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The Doctrine Of The Sword

By Mahatma Gandhi

[We cannot resist the temptation to place before the reader of 'Indian Opinion' the following article written by Mahatma Gandhi in his paper 'Young India' on 11th August 1920. Every word of it is applicable to our present situation in South Africa. One can very profitably read and re-read the article and digest every word of it and apply it to ourselves. Wherever India occurs in the article one can alter it to South Africa, where Hinduism occurs one can replace it by the religion one professes. If we can follow faithfully the advice given in that article we are bound to succeed in our struggle in South Africa. May God grant us all wisdom and courage to do so.—E.M. I.O.]

IN this age of the rule of brute force, it is almost impossible for anyone to believe that any one else could possibly reject the law of the final supremacy of brute force. And so I receive anonymous letters advising me that I must not interfere with the progress of non-co operation even though popular violence may break out. Others come to me and, assuming that secretly I must be plotting violence, inquire when the happy moment for declaring open violence will arrive. They assure me that the English will never yield to anything but violence secret or open. Yet others, I am informed, believe that I am the most rascally person living in India because I never give out my real intention, and that they have not a shadow of doubt that I believe in violence just as much as most people do.

Such being the hold that the doctrine of the sword has on the majority of mankind, and as success of non co-operation depends principally on absence of violence during its pendency, and as my views in this matter affect the conduct of a large number of people, I am anxious to state them as clearly as possible.

I do believe that where there is only a choice between cowardice and violence I would advise violence. Thus when my eldest son asked me what he should have done, had he been present when I was almost fatally assaulted in 1908, whether he should have run away and seen me killed or whether he should have used his physical force which he could and wanted to use, and defended me, I told him that it was his duty to defend me even by using violence. Hence it was that I took part in the Boer War, the so-called Zulu rebellion and the late war. Hence also do I advocate training in arms for those who believe in the method of violence. I would rather have India resort to arms in order to defend her honour than that she should in a cowardly manner become or remain a helpless witness to her own dishonour. But I believe that non-violence is infinitely superior to violence, forgiveness is more manly than punishment. But abstinence is forgiveness only when there is the power to punish; it is meaningless when it pretends to proceed from a helpless creature. A mouse hardly forgives a cat when it allows itself to be torn to pieces by her. I therefore appreciate the sentiments of those who cry out for the condign punishment of General Dyer and his ilk. They would tear him to pieces if they could. But I do not believe India to be helpless. I do not believe myself to be a helpless creature. Only I want to use India's and my strength for a better purpose.

Let me not be misunderstood. Strength does not come from physical capacity. It comes from an indomitable will. An average Zulu is any way more than a match for an average Englishman in bodily capacity. But he flees from an English boy, because he fears the boy's revolver or those who will use it for him. He fears death and is nerveless in spite of his burly figure. We in, India may in a moment realize that one hundred thousand Englishmen need not frighten three hundred million human beings. A definite forgiveness would therefore mean a definite recognition of our strength. With enlightened forgiveness must come a mighty wave of strength in us, which would make it impossible for a Dyer and a Fraak Johnson to heap affront upon India's devoted head. It matters little to me that for the moment I do not drive my point home. We feel too downtrodden not to be angry and revengeful. But I must not refrain from saying that India can gain more by waiving the right of punishment. We have better work to do, a better mission to deliver to the world.

I am not a visionary. I claim to be a practical idealist. The religion of non-violence is not meant merely for *rishis* and saints. It is meant for the common people as well. Non-violence is the law of our species as violence is the law of the brute. The spirit lies dormant in the brute and he knows no law but that of physical might. The dignity of man requires obedience to a higher law—to the strength of the spirit.

