud complaints on behalf of the Indian community in South Africa and it is generally felt that in the contemplated revision of the Agreement, the clause relating to emigration should be dropped altogether. The Government of India should do well to make the personnel of the Indian delegation as strong as possible," says the paper and asks the Government "to take the Indian public into confidence as regards the arrangements they are making in connection with the forthcoming conference so as to avoid any complaints in future."

A Christian Missionary's Tribute To Mahatma Gandhi

An exhibition of Missionary World Service together with a Pageant, took place in St. Mary's Hall and the Cathedral (Johannesburg) respectively from the 4th to the 9th of this month. About ten thousand people have visited this beautiful exhibition. A daily programme was arranged which included platform talks by various speakers on different subjects, showing of films, demonstrations by Pathfinders and girl wayfarers etc. On the 6th of May Mr. Praggi K. Desai spoke on 'Mahatma Gandhi' from 11.45 to 12 a.m. Mr. Desai said, "If one were to ask who is the supreme leader of mankind in the world to-day living a life near to perfection, I would say it is Mahatma Gandhi of India. Again if one were to ask who is the man who lives the perfect life of Jesus Christ, I would again say it is Mahatma Gandhi of India. I had the proud privilege of living with him, working with him and suffering with him in this land and in India. To give my impression of his wonderful life from this platform within fifteen minutes is a difficult thing. This exhibition is arranged through the noble efforts of missionaries. It will therefore be quite fitting on this occasion if I were to read before you the tribute paid by a missionary to Mahatma Gandhi. This tribute is paid to Mahatma Gandhi by Vernier Elwin of Christa Seva Sangha Ashram. He writes:

"Mahatma Gandhi has raised the normal standards of heroic living to a level of epic splendour. His life is marked, not only by those qualities of discipline, sincerity, and perseverance which are necessary to ordinary greatness, but by a spiritual enthusiasm, a universal humanity, a moral splendour, which will place him among the supreme leaders of mankind. While his writings and speeches will rank with those of Tolstoy as amongst the most influential in our modern world, it is in his life that his message is mostly clearly seen. That life, which supports triumphantly the daily scrutiny of millions, depends for its power on those secret sources of personality which defy analysis; but we may note a few of the qualities which contribute to its grandeur.

Consistency Of Discipline

I would place first among these the consistency of his discipline. This at first sight is so strict as to seem open to the charge of rigourism, until we remember that Mahatma is realising in his own life what is perhaps the greatest need of the National Movement. His own loyalty to rules must be super-eminent if it is to awaken a similar consistency in his followers. "The path of self-purification" he says, "is hard and steep. To attain to perfect purity a man has to rise above the opposing currents of love and hatred, attachment and repulsion, and to become absolutely passion-free in thought, speech, and action." How is this to be obtained save by a humility which places "himself last among his fellow-creatures" and by a lifetime of disciplined aspiration? Let us simply note here Gandhiji's unwavering allegiance to the Charka, his diet-experiments which aim at the complete control of the palate, his ideal and practice of Brahmacharya, his days of silence with the observance of which not even his release from prison could interfere. This discipline is one secret of his mind-control which will keep him calm and unhurried under every circumstance. He has been quoted as saying that we must do our work with the energy and velocity of the Punjab Express, but never lose our balance and our capacity to free ourselves from it when necessary.

The second source of Gandhiji's power is his poverty, which makes the world his friend. He

once said in the presence of Mr. Andrews, "I am just an ordinary human being and full of weakness and sin. But I have this one thing that the poor recognise in me at once; they know that I share all their hardships. You could have the same influence if you would do the same." It is because he is one with the poor and the oppressed that he is their perfect champion. The dominating motive behind his longing for Purna Swaraj in the sense that the British occupation has sapped the economic life of the masses, intensifying the poverty of India, "a crime against humanity, which is perhaps unequalled in history." And so the Mahatma has himself become poor that he might serve the poor and that there might be no barriers between him and any member of the human family.

