

INDIAN OPINION

Founded by
MAHATMA GANDHI
IN 1903

No. 10—Vol. XXXIII.

Friday, March 8th, 1935

Registered at the G.P.O. as a Newspaper
PRICE FOURPENCE.

NOTES AND NEWS

Sastri College

THE Provincial Administration's plea for the grant to the Sastri College of two acres of land, fronting on the Mansfield Road housing scheme, was rejected by the Municipal Finance Committee last Monday on the grounds that the full Council had definitely ruled that this site be reserved for municipal purposes. The same decision was previously taken by the Finance Committee, following which the Provincial Secretary asked that the application be re-submitted to the full Council for consideration. The Finance Committee has held that no good purpose would be served by agreeing to this request, as the Town Council's policy had been formally declared. The Administration desires to utilise the two acre block for playing fields and extensions to the College. Members of the committee, in discussion suggested that the College authorities endeavour to obtain the use, on certain days in the week, of part of the Indian sports grounds, which are in close proximity to the college.

We do not think the above decision of the Town Council is at all fair. In view of the fact that Sastri College is the only one of its kind in South Africa, and it has been built at a cost of £20,000 contributed by the Indian community and that it is an educational institution we expected the Town Council to be a little more generous. In fact even the present land on which the college stands was granted not before Mr. Sastri, the first Agent of the Government of India, had appealed on bended knees to the Town Council. The refusal for extension is therefore not at all surprising. It was, however, felt that when the College will be in the hands of the Provincial Authorities and its value will be realised the Town Council will be favourably disposed. The Town Council would certainly not have turned down such an application had it been made on behalf of a European educational institution.

Something We Do Not Know

ON his way to India the ex-Agent of the Government of India in South Africa, Kunwar Sir Maharaj Singh was the honoured guest of the Eastern Africa

Indian National Congress Referring to conditions in South Africa Sir Maharaj Singh is reported by the *Kenya Daily Mail* to have said:

The position there (in South Africa) was quite different from here (East Africa) Indians there cannot acquire residential plots in towns. They cannot own their own property. Problem of trade licences was always difficult and troublesome. "But," said Sir Maharaj Singh, "there are signs of distinct change in the situation which is slowly improving."

From a social standpoint, continued Sir Maharaj Singh, the position is getting better.

Certain theatres have been opened to Indians.

About eight hotels have agreed to receive Indians.

It would be in the interest of the community if the Congress, who must be in the know, were to inform the public which theatres have been opened to Indians and which hotels have agreed to receive Indians.

Indians And Railway Dining Saloons

IN reply to a question put by Mr J. G. Strydom in the Union House of Assembly in connection with Indians being allowed to use the ordinary dining saloons of the railways, one of the achievements claimed by the past Agent, Kunwar Sir Maharaj Singh, the Minister for Railways (Mr. O. Pirow) said:—

"Indians and other non-Europeans are at the discretion of the chief steward, permitted to enter a dining saloon for the purpose of obtaining meals after all Europeans have been served. This service is not, however, taken advantage of to any appreciable extent and the usual practice is to serve non-Europeans in their compartments. The practice has been followed for many years. The administration has no statutory powers to exclude non-Europeans from dining saloons and it is impracticable to provide separate dining saloons for the different races."

Minimum Wage Bill

IT is learnt with profound gratitude from the political correspondent of the *Nat'l Mercury* that it is now fairly generally accepted in political circles that the Minimum Wage Bill will not reach

the Statute Book this Session at all events. Almost every day it gathers more opponents. The building unions in the Cape have lodged a protest and mean to obtain an interview with the Minister, when their grounds for opposition will be amplified. Representatives of the Mineworkers' Union, who have arrived in Capetown, have also announced their emphatic opposition to the Bill, which includes drill sharpening and locomotive driving. The Mines are equally hostile. Influential Government supporters look askance at the measure and have made their hostility apparent. Mr. Fourie, if driven to maintain his standpoint, will doubtless ask the House to approve of the general principle of the Bill, leaving its practical application to a Select Committee. But meanwhile the Bill has sunk into a very insignificant place on the Order Paper and, with other measures crowding on it, may well stay there.

Relations Between India And Dominions

A question arose in the House of Commons during the debate on Empire trade with India as to whether South Africa would not blame the British Government if the Indian Legislative Assembly started to punish South Africa for their treatment of Indians in Natal. The questioner was Mr. Churchill.

Sir Samuel Hoare, in reply, said the Indian Government should be left to deal herself with the Dominions and Crown Colonies.

Death Of Mrs. S. Pandithar

WE deeply regret to record the death of Mrs. Singaram Pandithar, president of the Transvaal Indian Women's Association, which took place on Tuesday evening Feb 26, at her residence in Johannesburg after a short illness. Mrs. Pandithar who was 53 years of age, is survived by her husband, two sons and a daughter. She came to the Transvaal from Mauritius with her husband in 1912 and in 1920 became president of the Transvaal Indian Women's Association, holding that office until her death. She was also a committee member of the Indo-European Council, of the Indian Welfare Association, the Indo-European Women's Association, the Tamil Women's School Board, the Non-European Committee of the children's Aid Society, and several other organisations.

We extend our heartfelt sympathy to the bereaved family.

Indian Opinion

FRIDAY, MARCH 8TH, 1935

BLOW BELOW THE BELT

WHEN we wrote our article criticising the policy of Kunwar Sir Maharaj Singh as Agent of the Government of India in South Africa, on the eve of his departure from this country, we thought we had said the last word on the subject. But some of the statements made by Sir Maharaj Singh soon after he went on board and on his way to the Motherland which can only be described as a blow below the belt have made it incumbent on us to refer to the subject once again. That there was a split in the Indian community was for the first time, during his whole career as Agent in this country, referred to by Sir Maharaj Singh, when he went on board, and he expressed the hope that those that had broken asunder would see the wisdom of rejoining the Congress. They represented a microscopic minority, he said. Our contention was and still is that Sir Maharaj Singh, by his silence and by his policy of ignoring the breach and other tactics, had been responsible for having widened the breach. In saying this we are only stating facts without using strong adjectives which we have had showered on us for having dared to express in plain English our candid opinion. Sir Maharaj Singh goes a step further. This is what he is reported by *The Kenya Daily Mail*, dated Wednesday, 6th February, 1935, to have said, in the course of his speech, at a public reception given in his honour, under the auspices of the Eastern Africa Indian National Congress, at the Bharat Gymnasium, under the chairmanship of Mr. J. B. Pandya. The report we have before us is in Gujarati and we give below a literal translation of it in English:

"You must have heard of the split in the Indian community in South Africa. I make bold to say that not ninety-nine per cent. but ninety-nine and three-quarter per cent. of the Indian population there is with the South African Indian Congress. There is a leader known as one Mr. Albert Christopher. He has rendered good services in the past but to-day, for personal reasons, he is creating a division in the community between the capitalists and the labouring class. He has with him nobody else besides Mr. Manilal Gandhi. Mr. Manilal Gandhi has connected with him the great name of Mahatma Gandhi. Minus that, I must say, he has nothing in him. He has neither much education nor has he any following. He has the Tamil community on his side. The rest of the whole community is with the Congress. You know I am not a believer in the

so-called boycott policy. We have proved that it is not practical policy to send Indians out of South Africa to any foreign country and as a result of our fight even the thought of it has died out."