I have therefore ventured to place before India the ancient law of self-sacrifice. For Satyagraha and its offshoots, non-co-operation and civil resistance, are nothing but new names for the law of suffering. The *rishis* who discovered the law of non violence in the midst of violence were greater geniuses than Newton. They were themselves greater warriors than Wellington. Having themselves known the use of arms, they realized their uselessness and taught a weary world that its salvation lay not through violence but through non-violence. (Continued on page 351)

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More things are brought
by prayer
Than this world dreams of.
Wherefore, let thy voice
Rise like a fountain for me
night and day.
For what are men better
than sheep or goats that
nourish a blind life within
the brain.
If, knowing God, thy lift
not hands of prayer
Both for themselves and
those who call them friend?
For so the whole round
earth is every way
Bound by gold chains about
the feet of God.

—Tennyson.



INDIAN OPINION

FRIDAY, 19TH SEPTEMBER, 1952

Government's Uneasiness

THE defiance campaign is showing no signs of abatement. On the contrary it is growing stronger and stronger. The first fruits of it are seen in the uneasiness it has caused the Government. From the Prime Minister downwards, however, there are no signs of their coming to reason. From their utterances it would appear that they are losing all reason. It will be a pity if they do. For they will be the losers. The non-Europeans have nothing to lose because they have got nothing. It has all been snatched away from them. They are fighting to regain what they have lost. The Government will lose what they have and what is more they will be committing suicide. All the prospects are favourable to the non-Europeans. The White people in South Africa are beginning to bestir themselves and are trying to persuade the Government to make some gesture to the non-Europeans. The Church is beginning to speak out and the whole civilised world is shaken. That should increase our faith in the weapon we have wisely chosen to fight with.

In our humble opinion it is too early as yet to expect the Government to negotiate with the non-Europeans. They will have to climb down a good deal from the heights they have soared before they can think of negotiating. Non-Europeans will not now be satis-

with a few crumbs. They want substance, not shadow; and they will not rest until they have had it, with grace if the Government will it, with disgrace if they do not. There is a talk of negotiating with the Africans alone. Indians and Africans are now solidly united and one will not let down the other by any means. The Africans are not going to rest until the Pass Laws are effaced from the Statute Book and no Indians will accept any concessions however great they may be until the Pass Laws affecting Africans are abolished. Only on this one issue it will be a fight to the finish. Indians have and must make the cause of the Africans their own even as the Africans should make the cause of the Indians their own. It is going to be a bitter fight and it would be foolish on the part of the non-Europeans to expect the Government to give in so easily. They will put the non-Europeans to the severest test, which they are fully entitled to do. It is only after untold sufferings of the innocent that their hearts will begin to melt and they will begin to see light. We have yet to traverse a long distance. Let us therefore rest content with thankfulness to God for what we have been able to achieve so far and go forward in faith leaving the future in His merciful hands.

Well Done Gujarati Hindu Mahila Mandal

The Gujarati Hindu Mahila Mandal of Durban held a meeting at the Mahatma Gandhi Hall, Lorne Street, on Tuesday to celebrate the birthday of Mahatma Gandhi. Resolutions expressing profound regret at the unimely demise of Mr. Kishorlal Mashruwala, who was so ably carrying, on the work of Mahatma Gandhi in India, and condolence to the members of his family; congratulating the men and women and especially, Dr. G. M. Nalaker and Mr. Ashwin Chowdhree, who were suffering in prison for a righteous cause, and expressing their sincere good wishes to the members of their families, were passed and it was resolved to donate 25 guineas to ward the Passive Resistance movement to help the needy families of the African and other resisters who are in prison.

We heartily congratulate the Gujarati Hindu Mahila Mandal for their fine gesture and trust that their example will be followed by all our brothers and sisters throughout South Africa.

Baton Charge On Women

Seventeen Africans were injured when the police charged with batons a crowd of 300 Africans who gathered outside the Magistrate's Court, Queens-town, on Monday. Most of those injured were women. They were treated by a doctor. The crowd gathered outside the Court while 32 passive resisters were being sentenced for breaking the curfew laws. As the resisters were being marched from the Court to goal the crowd shouted "Afrika." The Police Commandant then told 20 policemen to disperse the crowd. The police charged and within a few minutes dispersed the Africans. Before making the baton charge the police warned the Africans to disperse quietly.