Spirituality

Thirdly, I would emphasise the spirituality of Gandhiji's life and character. No act of his is done without prayer. Every word or deed is estimated at its spiritual value. Politics divorced from religion are valueless. The South African campaigns were great religious adventures. The Bardoli struggle of 1928 was a dharmayuddha. Satyagraha is a "purely religious instrument and its use, therefore, is possible only in men religiously inclined." The present campaign represents an attempt to revolutionise the political outlook, it is an attempt to spiritualise our politics." The leading Christian paper in England, *The Church Times*, in an article praising Gandhiji's ideal of self-Government through self-purification, says that, "In Russia a new Society is being evolved with persecution, killing, and the preaching of hatred. In Italy, a society is developing under the protection of distinctly coercive measures. In India, men and women are being taught that if they would be free, they must first be good."

Spirit Of Ahimsa

Finally, I think of Gandhiji's love, the spirit of Ahimsa. "Satyagraha," he says, "is Love" "In Satyagraha we expect to win over our opponents by self-suffering, that is by love." Love is the source of Fearlessness, for perfect love casteth our fear." Love leads men to the vision of Truth for in the end Truth and Ahimsa are the same. Love redeems mere nationalism with a vision of world-wide generosity. The love of the Mahatma is unconquerable. It is infectious, irresistible. It radiates among his followers. I myself have seen the power of his love shining within the grim walls of the prison, beneath the canvas roofs of the emigrant camps, in the bandaged faces of the lathi-shattered victims in the hospitals. He is indeed great who can bear such love in his own heart, but what shall we say of him who can reproduce it in a thousand lives?

Such is the frail being who, by the sheer power of moral authority, has shaken the greatest Empire in the world.

He has awakened a longing for moral greatness in the dull hearts of millions.

He has burst upon the complacency of our materialism, shocking us from our ease, by the challenge of his simplicity and his devotion.

Throughout the length and breadth of the world his name is known and loved by all who treasure greatness.

England's Truest Friend

Not long ago I made a pilgrimage to the tiny hut by the lake side at Keradi, where Gandhiji was arrested. I thought of the splendours of the New Delhi Palace of the nominal ruler of India; I thought of another arrest at dead of night, of another Garden. I remember a Child born in the straw of a poor stable.

O Christian England, who hast bowed in wonder before the poverty of Bethlem, could the poor hut

of Keradi house thine enemy? Is he not rather thy truest friend, who would convert thee to his own love of the poor and downtrodden? O Christian England, if thou didst but know it, Gandhiji is the chief ally of thy spirit, and would save thee from the evil of aggression and pride that threatens thy dearest life!

Krishnadas has given us a lovely picture of Gandhiji on the crowded platform of Rajampet. The rush of the people was so great that he was almost overwhelmed. But he took some plantains and oranges and distributed them with his own hands to the little children who were present. Thousands of hands were outstretched to receive what was held to be Gandhiji's prasad. But only to the children did Gandhiji give the fruits.

May we all be so childlike in spirit that we may receive the prasad of the teaching and the life of our Mahatma!

India Before The Advent Of British Rule

It is a welcome sign that the West is discussing the affairs of India with lively interest. This is not striking when we consider the position of India with its enormous population comprising one-fifth of the total human family in the community of nations. India's population alone singles her out as the world concern and India's freedom becomes the world problem. Under the circumstances, we Indians deeply appreciate the efforts of well-known persons to enlighten the peoples of the two hemispheres on the problem of India relating to the British Commonwealth or the other nations of the world.

Mr. F. S. Marvin, a well known expert in history and education, has attempted to render such service to acquaint the people of this country by delivering a lecture at Pretoria, entitled "India in the British Commonwealth" under the auspices of the Pretoria Branch of the League of Nations Union. This lecture was a studious effort on the part of the speaker as he dealt with a series of incidents connected with the ancient and modern history of India and its economic position in pre-British era and under the British connection. As it usually happens in cases of such stupendous efforts, Mr. Marvin left out certain historical facts brought to light in recent years by the students of India on India's glorious past and present misfortune. Various books have been recently published by American and British (excluding Indians' standard works) experts on India and these include one "The Awakening of India" written by the vigilant and powerful pen of our present British Premier, Mr. Ramsay MacDonald. These books have helped to remove very erroneous beliefs prevailing in England and abroad regarding the status of India. If Mr. Marvin had mentioned a few facts from these standard works, he would have added honour to the British fairplay.