To say this, Kunwar Sir Maharaj Singh had to go beyond the bounds of South Africa and take shelter in the safety zone. To attribute personal motives is, to say the least, a very serious charge, and we would never dare to make it unless we had very strong grounds to do so. In so far as we know Mr. Christopher we would say, without the slightest hesitation, that though we differ fundamentally from many of his views, we have never known him to have personal motives attached to his public life. We shall, however, allow Mr. Christopher to make his own defence.

We come next to Sir Maharaj Singh's remarks about Mr. Manilal Gandhi. Without in any way trying to defend Mr. Manilal Gandhi, though he has to his credit services and sacrifices for his countrymen, both in South Africa and in India, which very few of the present day leaders of the Congress have, and for which he has no reason to be ashamed of, and though his whole life and that of his family is one of services in one way or another, we are prepared to take Sir Maharaj Singh at his word and to frankly ask: however uneducated a person may be, does that in any way disqualify him from expressing his frank opinion on any matter or from stating simple truths, and does the running down of a person and making an attack on his personal character, in any way prove or disprove facts?

Not entering into personalities any further let us come to the question concerning the community itself.

The Colonial Born and Settlers' Indian Association have indeed to be thankful to Sir Maharaj Singh for his generosity in conceding to them the following of a quarter per cent. of the Indian community. We do not wish to discuss the merits or demerits of having two political bodies, but we would only say this in reply to Sir Maharaj Singh, that a small following does not necessarily prove the cause for which one stands to be unrighteous. The greatest men in the world have had small followings but they have

been immortalised owing to the righteousness of their cause, while men with large followings have been effaced from the earth together with their followers.

But since Sir Maharaj Singh is harping on the quarter per cent. following of the Colonial Born and Settlers' Indian Association and of the Congress being the only body recognised by the Government of India and their Agent and by the Union Government, why, we would ask, has the question of the Transvaal Indian Commercial Association been conveniently evaded?

That is another body that has been recognised by both the Governments and the Agent and that body was formed when the Congress, "the strongest and the most representative body of the Indian community," fell out with the Agent on the Transvaal Asiatic Land Tenure Act.

Lastly Mr. Harold Wodson, the editor of the *Natal Advertiser* was reported to have spoken, at the Congress farewell reception given in the Durban Town Hall in honour of Kunwar Sir Maharaj Singh, on the article we wrote on the Agent, and to have said that "he was ashamed of his calling that a journalist should have put his pen to such a poisonous and dastardly article. It was a stab in the back." Mr. Wodson's words have been well exploited by the Congress leaders to belittle this journal in the eyes of the world. We would now ask the Congress leaders, who have accepted Mr. Harold Wodson's dictionary of journalism as an authority, to consult his dictionary to find out the appropriate term to describe Kunwar Sir Maharaj Singh's speech at Mombasa which we have referred to above.

It pains us that occasion should have arisen for us to have had to pen these lines at a time when the present Agent of the Government of India Syed Raza Ali is showing his utmost anxiety to see unity in the community.

Fountain of Wisdom

Alike in council and in prayer, alike in feelings and in thought, be ye one in your aspirations and your desires.

RIGVEDA.

Conciliation and not repression is the sovereign cure of all public distemper.

BURKE.

The realisation of unity in diversity, the establishment of a synthesis amidst variety, that is the inherent, the Sanatan Dharma of India.

RABINDRANTH TAGORE.

QUESTION OF CONDONEES

MINISTER'S REPLIES IN PARLIAMENT

IN the Union House of Assembly on March 5, in reply to Mr. Marwick, Mr. Hofmeyr, Minister of the Interior, stated that 1,428 condonation permits issued to Indians who had entered the Union in violation of the Immigration Laws in accordance with the condonation scheme of 1928 were still in force, 80 condonation certificates having been cancelled.

The Minister said that an assurance had been given to the Indian community at the time the condonation scheme was proceeding that no questions would be asked other than were necessary to satisfy the Minister of the Interior that an applicant for condonation had entered prior to July 5, 1924.

Indians who entered after that date were not qualified for condonations. The Smuts-Gandhi agreement provided for the admission to the Union of a limited number of specially exempted educated entrants for some purpose connected with the general welfare of the Indian community. Under this agreement

102 priests and teachers had been admitted on temporary permits to fill specified posts. No teacher was admitted from India unless he was qualified to teach and his admission was recommended by the Government of India.

Twenty-three priests and teachers had, after six or more years' satisfactory service to the Indian community, been released from the conditions of their temporary permits and allowed to follow whatever occupation they chose and to acquire domicile in the Union.

It was known, said the Minister in reply to a further question, that two Indians had fraudulently obtained condonation in 1928, but they disappeared before they could be arrested and removed from the Union. Their illegal entry had been investigated, but he had no knowledge as to whether their embarkation in India and their entry into the Union had been facilitated by prominent Indians in Durban.

Mr. Marwick asked the Minister of the Interior:

(1) Whether representations have been made by the Natal Indian Congress and the Indian Press for the admission to the Union of the wives and relatives of Indians whose illegal entry in violation of the Immigration Act has been condoned?

(2) Whether the Minister will take steps to ascertain the attitude of the Association representative of the Colonial-born Indian towards the agitation for the admission to the Union of persons referred to in paragraph (1)?

Mr. Hofmeyr replied (1) Representations have been made to me by the South African Indian Congress for the admission of the wives and minor children of Indians whose illegal entry to the Union was condoned under the condonation scheme of 1928. There have been references in the Indian Press to these representations.

(2) I do not think it is necessary to act in the manner suggested.

SIR MAHARAJ AND THE CONGRESS DEPUTY PRESIDENT'S DEFENCE

REUTER is informed by Mr. V. S. C. Pather, Deputy President of the South African Indian Congress, who feels it his duty to expose the fallacy of Mr. Christopher's reply to the statement to Reuter at Delhi by the President Kunwar Sir Maharaj Singh.

The Kunwar made no mention that the South African Indian Congress represents the entire Indian community as stated by Mr. Christopher, but on the contrary declared that it was the strongest and most representative body of South African Indians, which fact is admitted by all right minded people in South Africa.

Indians born in South Africa no doubt form about 85% of the total Indian population, the bulk of which reside in Natal, but Mr. Christopher is misleading the public by asserting that his Association represents them all. The

Congress rightly claims to represent the Colonial Born Indians, for that element not only predominates, but makes its existence felt in the Congress. Apart from their membership, many of them hold prominent official positions, such as himself as Deputy President, Mr S. R. Naidoo as joint hon. secretary and Mr. S. M. Pauk as joint hon. treasurer.

Eloquent tributes paid to the Kunwar and the Kunwarani by both Government and eminent citizens at their farewell receptions held in Capetown, Johannesburg and Durban, are sufficient proof of their popularity and of their good work in this country.

The mere acceptance by way of courtesy, of any representations made by the Colonial Born and Settlers Association does not necessarily imply the acquisition of that recognition which the Con-

gress enjoys from the Indian, Union and Provincial Governments. It is not the Kunwar Sir Maharaj Singh but Mr. Christopher who by his tactics is trying to throw dust not only in the eyes of the public of India, but of South Africa also.