This is Sapa's message. If the report is true it shows utter high-handedness on the part of the police. The report does not state that the crowd was rowdy. It merely shouted "Afrika" which seems to have angered the police unjustifiably. This and of course much worse things are to be expected. It is to be hoped, however, that the resisters will keep clam, cool and collected and not allow themselves to be provoked. The best thing, in keeping with the principles of passive resistance would, of course, be to avoid as far as possible unnecessarily causing

NOTES

irritation to the authorities. They are irritated enough by our filling their goals. Why not continue to do so and be contented with that. The leaders should bring this home to the general public.

Resisters Behaviour In Court

A Sapa message from Capetown states:

A native "resister" Elliott Ndziba (31), was fined £5 for contempt of Court by Mr. J. T. Carnie in the Capetown Magistrate's Court on Monday. Ndziba was one of 12 Natives arrested for defying apartheid regulations on Pineclands station (on the Cape Flats line) on Sunday night. Before the resisters appeared on the apartheid charge on Monday they sang in the cells below the Courtroom. The accused were remanded to September 23, all having refused bail. "Tell those people to be quite down there," Mr. Carnie told the Court Orderly. The Orderly replied that he had "been trying all the morning" to silence the resisters. The Magistrate, who was dealing with another case ordered them to be brought into the dock. Two of the women resisters had babies on their backs. Mr. Carnie warned the Natives that he would fine them for contempt of Court if they continued to make a noise. As they turned to go back to the cells, Ndziba raised both thumbs in the African National Congress salute, and said something in a loud voice. The Magistrate called him back and fined him £5 for contempt. Ndziba smiled broadly, again, gave the salute and left the dock.

This is an example of how joyously the resisters are taking the sufferings imposed upon them. The court would certainly not lose by taking into consideration the innocence of these resisters and showing a little sense of humour. It must however be printed out that passive resisters should observe discipline in Court just as strictly as any other prisoners.

African Leader Speaks At Capetown

Mr. Joseph Nkatlo, secretary of the African National Congress and member of the local Joint Planning Council, said at a luncheon meeting at the University of Cape Town that Africans were not fighting to dominate the White man in South Africa, but to be equal partners in running the country for the benefit of all. The parliament they were working for would be designed on the lines of the present constitution, but there would be no racial discrimination and franchise qualifications would be the same for everyone. For 40 years the African National Congress had appealed to parliaments to have the grievances of the Native people redressed. The Africans had no effective voice in the Parliament and their present

representation was a farce. It was impossible for them to fight constitutionally without the vote. It was said that the Africans would swamp the Whites if given the vote, but once there was government by and for the people all the rights of the minorities would be guaranteed. "We have decided to break all discriminatory laws in South Africa—we'll defy them, fill the jails and bring the country to a standstill," said Mr. Nkomo. The defiance campaign would succeed because it was getting the support of the ordinary Native man and woman. For the last 300 years Africans had borne the yoke of White rule. Injustice was perpetrated in the name of "White civilization," but could White civilization be safeguarded by alienating the friendship of the Black people? He said the struggle might take a long time. There were thousands waiting to go into action, and the campaign would be linked up with general strikes and refusal to pay taxes.—*Cape Times.*

Nehru On Defiance Campaign

The Indian National Congress President Mr. Jawaharlal Nehru said in Indore on September 13 that the great question that faced the world today was how racial problem was to be solved in South Africa, whether through peace or bloodshed. He said that Africa, oppressed and exploited for last so many years, was now awake and was bound to go ahead in the next five, seven or ten years. Addressing the opening session of the All India Congress Committee Mr. Nehru said that if the people of South Africa decided to use arms, whatever, may be their effectiveness, it would bring catastrophe to the world. The passive resisters of South Africa, he said, however, decided to oppose unjust laws through methods of non-violence and by that method they were increasing their strength. It was possible that the racial question in South Africa may be solved in the atmosphere of peace. The Congress President said that the major aspect of the whole problem was that Africa had awakened. The people of South Africa were hungry for aid from other people—aid not in terms of money but of knowledge and understanding.