Dr. Sayee has found proofs of India's commercial relation with Babylon 5,000 years ago. India was even then a highly civilised country cultured in the art of administration and moral ethics of the people. "The period of English rule (150 years)", remarks Mr. Graham Pole, "is but a ripple on the ocean. India's civilisation has shown one remarkable characteristic—that of assimilating the culture of her conquerors". Megasthenes, the Greek ambassador to India who visited India speaks highly of the state of civilisation of that ancient time in India. He mentioned the absence of slavery, the

chastity of the women and the courage of the men. He said that each village was a little republic administered in the interests of the people. India's trade during those thousands of years was enormous. Pliny the elder, in his "Natural History", in the first century, A. D., speaks of the annual drain of gold from the Roman Empire to India, Arabia and China, these countries giving back their own wares in exchange."

It is contended by Mr. Marvin that the Mogul power did not rule India in the interests of India. This argument has been refuted by Indian as well as English students. Unlike the Britishers, the Moguls, who exercised political sovereignty in India from the 13th up to the middle of the 19th century, were Indians first and last. Every penny of the revenues they raised in India was spent in India; their army was wholly Indian. They settled in India and made that country their home. They ruled India not from 5,000 miles away as at present, but from the country itself. The Moguls could be only called foreigners if the descendants of William the Conqueror or the successors of William of Orange be stigmatized as such in Great Britain.

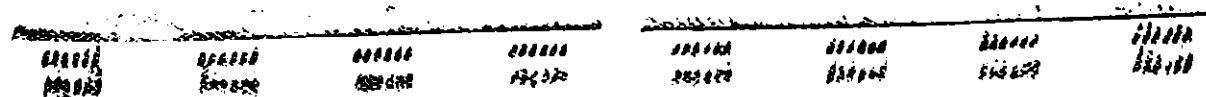
H. M. Hyndman refers to this period and remarks as follows: "Akbar the Mohammedan was the greatest Monarch who ever ruled the East; while even in later times nations over whom the English held supremacy have proved that there are among them no unworthy descendants of the authors of the Vedas, of the Mahabharat and Ramayana, of the architects of the Taj Mahal and Bijapur, of Toder Mull and Nana Furnavis, of Baber, Hyder Ali and Ranjit Singh. "Nevertheless, nine-tenths of what has been written about India in England is so expressed", adds Mr. Hyndman, "that we are led to believe staple civilisation in Hindustan began only with the European Raj and that nothing short of wholesale Europeanisation can save Hindustan from permanent anarchy."

We have the authority of Tavernier to show that there was immense wealth and trade and gold and silk that induced the foreign nation to come into contact with India. We have the support of Max Muller endorsed by Mr. Keir Hardie in saying that there was education all over India on a wider scale and there were 80,000 Indian schools in Bengal just at the time of India's occupation by Great Britain. Mr. R. C. Dutt has proved that medicine made great progress in Buddhist age when hospitals were established all over the country.

Mr. Marvin is very enthusiastic over the British period and we do not grudge to give credit where it is due, but there is good ground to suspect that the British settled in India with the idea of gain and aggrandisement. For this you should only read the writings and speeches of Macanlay and Burke, and examine the record of East India Company rule.

As far as the question of administration for the welfare of the governed is concerned, I have my doubts about the British generosity. Mr. Herbert Crompton asserts in "Indian Life": "There is no more pathetic figure in the British Empire than the Indian peasant. His Masters have ever been unjust to him. He is ground until everything has been extracted, except the marrow of his bones."

Notwithstanding Mr. Marvin's contention "for the stamping out of plague and poverty", it could be easily shown from the official statistics that in 1923, 229,649 people died from plague. The figures for poverty will shock even a hard-hearted and hot-headed foe. William Digby, C.I.E. says: "40,000,000 plus say 30,000,000 make 70,000,000; and there are this number of continually hungry people in British India at the beginning of the 20th century." Sir



C. A. Elliot, one-time Lieut.-Governor of Bengal, expresses the following identical opinion: "I do not hesitate to say that half of our agricultural population never know from year's end to year's end what it is to have their hunger fully satisfied."