[The above letter has been sent to us by Mr. V. S. C. Pather for publication which in fairness to him we are publishing. The writer admits that the Congress does not represent the entire Indian community and he also admits that the Union and the Provincial Governments have recognised the Colonial Born and Settlers Indian Association. The question therefore resolves itself into one of degree—a quarrel over which can never end—Ed. I. O.]

LICENSING QUESTION IN RHODESIA

In urging tightening up of the regulations governing the issue of general dealers' licences, Mr. B. M. Gough (Bulawayo) at the recent congress in Bulawayo of the Associated Chamber of Commerce of Southern Rhodesia, said the Government should not look upon the sale of these licences merely as a source of revenue. The issue should be restricted and the cost of the licence increased, say, by an additional £5. Local authorities should not always be overlooked by the Government, especially when they contended that adjoining property was depreciated by "mushroom" shops.

Other delegates declared that some of the best shopping streets in Salisbury

and Umtali had been spoiled by rows of small Asiatic stores, but an Umtali delegate reported that within the past six months a number of tumble-down shanties had been removed under health regulations.

Mr. C. Oiley (Salisbury) made a spirited plea in favour of the small traders, many of whom started business in a small way when they could not get other employment and sometimes made a success of it.

Mr. H. B. Ellenbogen (Bulawayo) urged that the applicants who had been refused general dealers' licences should always have the right to appeal to the Government. A licensing board in a

remote part of the country might consist of two men who were the sole traders in that district, and if a third man came along to get a licence it could be imagined what might happen.

Congress unanimously passed a resolution requesting the executive committee "to examine the regulations governing the issue of general dealers' licences and report their recommendations as to amendments to the various chambers by June 30."

Resolutions urging the early introduction of the legislation which has been prepared to amend the Company Law of the Colony and the early investigation of the existing Insolvency were passed after a short discussion.

SYED RAZA ALI'S MISSION

ALLAHABAD 'LEADER'S' COMMENTS

In the course of a leading article *The Leader* (Allahabad) writes:—

“WE wish Sayed Raza Ali every success in his mission as Agent to the Government of India. As Sir Chimanlal Setalvad remarked in his speech at the tea party given in the new Agent's honour at the Taj Mahal Hotel, his task is a very difficult one. The people of South Africa have made no secret of their desire to drive the Indian settlers out of the Union altogether. After the conclusion of the first Capetown agreement in 1926, in which the Union Government gave an assurance that those Indians who conformed to the western standard of living would be given full facilities for their moral and material advancement, it was hoped that at last what is called the Indian problem had been solved, and that the future of the Indian community was assured. But that was not to be. The Union Government have continued to impose fresh disabilities on Indians, besides maintaining intact the old ones, the assurance of 1926 to uplift the Indian community notwithstanding. For instance, we are unable to see how the Asiatic Land Tenure Act, one whose effects will be to injure Indian trade and commerce, is compatible with the Capetown agreement.”

Syed Raza Ali who appealed to the Press in India to take greater interest in the South African question, said referring to the conditions existing in the Union that the people with whom they had to deal there were mostly Dutchmen who were frank and outspoken, that it was extremely difficult to convince them that the course they were adopting was a wrong one, but that once they were convinced they would not have the least hesitation in changing their attitude. We appreciate frankness, but we are unable to understand why it should be particularly difficult for a frank people to distinguish right from wrong. On the other hand, we think that some of the South African statesmen understand things even better than their British contemporaries. It was said about General Smuts's recent rectorial address to St. Andrew's University in which he appealed to youth to join in the battle for the defence of freedom, that 'it won the acclamation of the English speaking world'. It is curious that one who values freedom so much and can thrill the English speaking world with his orations on that subject, should be unable to understand that it is unfair that his fellow citizens, the Indian settlers of South Africa, should be denied even such an elementary right of citizenship as the right to live in a locality of

their choice, to say nothing of being placed on a status of equality in all respects with the white settlers. If the eloquence and arguments of two such distinguished Agents as Mr Sastri and Kunwar Sir Maharaj Singh failed to convince the people of South Africa that they were doing a great wrong to the Indian community in ill-treating them thus, we fail to see what could convince them. The fact is that they know that India is a subject country, and that if they ill-treat her people she is not in a position to retaliate. They would not dare to adopt this attitude if India also were a self-governing Dominion.

Ali the same whatever the present constitution of the country, it is the duty of the people and Government of India to do all that lies within their limited means to get the grievances of the Indians in South Africa redressed. In the past the Government of India have been kind enough to uphold the cause of Indians overseas, and we may be sure that they will continue to do so in the future also. At the same time we in India expect the Indian community of South Africa not to quarrel among themselves. Sir Maharaj Singh was greatly handicapped in his mission because of this lack of unity. It is to be hoped that Syed Raza Ali will be saved that unhappy experience.

THE AGENT IN EAST AFRICA

DUTY OF INDIANS OUTSIDE INDIA

In the course of a noteworthy speech delivered by him at a lunch given in his honour by the Eastern Africa Indian National Congress presided over by the Hon. J. B. Pandya, Sayed Raza Ali, Agent of the Government of India, is reported by the *Kenya Daily Mail* to have said:—

I MAY tell you that I am embarking upon my duties in South Africa with the full sense of immense responsibility they involve and impose, I know the difficulties and I took the post in the hope of doing what I can, and in the best way that I can, to improve the status of our people. I know the country and the internal nature of the problem that is awaiting me there. There are two races in South Africa—both of them white in colour of course—English and Dutch. I do not think we should have very great difficulty in dealing with Englishmen because on account of our acquaintance with them for the last 150 years we

should know them and they should know us. Therefore I do not expect much difficulty from them. The other race is Dutch. I know a fairly large number of them and I have a very high opinion of them. The Dutch is frank and outspoken and perhaps blunt also, but in dealing with him you know where you stand. At the same time we should not forget that it was in the Dutch Premier's time that it was possible to have an agreement about the treatment of Indians in South Africa. I refer to General Hertzog. Then there is the great Imperial statesman, General Smuts, who gave an interview in England about Indian problem. There are others also in the Cabinet who are friendly disposed to Indians.

Therefore, although the problem is difficult and the clouds are dark, I see a silver lining—may be a faint one, but a silver lining still—on the horizon. I have no doubt that these dark clouds will be dispelled and we would soon see the day light.

Advice To Indians

Now I should like to say a few words about the attitude which the Indians abroad should adopt. There are Hindus, Muslims, Parsees, Christians and others in India, but outside India they are all Indians and it would be rather sad if we will allow a man's religion to be taken into consideration in dealing with and in solving temporal problems. Nothing possibly can be so dangerous.

You must stand together as one—as Indians. The only way is to organise yourselves, forget what your religion is and work unitedly. We must have unity amongst our people abroad. I am glad to find that such a spirit generally prevails here. If you stand united, there is no reason why any Government, which may be dominated even by a hostile Council, can for long resist your demands.