'Debate On Defiance Campaign At U.N.

Demanding Arab Asian nation decided on September 12 to demand a full debate in the coming U.N. General Assembly session on South Africa's racial segregation laws. At a meeting of the group in New York a letter was

drafted to the U.N. Secretary General Mr. Lie asking that South African Government's "Apartheid policy be placed as a supplementary item on the Assembly agenda. The letter was accompanied by a memorandum in which it was said "Race conflict in the Union of South Africa resulting from policy of Apartheid is creating dangerous and explosive situation which constitutes both a threat to international peace and flagrant violation of basic principles of Human rights and fundamental freedoms which are enshrined in the charter of U.N." The nations which signed the letter and endorsed the memorandum were: India, Indonesia, Saudi Arabia, Iraq, Afghanistan, Lebanon, Philippines, Burma, Egypt, Persia and Yemen. Syria was expected to add its support later. Spokesman for the group said that Ethiopia, Liberia and Thailand while sympathising with the demand had not been able to sign the letter but they were expected to announce their support later. The spokesman also made it clear that the demand of U.N. intervention in "Race conflict" was entirely separate from the previous question of "treatment of people of Indian origin in South Africa."

Indian Complaint Against South Africa

India's complaint against South Africa about the treatment of Asiatics will be laid before the U.N. general Assembly by Vijaylakshmi Pandit. She will also take up the matter of the present passive resistance campaign in South Africa. Mrs. Pandit ably led the Indian delegation in New York when the question first came up before the Assembly.

City Council Plan For Non-European Bus Rank Opposed

The Natal Indian Congress is organising jointly with the African National Congress (Natal) a mass petition against the Durban City Council's Plan for the Non-European Bus Rank. The Congresses are entirely opposed to the Plan suggested by the City Council. On Thursday, September 11, Mr. Ashwin Choudree and Mr. C. I. Amara, representing the Natal Indian Congress, met the members of the City Council's General Purposes Committee and stated the Congress views on this matter. In their petition, which is already out for signature the petitioners say:—

"To His Worship the Mayor and the City Councillors of the City of Durban, We, the undersigned, Citizens of Durban, hereby urge the Durban City Council to provide

facilities for the thousands of Non-Europeans who use Non-European buses. We say that a proper bus terminus must be provided immediately by the City Council for the great majority of Non-European citizens who have to use Non-European buses.—We urge the Durban City Council to convert the Testing Ground in Warwick Avenue into a proper terminus for Non-European buses, with adequate facilities for Non-European passengers."

Anti-Indian Feeling In Southern Rhodesia

Gwand (Southern Rhodesia) is still without a Town Management Board—maintaining its protest against the alleged encroachment of Indians, it has flatly refused to have one. At a meeting to elect a new board in place of the one that resigned en bloc six weeks ago in protest against the Government granting to an Indian a general dealer's licence which they had refused, states our

correspondent, not one person will accept nomination. A number of names were proposed, and the Civil Commissioner, Mr. V. J. Goddard, who presided, appealed repeatedly to citizens to come forward and serve their town. But the leaders of the community were adamant—they would not stand, they indicated, under existing conditions. After three quarters of an hour Mr. Goddard, with "very sincere regret," brought the meeting to an abortive close. "We can do more outside than inside," declared Mr. J. S. Harrison, who was chairman of the former board. "We have got the farmers and the miners behind us, and if necessary we will call on Dr. Malan to help us." "You will lose one resident if that happens," retorted a member of the gathering. About 30 Europeans and four Indians were present at the meeting.