We agree that the western education and the spread of democratic spirit are largely responsible for the awakening of the people, but it could also be maintained that the present movement of complete independence is the surest outcome of the extraordinarily selfish rule of the English bureaucracy in India. Mahatma Gandhi indicts the British rule in the following words: "Little do they realise that the Government established by law in British India is carried on for the exploitation of the masses. No sophistry, no juggling in figures can explain away the evidence that the skeletons in many villages present to the naked eye. I hold it to be a virtue to be disaffected towards a Government which in its totality has done more harm to India than any previous system".

It would be clear that India is dissatisfied and is in revolt. No tall speeches will help save the situation. Immediate Dominion status is the only remedy to remove ill-will and gain the goodwill of India.

RAMLAL MOOLOO.

Are Christian Missionaries Sincere?

This question has been asked again and again by Indian Christians, Bantu people and the Coloured people of South Africa. Not only has this question been asked in South Africa but in India as well. Quite recently, a meeting of Indian Christians of St. Aidan's Mission was held in Durban and one of the subjects they discussed was the stipend of the Indian clergy in Durban which is £180 a year. As a parallel the white clergy receive from £250 to £300 a year with a free house and travelling expenses. It is hardly credible that the Bishops and the white clergy have seen this injustice done to their fellow Indian clergy and they have not raised a single finger to see that their brother clergy was immune from suffering. Where is the Christianity of these white Missionaries? An unmarried lady European Missionary gets £120 a year and a trained Indian clergy gets £180. Where is the justice? At this meeting some very strong words were used by the Indian Christians and they in plain language told the white Missionaries what they thought. I wonder what Christ would say if he were to come down and see the white Missionaries and clergy living so luxuriously and the Native and Indian clergy living a starvation wage. "A labourer is worthy of his hire," Christ said. Why should then be white clergy in charge of Indian Christians? We know there are some Indian Christians who cringe to a white Priest and they prefer the ministrations of the European clergy rather than their own race. These servile creatures suffer from the inferiority complex and they will sell their own countrymen so that they can curry favours. But there is an overwhelming majority of Indian Christians who are Nationalist at heart and they will refuse to see the Indian clergyman trampled under by the dominating power of the white clergy. Let the authorities of the English Church in Natal realise as to why the late Rev. Simon Vedamuthu left, his son the Rev. Simon and the Rev. Koilpillai, if they don't know then the truth will be told—they left because

of the disgusting way they were treated. The Bantus are kept under but the Indians will not be. Let the Missionaries show their sincerity, let the white clergy in St. Aidan's Indian Mission refuse to take a penny more in stipend than their Indian brother clergy. Indian Christians be men—don't be servile—show your Christian spirit by manfully showing the white Christians true Christianity. The East gave Christ to the world. He is more in common with you than with the Westerners. This is no attack on the Christian Church but it is certainly an exposure of the treatment of Indian clergymen which is so un-Christian. The house they give the Indian clergymen in Durban by the Anglicans would not suit the motor car of his Bishop as a garage and yet he is compelled to live there. "Woe unto you hypocrites" were the strong language used by Christ. Will it not be appropriate in some instances in South Africa as appertaining to white Christianity which is very foreign to the Christianity Christ preached and which he desired his followers to practise in their lives.

CHRISTIS VERITAS.

India's Fight For Freedom

Our purpose in reproducing the following from the daily papers is not that our readers may grow any the wiser about India's great fight for freedom but that readers in India may know what stuff we are supplied with by correspondents of the European Press in this country and by Reuter's Agency:—

The Calcutta correspondent of the *Natal Mercury* states that the result of Mr. Gandhi's interview with the Viceroy on the 15th instant is, of course, undivulged but, Congress not unnaturally believes that it will assist the Viceroy to appreciate the state of affairs in India from the Congress point of view. I am told, adds the correspondent, that Lord Willingdon came to India without much in the way of anything like plenary instructions from the Home Government, who informed him that his previous experience in India must stand him in good stead. It is clear, however, that Mr. Gandhi himself does not want the Federal Structure Committee to meet in London before September. Mr. Gandhi, one gathers, insists that the communal question must be fully settled first. Some of his prospective colleagues on this sub-committee, however, wonder why they should wait for the Gandhi communal question and there is a certain suspicion in their minds that Mr. Gandhi's obsession in matters of less than national importance will mean an unnecessary delay.