FOR HE OWNED NAUGHT

[There are various incidents connected with Mahatma Gandhi which make most interesting reading in *Harijan*. We cannot resist the temptation reproducing the following under the pen of Mr. Mahadeo Desai, Mahatma Gandhi's secretary, which we have no doubt will interest the readers of INDIAN OPINION.]

QUITE unsophisticated was a visitor who came to see Gandhiji and who might have given these sophisticated boys a valuable lesson. He had a little tin-bag, a small bed-roll, and had nothing but a coarse *khadi* vest on his body and a *khadi* cap and *khadi* dhoti. He rushed and clutched at Gandhiji's feet and would not move. With difficulty we tore him aside, and we saw that the tears were rolling down his cheeks—a picture of Bunyan's Christian. He had thrown off his load and seemed to be weeping for joy.

But he soon composed himself, opened the little tin-bag with a couple of keys, opened out his Gita and pulled a hundred-rupee currency note from a wad he had pressed between the leaves. The rest of the contents consisted of a regular file of *Harijan Sevak* (Hindi edition of this weekly), a suit of clothes and a book of hymns, and self-spun yarn. "My heart's desire is fulfilled," he uttered in ecstacy and gave the hundred-rupee note and yarn to Gandhiji.

"What are you doing?" Gandhiji asked him. "I remember to have seen you before. Where have you come from?"

"I am coming from Madras. I am doing nothing. I am happy taking your name."

"But if you are doing nothing, where did you get the hundred rupees from?"

"Oh, Mahatmaji, I have something more."

"Then, why not give that, too?"

He pulled out another hundred-rupee note and handed it to me.

"But let me know what you are doing."

"I am a shroff. But I am one no longer. I divided the property between my three sons and am now free, free to do your work. Have me as your scavenger, I want nothing else."

"So you divided all the property between your sons and left no share for me?" said Gandhiji laughing.

"Oh, no. Everything is yours. I had thought of bringing a thousand rupees for you. My son did give a thousand rupees, but he did so reluctantly. He had lost something this year and would not cheerfully part with a big amount. I said: 'Take back half of it, and send it to me when I ask for it.'"

And with this he took out all the rest of the notes and gave them to me.

"But how will you go back? Keep something for your fare," said Gandhiji, heartily laughing.

"No. I can send a telegram for money, I do not need anything. Take it all, Mahatmaji, it is all yours."

"What do you propose to do now?"

"Nothing. Have me as your humblest servant. If not, let me stay here a couple of days and then I will go to my home in Rajputana."

Gandhiji gave instructions for putting him up and gently said: "Mahadev, return to him all the notes. How can we take all that? Or have one and return the rest."

"Nonsense," said the proud donor. "I will not touch again what I have given. Mahatmaji, believe me, all is yours. I wanted to bring a thousand, but could not."

"If you will give me all I want, give me a crore."

"I will, but I must send the *hundis* to God, and if I were saint Narasimha Mehto, God might cash it."

"Well, well, I wish all Marwadis were like you. You are giving me all you have, whereas millionaires give me a paltry hundred or a thousand."

"But, why not," said Gandhiji, in childlike mirth, which he simply could not repress, "Why not ask your sons also to give me something? Why must they enjoy their wealth?"

"They will give, you may be sure. I have still kept some silver. It is yours. Naught is mine. All my desires have had their full fruition, today, now that I have seen you and touched your feet."

Fain would I have touched his feet, but I had not the heart to hurt his godly humility.

MAHATMA GANDHI AS SEEN BY A WESTERNER

MAHATMA Gandhi is seen in various ways by various people in the various parts of the world. The following interesting picture at the hands of Mr. Lester Hutchinson is culled from the *Current History*:—

In these days of demagogues and forceful personalities the mean and undersized figure of Mohandas Karamchand Gandhi is an anachronism in the political world. Yet, with all his apparent meekness and lack of personality, in his own way he is a most effective orator and as arrogant a dictator as any, with a personal following far greater than that of any other politician of modern times.

Although his dictatorship of the Indian nationalist movement has been recently disputed, Gandhi is still the chosen messiah of millions of his fellow-countrymen. He exerts an influence that is not confined to India, for it has spread throughout all Asia and has even penetrated the materialist strongholds of Europe and America. But it is a spiritual rather than a political influence, and it is as a saint that Gandhi has captured

the world. His apotheosis in India, where he bears the title of Mahatma, or "Great Soul," is emulated in Europe and America, where he is regarded generally as a saint who strayed into politics.

His meagre appearance, his asceticism and avowed contempt for worldly wealth, his obscure mysticism, his oracular but often incomprehensible utterances, his confusing and metaphysical explanations of his political moves, his spectacular crusades on behalf of "the downtrodden and oppressed," his training as a lawyer and his proficiency in the art of sophistry admirably fit Gandhi for the role of saint. Yet, unlike most of the major and minor prophets, he contributes nothing new to spiritual philosophy. His gospel is a *pol-pourri* of Tolstoy, the Hindu Vedas, the Sermon on the Mount and theosophy. Based on his saintliness alone, Gandhi's fame would have been localized and transient. He has achieved world fame because his saintliness has been superimposed on his political reputation as a nationalist leader who was

once able to shake the foundations of British rule in India.

The life of Gandhi is contemporary Indian history. He reflects the aspirations of the Indian middle class, torn between its desire for industrial expansion and its fear of the pauperized millions. In the present period of India's historical evolution Gandhi has no choice but to fill the role assigned to him. He is a creature of historical circumstances, and it is therefore irrelevant either to blame or to praise him.

Gandhi as a Saint is of no importance, but Gandhi as a political force is one of the great figures of contemporary history and as such cannot be ignored. The private personality of Gandhi is no doubt interesting, his eccentricities are amusing and his asceticism is worthy of admiration. But the student of politics and history must necessarily probe deeper, and his estimation of Gandhi's character depends not on the attributes of a saintly way of life but on the results of his political actions. And for a saint it must be confessed that Gandhi shows a remarkable aptitude for political finesse.

RACE PREJUDICE

By

OSWALD GARRISON VILLARD
In "The Nation," New York

A SIMPLE news item in the New York dailies the other day gave me a real thrill. It read as follows: "Twenty-nine sergeants to day were promoted to lieutenants by Police Commissioner Lewis J. Valentine. Among them was Samuel J. Battle, a Negro, the first of his race to rise above the rank of patrolman." It took my mind back a long time, to the days of the founding of the National Association for the advancement of Coloured People, and the demand of some of us who were associated in that undertaking that Negroes be appointed to the police force of New York City. Of course we were looked upon as crazy people. It had never been done and it couldn't be done. You could not mix the two races. Had we forgotten that policemen sleep and at times eat in police stations and that you could not expect white policemen to associate in that way with coloured men? Policing the city was a white man's privilege, and while you might find a coloured man who had the physical courage necessary for the job, you could not find one with the brains and the judgment necessary in some of the dangerous situations which arise in a policeman's life, and of course it was inconceivable that a coloured man should have the right to give orders to white men. Vainly we pointed out that the men best fitted to deal with Negroes, were men of their own race; that as Italian detectives were put on the force to deal with Italian criminals and Russians to deal with Russians, so coloured police would not only understand coloured people better, but actually get greater obedience and co operation from them than would white.