NEWS OF THE DEFIANCE CAMPAIGN

ANOTHER batch of 12 passive resisters led by Mr. Ashwin Choudree, B.A., an attorney and vice-president of the Natal Indian Congress, defied the apartheid regulations at the Berca station on Sunday, September 14. The batch included ten Indians and two Africans. All pleaded guilty before Mr. C. E. Russel, in the Durban Magistrate's Court on Monday and each was fined £7 10s. 0d. or a month's imprisonment. All went to prison. In the course his statement before the Court Mr. Choudree said that he and his co-accused had taken this step as a symbolic protest against apartheid. He said though he was born here and was a member of the forth generation of Indians in this country; though he was an attorney of the Supreme Court of South Africa he could not practise or reside in three quarters of South African territory. He had no right of entry in the Transvaal, in the Cape or the Free State, nor even in the Mandated territory of South West Africa and yet he was claimed to be a South African citizen.

The chairman of the African National Congress in the Cape, Dr. James L. Z. Njongwe, six other Natives and one Indian were arrested in Port Elizabeth on Thursday last week. They appeared in the Magistrate's Court at a preparatory examination on an allegation of contravention of the Suppression of Communism Act. There was an alternative allegation of incitement to

commit public violence. No evidence was led and the examination was adjourned until September 25. Those appearing were allowed bail of £100 each.—S.A.P.A.

One hundred and sixty Natives were each fined £15 or 90 days, on Friday last week in Port Elizabeth for contravening the Railway apartheid laws. These sentences were the highest in Port Elizabeth since the start of the campaign. They were tried in batches and appeared in two courtrooms before Mr. H. van Huysteen and Mr. M. R. Hartogh.

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The defiance campaign spread to Kimberley on Tuesday night when 12 Natives, including one woman, entered the main entrance on the railway station and sat on seats reserved for Europeans. They were arrested by Railway Police.—S.A.P.A.

First Batch Of Women Released

The first batch of Coloured and Indian women to take part in the Defiance of Unjust Laws Campaign were released from the Germiston prison recently. Among them were, Mrs. Mariam Cachalia, wife of the Joint Secretary of the Transvaal Indian Congress, Mr. T. N. Naidoo, wife of the Vice-President of the Transvaal Indians Congress, Miss Amina Asvat, Vice chairman of the Transvaal Indian Youth Congress, Miss Sakina Saloojee, Mrs. Amina Badat, Miss Fatima Badat, Miss Zohra Rocher, Miss Ahmed Mohamed Surtee, Miss Sakina Nathi, Mrs. (Continued on page 361)

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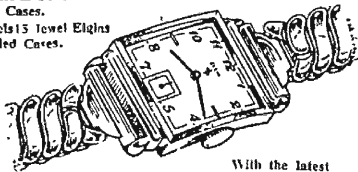
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THE DOCTRINE OF THE SWORD

(Continued from front page)

Non-violence in its dynamic condition means conscious suffering. It does not mean meek submission to the will of the evil doer, but it means the pitting of one's whole soul against the will of the tyrant. Working under this law of our being, it is possible for a single individual to defy the whole might of an unjust empire, to save his honour, his religion, his soul and lay the foundation for that empire's fall or its regeneration.

And so I am not pleading for India to practice non-violence because she is weak. I want her to practice non-violence being conscious of her strength and power. No training in arms is required for realization of her strength. We seem to need it because we seem to think that we are but a lump of flesh. I want India to recognize that she has a soul that cannot perish and that can rise triumphant above every physical weakness and defy the physical combination of a whole world. What is the meaning of Rama, a mere human being, with his host of monkeys, pitting himself against the insolent strength of ten-headed Ravana surrounded in supposed safety by the raging waters on all sides of Lanka? Does it not mean the conquest of physical might by spiritual strength? However, being a practical man, I do not wait till India recognises the practicability of the spiritual life in the political world. India considers herself to be powerless and paralyzed before the machine guns, the tanks and the aeroplanes of the English. And she takes up non-co-operation out of her weakness. It must still serve the same purpose, namely, bring her delivery from the crushing weight of British injustice if a sufficient number of people practice it.