Moslem Demands In India

A Reuter's message from Calcutta states:—

The solution of the Hindu-Moslem problem seems to be as remote as ever. The Mohammedan leaders are unwilling to approach Mr. Gandhi with a united demand, and Maulana Shaukat Ali's group, which claims to represent 93 per cent. of the Mohammedan community, insists on having separate electorates in any new Indian constitution. Nothing else, they say, will satisfy them.

Bomb outrages continue. Half a dozen school-boys in the Amritsar district of the Punjab have been badly injured by the explosion of a bomb in the school compound.

A bomb was hurled about sunset at an open air meeting of foreign cloth merchants in the Larkana

district of Sind, when the merchants assembled in order to discover a way to revive and protect their trade. Fortunately the bomb failed to explode.

Lancashire And The Boycott Movement

A Renter's message from London states:—

There was a remarkable and dramatic scene on the floor of the Manchester Royal Exchange when 8,000 members assembled for the purpose of recording Lancashire's protest against the Indian boycott and the increase in import duties.

A resolution was passed urging the Government to use its utmost endeavours to procure a remedy.

A counterblast to this has been provided by a Bombay message, which states that Mr. Modi, chairman of the Mill Owners' Association, who was a member of the Round Table Conference, reminded Lancashire that India would not surrender her right to use a tariff, and also that the movement in favour of Indian-made cloth would be permanent.

On the other hand, some comfort to Lancashire has been accorded by Sir Ernest Thompson, chairman of the recent cotton trade mission to the Far East. Speaking at Manchester, he expressed confidence that there was a brighter side than the mission was able to depict. He said he was sure that Lancashire would eventually regain a good part of the trade she had lost, and added that Japan had made enormous efforts during the last few years to capture the world's cotton trade, but he was convinced that she would not be able to keep up that pace.

The Late Mr. K. T. Paul

[FROM OUR LONDON CORRESPONDENT]

Mr. K. T. Paul, news of whose death at his home at Salem, Madras, at the age of 55 was received in London; is the second delegate to the recent Indian Round Table Conference very truly to lay down his life on behalf of his country. He was far from well when he arrived in London last November, but in addition to his unsparing labours in the Conference proceedings itself, he gave himself unflinchingly to addresses and to Conference with important groups of religious and other leaders in his endeavour to interpret the national aspirations of his country. He planned to spend the Christmas recess in a series of meetings in the North of England, Scotland and Ireland, but his illness, then diagnosed as asthma, compelled him to keep to his room at the top of the lofty building occupied by the Indian delegation in Chesterfield Gardens, for nearly three weeks. When I visited him there though he was obviously a sick man, I always found him engaged in consultation with Indian or English friends. At the Round Table Conference he continued to act as a bridge builder between opposing groups and differing schools of thought, as he had done in India with regard to both political and religious questions. The English winter at last proved too much for him, and most regretfully he had to leave before the Conference ceased. He seemed much better when I saw him off at Victoria Station, but a few days later he was brought near to death's door at Naples owing to heart trouble. He was eventually able to take a passage back to India and to join his family at Salem.

Kanekarayan Tiruselvam Paul was a man of great ability and one who had the staunch friendship of many men of differing races, whose love as

well as respect he evoked. He was a practical mystic. You always felt that in him sound commonsense and deep religious idealism were extraordinarily combined. A member of a family which had been Christian for many generations—he believed that some of his ancestors were among the converts of Francis Xavier—he became Secretary of the National Missionary Society of India, a purely Indian Christian Body, after his education at Madras Christian College and a period as a school-master. His great opportunity came, however, when he was appointed National Secretary of the Y.M.C.A., and his work there earned him the right to be considered one of the best organisers India has produced. He was particularly associated through this work with the building up of the co-operative bank system, which has helped so greatly in freeing the Indian "ryot" from the hands of the money lender. Although he gave up his Y.M.C.A. secretaryship last year and was intending to devote himself to political work and the study of rural problems, he made the change out of a deep sense of conviction that it was in this sphere that he could best work out his practical Christian idealism for India.

Mr. Paul took a prominent part in the proceedings of the Jerusalem Meeting of the International Missionary Council in 1923, where he proved so eminent and efficient a leader of the Young Christian Church in India. He strongly supported the schemes for Church Union in India and was himself Moderator of the South India United Church in 1926.