Well, time passed. Negroes took the civil-service examinations for patrolmen but were usually found ineligible or skipped on the list for promotion. Finally one man, Samuel J. Battle, came along who stood so high in his examinations that it was impossible to pass him over, and besides there was a police commissioner in office who was willing that the experiment should be tried. He was appointed and assigned to a station house—and went through hell. He did encounter race prejudice—lots of it. Had he been a coloured cadet at West Point he could not have been tried more severely. Whether he was inspired by the fact that he was a pioneer for his race or not, he stuck it out and won the respect and regard of the men who had started out by yielding to senseless prejudice without stopping to reason about it. Today there are no less than 125 Negroes in the Police Department doing entirely satisfactory work. Battle was the first to be promoted to sergeant, but another

Negro, Dr. Louis T. Wright, has been for years a police surgeon, having the rank now of inspector. The white policemen are very happy to have his services. He was the second Negro Medical man to be elected to the College of Surgeons; at a dinner given to him in recognition of this the chief surgeon of the Police Department testified in highest terms to Dr. Wright's worth as a physician and a man. But, of course, it couldn't be done—before it was attempted Oil and water wouldn't mix, and white men would never submit to close association with Negroes or to examination by a coloured physician.

In the Fire Department of New York the captain of the Engine Company 55 is Wesley Williams. He, too, is a coloured man—no doubt about that—and he is today commanding the very same company which he joined years ago as the lowest-grade fireman. He, too, was told that he could not last, that he wouldn't be allowed to sleep in the dormitory with the white men. He attended strictly to his business; he took with a smile the tricks played upon him in the hope of shaking his nerve and getting him to resign; he worked his way up steadily through every grade, serving always with this same company which he now commands. The white men under him who know his worth are happy to serve under him, and the Fire Commissioner went out of his way, when Wesley Williams was promoted, to call attention to the fact that he was the first coloured man to reach this rank and that he was considered one of the ablest officers in the department. It couldn't be done!

All this reminds me of the old Eastern fable of the traveller who came to a narrow defile and found his way blocked by an obstacle. He tried to surmount it and could not. He tried to go around either side and failed. He tried to go under it, but that was impossible. Finally after much delay and doubt—he walked right through it and found that it wasn't an obstacle after all. So it is with many manifestations of race prejudice. Years ago in New York City the cosmopolitan Club gave a dinner to which some of us were invited to discuss the lot of the Negro in New York. Of course some Negroes were asked. How could we discuss the Negro problem adequately without getting their point of view? A drunken Hearst reporter attended and the next day there were tremendous headlines. Leering, vicious looking Negroes were portrayed by staff artists as sitting next to white women; and the whole undertaking was pictured

as a move for miscegenation. The Associated Press sent the story all over the country, with the result that those of us whose names were mentioned, both men and women, received letters of abuse and obscenity from half the states in the Union, and the good old New York Times, true to its Southern ownership, solemnly warned us that we were countenancing something that must never be in America.

Well, a couple of years ago I attended a dinner here in a leading hotel in honour of a British lieutenant general, given by a group of entirely conservative persons interested in Southern education. Half the people in the room were Negroes and half whites, but this fact was never referred to in the accounts of the dinner. White people and coloured people frequent the same night clubs and restaurants in Harlem, there is free and open association between literary men and women and artists of both races, yet the Republic still stands, the heavens have not fallen, and in its own opinion the Anglo Saxon race is as sacredly virile as ever.

Social And Personal

Mr. Stralka, Public Prosecutor left Durban to take up an appointment in Pretoria, where he will be ranked as a first grade assistant in the Government Attorney's office. Mr. Stralka, who is an able and popular officer, has spent close on two years in Durban, having arrived in May, 1933. His successor will be Mr. C. M. Scoble who comes from Krugersdorp.

The Bishop of Natal, Dr. Leonard Fisher, and Mrs. Fisher, left Durban last Monday Feb. 4, on a holiday on board the Dunluce Castle for Port Said. They will spend a month in Palestine, and will then visit Europe. They will not return to Natal until the end of September or the beginning of October.

Mr. and Mrs. Ramtahal Kanhle, Messrs M. Chengliab, A. B. Naidoo, M. V. Chetty and R. M. Chetty returned by *M. V. Inchanga* last Friday after a short visit to India.

A quiet wedding ceremony took place at 7 Buitencingle, Capetown, on Friday, March 1, of Miss Minnie Gool, youngest daughter of Mr. and Mrs. J. M. E. Gool with Mr. Hans Friedrich a German gentleman who has embraced Islam. We wish the married couple every happiness and prosperity in their future life.

MR. M. CHENGIAH RETURNS FROM INDIA

THE Manning Place Landowners and Residents Protective Association accorded a fitting welcome to Messrs. M. Chengiah, M. V. Chetty and R. M. Chetty who returned last week from a visit to India, at the Hindu Temple grounds, Brickfield Road, Mayville, on Sunday, March 3 at 3-30 p.m. Mr. E. M. Chin presided. There was a fairly large gathering of friends and residents of the district. The chairman in a brief speech mentioned the good work Mr. Chengiah did in India by interviewing prominent leaders on the South African question reports of which appeared from time to time in *INDIAN OPINION*. He then garlanded him and presented a bouquet to each of the guests. Among the other speakers were Messrs. Anand Rai, M. B. Maharsj, M. Ojliyar, A. Mannicam, P. V. Naidoo, M. E. Pillay, M. R. Pillay, Stevens and Kajeec.

Mr. Chengiah in the course of his speech said he travelled throughout Ceylon, India and Burma. He described the different places of interest, famous buildings and the many prominent leaders whom he met and was in most cases their guest. He attended the session

of the All-India Congress, Arya Samaj Conference, Anti-Communal Award Conference, All-India Musical Conference and the All-India Swadeshi Exhibition. He had an interview with Babu Rajendra Prasad, President of the All-India Conference who although very weak on account of his recent illness was very anxious to know the conditions of the Indians in South Africa. He, whilst in Calcutta called on Sir J. C. Bose at his Institute, also on Sir P. C. Roy. Dr. Sircar gave a demonstration of plant life at the Bose's Institute. Sir P. C. Roy is the founder of the Bengal Chemical Works, whose firm manufactures all kinds of drugs and is the largest of its kind in India. Sir P. C. Roy is also in charge of the Science College. Mr. Chengiah said that Sir P. C. Roy gives the major portion of his income towards the Institute and other charities, an example, he continued could easily be followed by several members of the Indian community in this country. He also met Mr. Mukerjee the manager of the All-India team which visited this country. He was kindness personified and speaks in very high and glowing terms of all a-

tions of the Indian community of South Africa. He also visited several branches of the Ramakrishna Mission which are doing wonderful work for the sick, poor and the young. He met many repatriates in and around Madras and Calcutta whose stories have been heartrending. Most of them are unable to find employment and therefore pass their time by begging and cooking, eating and sleeping in the streets specially of Madras. He in company with Pt. Benarsidas Chaturvedi visited the camp at Akra and their tales of woe were similar to those he had heard in Madras. India itself cannot find employment for its own population how could she accommodate the repatriates. He appealed to the audience to do all they could to assist the repatriates in India and referred to the appeal published in *INDIAN OPINION* of last week. He has also addressed similar appeals to some of the journals in India. He hoped that the Government of the Union of South Africa will discontinue the repatriation of Indians. The meeting concluded with a vote of thanks to the chair.

THINGS IN GENERAL

South African Girls To Have Training In India

MRS. HUME STANFORD who recently returned to India gave an interview to a representative of *The Hindu* Delhi. Indian ladies in Durban, Mrs. Stanford said, had asked her to make arrangements for the training of two selected Indian girls in midwifery and health visiting, either in Madras or Bangalore. The girls in question proposed to leave for India in October. They would be coming to Madras chaperoned by Mrs. Benson, a friend of Mrs. Stanford and a former Town Councillor. It was impossible, she said, at present to get Indian girls trained in midwifery, nursing or health visitors' work in South Africa. If the proposed scheme proved successful, more girls would be coming to India for similar training. Mrs. Stanford said that on the whole the Indian community in South Africa fared well. The mercantile community was doing good business. As she was leaving for India, she was informed that the Dunlop Factory there had taken in about one hundred Indians.

Dr. Loram's New Post

Dr. C. T. Loram who was well known here as the Chief Inspector of Schools and who after his retirement has been appointed Professor at Yale University in America has, it is reported, taken up as his new subject "a study of the im-

port of Western civilisation on the primitive peoples, with all the direct and indirect results of the impact."

Mussolini On World Peace

Miss Suzanne Liao, a niece of the Chinese Ambassador in Rome, has been unanimously elected President of the Oriental Students' Confederation at its International Congress at Rome. The following were among those elected to the Committee:—Mr. Sundaram (India), Vice-President; Mr. Ding (China), Hon. Secretary, and Dr. Ratnasuriya (Ceylon). Among those elected to the Permanent Bureau were Mr. A. N. Sirkar (India), Secretary and Hon. Treasurer; Mr. D. N. Dubash (India), Assistant Honorary Secretary; and Mr. Lin (China). Before breaking up, the Congress, at which thirty European Associations were represented, was addressed by Sgr. Mussolini who declared that only the setting-up of cordial co-operation between the East and the West would assure the peace of the world and the progress of civilisation. "You can be certain", he said, "that in this work you will always find in me a sincere friend."

Indian Mutiny Baby Dead

The death of the Marquis of Sligo at the age of 78 removes one of the few survivors of the Indian Mutiny. Born in India, the Marquis of Sligo was not only a "Mutiny baby," but was rescued from the mutineers by his ayah, who stained

his skin and passed him off as her own child. She brought him safely to his parents, then Lord and Lady Henry Browne.

Henry Ford's Economic and Social Creed.

"High wages and best materials—the only road to low prices"

"Never yet has enough of any good thing been produced for use."

"The auto made roads and roads made commerce and civilisation."

"If you stabilise anything, it is likely to be the wrong thing."

"Progress comes from prosperity built by work—done in peace."

"It is not good business unless both buyer and seller profit by it."

"Industry is mind using nature to make human life more free."

"Overproduction is a money cry, not a human cry; produce evermore."

"Individualism is what makes co-operation worth having."

"The farm and the shop each needs what the other produces."

"The recovery we need is of our spirit of independence."

"Wages for work. Profit to make more efficient value for users."

"If we had more justice there would be less need for charity."

"A cheaply made product is too expensive to be priced cheaply."

"Industry does not support man—it is man that supports industry."

"Growing of food, making of tools, transportation—three basic jobs."

INDIA LETTER

ASSEMBLY ON NEW REFORMS

PASSED IN SPITE OF GOVERNMENT'S INTERVENTION

(FROM OUR OWN CORRESPONDENT)

THE following is the text of Mr. Jinnah's resolution carried in the Assembly.

"As regards the scheme of Central Government called the All India Federation, this House is clearly of opinion that it is fundamentally bad and totally unacceptable to the people of British India, and therefore recommends to the Government of India to advise His Majesty's Government that immediate efforts should be made to consider how best to establish for British India alone, a really responsible Government and with that view take steps to review the whole position in consultation with Indian opinion without delay."

LOST BY GOVERNMENT'S INTERVENTION

The Congress Party's amendment which is given below was lost.

"This Assembly is of opinion that the proposed scheme of constitution of Government of India is conceived in the spirit of imperialist domination and economic exploitation and transfers no real power to the people of India and that acceptance of such a constitution will retard instead of furthering the political and economic progress of India and recommends to the Governor-General-in-Council to advise His Majesty's Government not to proceed with any legislation based on the said scheme."

THE COMMUNAL AWARD

The Assembly accepted the Communal Award in so far as it goes until a substitute is agreed upon by the various communities concerned. The Congress observed neutrality.

MORAL VICTORY FOR THE CONGRESS

The Congress had to stoop to Conquer. Sjt. Bhulabhai Desai, Leader of the Opposition in the Assembly when interviewed, stated:

"At the last moment the Government decided not only to intervene in the debate but to cast all their 26 votes as it suited their view. Following the Government, the 13 non-officials and the 8 Europeans were bound to form one bloc. Though faced with this situation the Congress party pressed their resolution to a division and secured 60 elected votes as against 27 votes cast by elected Indian members in favour of the Government.

"Judged by the test of what is the view the elected representatives of the country, the Congress had the moral victory. But the Government was not fated, notwithstanding its premeditated plans, to succeed even in securing a con-

stitutional paper victory in the end. The Congress, considering that the resolution of the independent Party amounted also to a rejection of the J.P.C. scheme, did not stand aloof after the first division but joined hands with the Independent Party in the next division and the Government was completely routed 74 against 58 votes. These 58 votes included only 13 elected votes.

"The net result is that Indian opinion has by an overwhelming majority expressed itself against any legislation on the basis of the J.P.C. scheme. The efforts of the Government to get at least a nominal victory have failed, though for that sake they abandoned the policy they had pursued in the provinces of not participating in the voting in matters on which their opinion was neither sought for nor required."

The Debate

GOVERNMENT'S SPOKESMAN

The Law member recalled the speech of Mahatma Gandhi in the R. T. C. on commercial discrimination. It meant that under the new Government run by the Congress any persons whose ancestor got land for helping the British against the Sepoy Mutiny might be dispossessed and that the holder of a bond for loans to prosecute last year might be told that the liability was unacceptable. After that, need they ask why people wanted safeguards?

MR. JINNAH

"My reply is that I have seen your federal scheme. I don't want to wait for these conditions. The scheme is thoroughly rotten, fundamentally bad and totally unacceptable.

"Withdraw it. Between the conditions laid down by the Princes and the iron wall of safeguards. I am nowhere."

"The British people's idea of partnership is 'we will call you a partner if you do what I tell you.'

"The British demand for co-operation and goodwill means 'you must submit to what I say.'

"We may be helpless but our self-respect demands that we tell you that we do not want this scheme. The Secretary of State had told the Commons that safeguards are going to be used and that the services and the Army stood behind them to put them into effect.

MR. SATYAMURTI

The Assembly was told to trust the spirit of the new Government. What was the spirit of the present Government?