Progress Of The Natives

"Europeans Not So Far Advanced"

Professor W. M. Macmillan, of the University of the Witwatersrand, addressing the Workers Educational Association at the Y.W.O.A., attacked what he described as the "cliche governing most South African thought on the native problem," and the claim that the whites had a start of 2,000 years over the natives.

"I don't see any reason," he remarked, "why the country should go on flattering itself that it has a start of 2,000 years. I can give you reasons to think that if you have 500 years start you may consider yourselves lucky; 2,000 is ridiculous.

"I venture to guess," he added, "that the natives know a great deal more about us than we know about them," and pointed out that the Statute of Labourers, enacted in England in the 14th century, contained provisions very much similar to those of certain laws in South Africa. The statute provided that workmen were not to go abroad without letters patent, which, he pointed out, were familiarly known in South Africa as passes.

A model of the Native Servants' Contract Bill was in operation in England as recently as the time of Queen Elizabeth. Little more than 100 years it was an offence in England for people to get together to bargain for higher wages, or shorter hours.

"It is essential," said the lecturer, "for people in South Africa to stop thinking that they are so immensely advanced, and to realise how amazingly short is their period of progress. England itself is only in the second generation of general literacy. The proportion of people in England who can read and write has come to be universal in our own day."

He pointed out that the Earl of Warwick, the Kingmaker, could not, in all probability, sign his

name, and mentioned a native chief of 100 years ago who could sign his name.

"How are you going to have a prosperous country," asked Professor Macmillan, "when you have, as the foundation of the population, five-sevenths of the people hardly capable of rising above a bare pittance, and with the great mass of them without any prospects, only the certainty of having to live on £1 a week if earning wages, and on next to nothing otherwise?"

Estcourt News

(FROM OUR OWN CORRESPONDENT)

The League between Bells F.C. and the Nestles was played on the New Indian Sports Ground Estcourt. The teams lined up as follows, with Mr. O. A. Lalla as referee:

BELLS: Billy, Albert David, S. Peter, N. Singh, P. S. George, Thusiram, Joseph Augustine, James David, Peter David, D. V. Pillay, Francis James.

NESTLES: Suliman Goonga, Gundiyal, Dawood Alli, S. Gunnie, K. Ramdeo, Goohan Krippen, Hanif Nobby, Nunen Punchorie, S. Abdulla, B. Singh, James Augustine.

The Nestles centred, and Hanif passed to Nunen who crossed to Abdulla when the Bells halves managed to get the ball. James David was in possession of the ball when after a hard struggle passed to P. S. George who netted a very difficult goal for the Bells. Nestles pressed forward, the game was then in the best, both teams trying hard to score. A sudden breakway by James Augustine from the centre, passing the Bells halves, and backs netted the equalising goal for the Nestles. Half time arrived with the score remaining 1 to 1.

After half time the game was very exciting, both teams anxious to score the winning goal. Suliman Goonga played an excellent game in the goals saving brilliantly. Three minutes before the termination of the match the Bells forward P. S. George again scored the winning goal for the Bells.

Mr. M. Thomas (Senior) of Ladysmith accompanied by Mr. Sathes Mungal paid a short visit to Estcourt recently, they were the guests of Mr. A. T. Augustine.

The site for the proposed new Indian School in Estcourt is now coming to a definite arrangement.

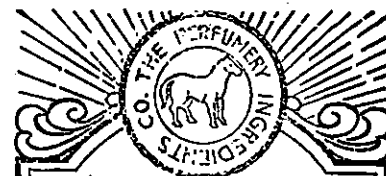
A five a side Tournament organised by Mr. Y. S. Mahomed was played on the Murray Park Ground last Thursday (Ascension Day) The Royals were the winners, Spurs and Swifts runners up.

A correspondent from Pretoria writes:—

A pretty wedding took place at the residence of Mr. P. Moorogeesm, Asiatic Bazaar, Pretoria, on the 10th instant. The contracting parties were Govind-samy, the youngest brother of Mr. P. Moorogeesm, to the eldest daughter of Mr. V. A. Nayagar. Guests arrived on Saturday night from all over the Transvaal. The actual ceremony took place at 5 a.m. in the beautifully decorated Panthal. The couple were the recipients of many presentations from relatives and friends. The honeymoon will be spent in Pretoria.

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