The House had carried three motions. One rejected the Indo-British Trade Agreement. Did the Indian Commerce Member respond to that decision? And what had Sir H. Craik done regarding the release of Mr. Sarat Bose and the removal of the ban on the Red Shirts? If this was a sample of what the next Government would do, India could not trust it. Yet Sir J. Bore had quoted Abraham Lincoln. Why did not he quote the same personage who talked of 'a Government of the people, for the people and by the people?'

Sir N. N. Sircar had said that Federation was the basis of the scheme and if it was rejected the Bill would be dropped. India was not afraid of that calamity. She prayed for it for as Mr. Jinnah had said the scheme was unworkable. It was not only not progressive but was retrograde.

Reminding the House that the eyes of the world were upon India to-day, Mr. Satyamurti appealed to every elected member to cast his vote having faith in the country's power in forging sanctions. Then the demand for a Constituent Assembly could not be rejected and this country would be able to formulate a scheme which Britain would agree to unquestionably.

MR. AKHIL CH. DUTT DEPUTY PRESIDENT

Mr. Akhil Chandra Dutt, Nationalist, Bengal, has been unanimously elected Deputy President of Assembly.

DON'T DISCRIMINATE AGAINST INDIAN STUDENTS

He never discriminated between Indian and other students in the past, nor would he do so in the future. He would advise others also to adopt the same attitude with a view to cementing the bond of union between the two great countries, Great Britain and India, observed Professor William Wright, the Dean of London Hospital, now in Madras, in connection with the F.R.C.S. preliminary examination speaking at a dinner given in his honour by the old students of the London Hospital Medical College at Hotel Connemara. The speaker paid a high tribute to the equipment and efficiency of medical teaching institutions in Lucknow and Madras which he visited. These, he said, were second to none in the Empire. An Ivory statue of Lord Krishna was presented to the professor as a token of appreciation from the old students.

SOUTH AFRICAN NEWS IN BRIEF

On Segregation

OVERWHELMING majorities decided in the Durban Parliamentary Debating Society recently that "socially and politically Europeans and Indians should never be equal in status." The motion was moved by Mrs. J. L. Kelly. There was a good attendance.

Mrs. Kelly said that Western civilisation was founded on Christianity and Indian civilisation on many religions, some of them sanctioning practices far from uplifting. The recent Indian Congress had emphatically opposed any suggestion of segregation, but she held that the wide divergence between the two civilisations would result in a good case for segregation, imposing no hardship on the Indian, who would have his trade with his own people and be able to retain his national culture and the civilisation he was proud of.

The Europeans themselves were hastening the day when the Indians would especially in Natal, really be the preponderant race. The differences in living conditions and beliefs would make this possible, for the Indian practice of polygamy would give half a dozen votes to the Indian household compared with the two from the European man and his one wife. Africa was big enough for the segregation of Indians into colonies, he held. Although the Indian was the market gardener of Natal, there was no reason why he should also be the retailer. Europeans should support their own race in commerce and provide employment for them in the retail business. It was the well-to-do people of the town who patronised the Indian Market—the Indian Market should be kept for the Indians and the European Market for the Europeans to buy in. The European must keep up the prestige of his own race.

Opposition speakers attacked segregation from various angles and claimed that the European was exploiting the poorer class of Indian for his own pocket.

The vote resulted in 11 for and six against in the "House" and 19 for and 10 against when the public was asked to participate.

The Agent At Capetown

Syed Rama Ali, the new Agent of the Government of India in South Africa, reached Capetown on Thursday Feb 28.

He was met on the railway station by prominent members of Indian community and was garlanded. Mr. Williams, the town clerk, welcomed him on behalf of the Mayor and City Council.

"Capetown has a charm of its own" said Mr. Ali, "and I am glad that I am coming here for a long stay. I have been all over the country, but I think I like Capetown best. I am determined to get on in the friendliest manner with

every section of the population in this country, beginning with Europeans and ending with my own people.

£3,000 Gift Offer By Mr. Gardee

A copy of a letter from the Acting Agent of the Government of India in South Africa received by the Provincial Secretary was read at a recently held meeting of the Johannesburg Hospital Board in which it is stated that Mr J. E. Gardee of Johannesburg, had offered to donate £3,000 for an Indian Hospital in Johannesburg on condition that a like amount is contributed by the Transvaal Administration or the Johannesburg City Council or by both bodies. The Provincial Secretary asked to be furnished with the board's comments on Mr. Gardee's offer. The Superintendent reported that he had written to the Provincial Secretary to inquire whether the proposed Indian Hospital was to provide accommodation primarily for paying patients or for free patients, and whether the proposed Indian hospital was for serving the Moslem

Khan's Trust Free Dispensary

WE are requested by the trustees of the Parsee Rustomjee Trust to announce to the public that the Parsee Rustomjee Free Dispensary which is run at 140 Queen Street has, owing to certain legal difficulties had to cease running in that name and as from March 1, the management has been taken over by the R. K. Khan Trust and the dispensary will now be named after that trust.

community or the Hindu community or both. Consideration of the matter was held over pending a reply from the Provincial Secretary.

Wages For Prisoners

European prisoners, says the Capetown correspondent of the *Natal Advertiser*, are able to earn money which serves them in good stead when they are released, but the same facility has not been extended to natives or coloured people. I learn that the department is now considering extending the privilege to natives and coloureds as well where the prisoners are engaged in semi-skilled work.

Maritzburg S. P. C. A.

A special prize in a recent essay competition organised by the S. P. C. A., Maritzburg, was awarded to Heeralal Ramdharee, a student in the Std. III of the Inanda Government Aided Indian School.

Still They Come

Mr. S. Cassoojee of East London is appointed Commissioner of Oaths according to the *Union Gazette* dated March 1.

Tamil Welcome To "Madras Mail" Editor

Two members of the Press Conference delegation, Mr. A. A. Hayles, editor of the "Madras Mail," and Mr. Douglas E. Shaw, editor of the "Ceylon Observer," were the honoured guests at a reception accorded to them by the Transvaal Tamil Benefit Society at the Inchcape Hall, Johannesburg. The two visitors were garlanded, and entertained with Oriental music. Mr. Hayles quoted the speech of the Mayor of Johannesburg Mr. Maurice Freeman, in which he said that the municipal vote should be extended to Indians. He said he regarded this as a very important statement. Such a statement would not have been made ten years ago or even five years ago. They would be surprised to hear him repeat this view in India. "You are definitely better off than the 85,000,000 untouchables and paddy-growers of India," he added. "It is at those conditions you should look. There is a definite move in South Africa to closer approximation between Indian and European standards and for the franchise you are seeking." Mr. Shaw also acknowledged the welcome extended to his colleague and himself. Among those present and who spoke were Messrs B. L. E. Sigamoney, S. B. Mehd, K. Naransamy, Arnold Smith, Garrett, N. S. Pillay and Dr. Liang, Chinese Vice-Consul

The Natal Indian

In the course of a leading article in its issue of March 5, referring to the Natal Indian, the *Natal Advertiser* writes:—

There are nearly—but not quite—as many Indians in Natal as there are white people and nine out of every ten were born in this Province. But in the main (there are, of course some wealthy exceptions) the Asiatics who were brought to Natal in the first instance to build up our sugar industry are regarded as pariahs. The Government, it is true, very shrewdly kraaled them permanently in this Province many years ago. Here they are and here they must remain. But Natal—red blooded Natal that is so vocal over its Imperial loyalties, and whose bugles are so challenging when Empire ties are in question—has a very curious indifference toward this off-spring of another member of the British Commonwealth. If you tell certain Natalians that the proof of their Imperial protestations is to be sought in their attitude towards this legacy from an unfortunate experiment that Natal embarked on for its own material ends, they will be swift to change the subject. Far be it from us to quote in this connection Jobuson's dictum that patriotism is the last refuge of a scoundrel. But it is difficult to escape the suspicion that the patriotism of many people in this part of the world, like their charity, not only begins but ends at home. It is very hard indeed to get some of our more robust Imperialists in this part of the country to realise that in helping to give the Indian in Natal some chance to mend his lot and improve his status, they would be doing a good day's work for India in particular and the Empire as a whole.

INDIA**CENTENARY CELEBRATIONS**

Elaborate preparations are being made to celebrate the centenary of the birth of Sri Ramkrishna Paramahansa the Guru of Swami Vivekanand and the religious savant of Bengal who brought about great renaissance. Mon. Romain Rolland, the wellknown French savant, has accepted the Vice-Presidence of the Ramkrishna Centenary Celebration Committee.

Mahatma Gandhi on being requested to be their patron, replied—"I regard myself unfit to be a patron. I can only be a humble servant."

BOMBAY HONOURS INDIA'S FIRST SPEAKER

In honour of the late Mr. V. J. Patel first speaker of the Indian Legislative Assembly and ex-president of the Bombay Municipal Corporation, Girgaum Back Road in Bombay has been renamed as "Vithalbai Patel Road."

PROTEST AGAINST BAN OF MR. BOSE'S BOOK

As a sequel to the Government of India banning Mr. Subhas Chandra Bose's book entitled "Indian Struggle," eminent men of letters like Earl Russell, Mr. George Bernard Shaw, Mr. G. H. Wells and Mr. Aldous Huxley are among those who are making strong protest to the Secretary of State for India. The book has 330 pages divided into 18 chapters, the last of which is entitled "What Next" and contains Mr. Bose's considered views about the trend of the freedom movement in India.

FIVE NEW KINGS FOR INDIA

Five new kings are to be created this year within the British Empire.

They are five of the most important of the ruling princes of India.

The Nizam of Hyderabad.

The Gaekwar of Baroda.

The Maharajah of Mysore.

The Maharajah of Kashmir.

The Maharajah of Gwalior.

The full rank of kingship over their States will be conferred on them at the Imperial Durbar to be held in Delhi in celebration of the King-Emperor's Jubilee.

The Gaekwar of Baroda is the shepherd boy who became a king. His state brings him an annual revenue of £2,000,000.

The Maharajah of Mysore is the fifty-year-old ruler of India's "model State," rich in coal, gold, coffee, and timber.

The Nizam of Hyderabad is the premier prince of India, wealthiest man in the world, and ruler of territory as large as Italy, with 14,000,000 subjects. His personal fortune is estimated at £100,000,000.

The Maharaja of Kashmir rules one of the most beautiful countries in the world, bordering Russian, Chinese, and Afghanistan territory in the extreme north of India.

The Maharaja of Gwalior is the eighteen-year-old Prince George Rao, named after the King-Emperor. His State is flourishing, modern and industrial.

The Religious Basis Of British Rule

By Dr. F. G. CAWSTON

THE simple faith of the masses must necessarily differ from the reasoned faith of students of comparative religion. The student is, however, faced with the danger of surrendering too much of his own religious faith in order to gain what he recognises as good in other systems of belief.

The two great religions of India are Hinduism, of remote antiquity, and Mohammedanism, which dates from the Prophet's life in Arabia in the sixth century of the Christian era. The two great religions of Europe are Judaism, an ancient form of belief, and Christianity which dates from the earthly life of its Founder.

In common with a large proportion of Christian people, Hindus recognise the Fatherhood of God and the brotherhood of man. In its entirety such a doctrine necessarily involves the acceptance of the universal salvation of mankind.

The doctrine of final judgment is rather characteristic of Islam and Judaism, both of which insist on the existence of hell. When asked whether I believe in endless torment and an eternal hell of fire, I am prompted to confess that I believe in something worse than that; for who could fully describe what it really means to be cut off from God and to be cut off by Him. Yet there are many who seem to be getting used to live without God or incapable of grasping the truth that He is constantly interested in their affairs.

The Christian world was once so captivated by the doctrine of hell that it needed the clarion call of one of its greatest Deans to direct its attention to the Larger Hope; though I do not think Dean Farrer has ever been forgiven for his boldness in correcting this danger so skilfully, during an address at Westminster Abbey.

Although the creed of saints has been essentially common one and some of the greatest have not been connected with any one church and have passed their lives outside the realm of organised religion; yet institutional religion would seem to be needed for the vast majority of seekers after the truth and, however defective one religious system may be, there is so little in common between all religions that it is better to risk the danger of believing too much of one than to run the risk of accepting too little of all.

Scientific enquiry has revealed so much in the sacred writings of the past which is not experienced under modern conditions that unthinking people have been tempted to neglect their devotional study and miss their application to present needs.

The late Queen Victoria considered the English Bible as the secret of England's greatness. The signing of the Magna Charta came about, largely as a result of

the influence of bishops who had exercised their power through the reigns of previous British kings and had brought from overseas the Christian conception of justice and the right of each individual subject under the British crown.

Insidious attempts are made to belittle the importance of the religious background of British rule, but there are certain principles which have now formed the basis of international law and these are eternal and unassailable. We cannot but be reminded of them as we unfurl the emblem of sacrifice which is the Union Jack.

COLONIAL BORN AND SETTLERS INDIAN ASSOCIATION

A Meeting of Colonial Born and Settlers Indians of Stanger District will be held at THE VEDA DHARMA SABHA HALL, STANGER, on Sunday the 10th, March 1935, at 2 p. m. Officials of the Colonial Born and Settlers Indian Association will speak on the following, among other, subjects:— White Labour Policy and Unemployment, Minimum Wages, Housing and Slum Clearance, Relief Workers, Repatriation, Personal Tax, Medical Tax and other Laws being remnants of the indenture Laws bearing on Colonial Born Indians. Standardisation of School Books and fees etc, in Indian Schools.

Business:— 1. Formation of Branch of Colonial Born and Settlers Association. 2. Election of officials.

Convenors. Philip Thomas, K. A. Moodley, J. L. Singh, S. Tewary, S. Mohideen, R. Ghooraw, M. Mahadaw, J. Lalsingh, P. Luke, S. Roopsingh, A. P. Naidoo, Veerasamy.

HINDU SMASHAN FUND

A Public Meeting of the Hindu Community will be held on Sunday, the 10th March, 1935, at 2.30 p. m. at the Surat Educational Gujarati School Hall, Bond Street, Durban for the transaction of the following business.

1. Appointment of Secretary in place of present Secretary who is now in India. 2. Durban Corporation's letter to vacate the land at Umgeni presently used by this Society as a Crematorium. 3. General. All are kindly requested to attend this most important meeting.

B. M. PATEL,
Chairman.

Hindu Smashan Fund.