I isolate this non-co-operation from Sinn Feinism, for, it is so conceived as to be incapable of being offered side by side with violence. But I invite even the school of violence to give this peaceful non-co-operation a trial. It will not fail through its inherent weakness. It may fail because of poverty of response. Then will be the time for real danger. The high-souled men, who are unable to suffer national humiliation any longer, will want to vent their wrath. They will take to violence so far as I know, they must perish without themselves or their country from the wrong. If India takes up the doctrine of the sword, she may gain momentary victory. Then India will cease to be the pride of my heart. I am wedded to India because I owe my all to her. I believe absolutely that she has a mission for the world. She is not to copy Europe blindly. India's acceptance of the doctrine of the sword will be the hour of my trial. I hope I shall not be found wanting. My religion has no geographical limits. If I have a living faith in it, it will transcend my love for India herself. My life is dedicated to the service of India through the religion of non violence which I believe to be the root of Hinduism.

Meanwhile I urge those who distrust me not to disturb the even working of the struggle that has just commenced, by meeting violence in the belief that I want violence. I detest secrecy as a sin. Let them give non-violent non-co-operation a trial and they will find that I had no mental reservation whatsoever.

THE FATE OF INDIAN MARKET GARDENERS

HOUSEWIVES' LEAGUE COMES TO THE RESCUE

HOW callous the Durban City Council is in regard to the rights and interests of Indians can be seen from the way in which it is dealing with the regulating of their bus traffic and now the way it proposes to deal with providing Indians with a sporting ground. The only action it has been able to decide upon is to dispossess 44 Indian market gardeners of their land at Springfield Flats in order to provide Indians with a sports ground. We must heartily congratulate and thank the Durban branch of the House Wives League for having come to their rescue, as would appear from the following report of a protest meeting appearing in

the 'Natal Daily News' dated Sept 10.

The League passed a unanimous resolution "protesting most strongly against the proposed action of the Durban City Council to dispossess 44 Indian market gardeners of their land at Springfield Flats in order to convert the area into sports fields."

The resolution also drew attention to the present shortage of vegetables and the high prices being paid for them. It was held that the Council's action would aggravate the situation.

Chairman of the branch, Mrs. H. M. Gibling, said the League should never allow the cons-

truction of sports fields on ground that was being used for the cultivation of vegetables. There was sufficient malnutrition in the country already without decreasing the sources supply of food which would alleviate the situation.

Mrs. Gibling said that if the authorities paid more attention to the provision of food, less attention need be paid to the construction of hospitals.

Mr. F. Papenfus told the meeting that she had interviewed the secretary of the Indian sports association concerned and had been assured that the association disapproved strongly of the market gardeners being dispossessed. The association was prepared to consider any other proposition in preference.

Mrs. Edith Benson, M.P., said: "I would like to stress that what we need most is more land for the cultivation of food.

We rely on the Springfield market gardeners for our vegetables and they are doing a wonderful service for Durban."

Mrs. Benson said that some years ago the City Council had considered an application to use the land there as a horse-training ground. The application had been turned down and she hoped this latest proposal would be treated similarly.

The cost of vegetables to-day was 'terrific and nothing was more important, in Durban and the rest of the country, than increased production.

Councillor Mrs. Mary Asher, M.P.C., said: "The fight for the provision of vegetables for the people must be won. Some means can be found of obtaining other ground for playing fields. The market gardeners play a most important role in Durban. The proposed step of the City Council is most unwise."

BHENGU AND PATCHIAPPEN

THE following Joint Statement has been issued by the African National Congress and the Natal Indian Congress:

The statement of Mr. S. S. Bhengu to the 'Natal Mercury' of Monday 8th September need not worry us unduly. The so-called Bantu National Congress exists only in the columns of the 'Natal Mercury', and it has only an imaginary following.

The 'Natal Daily News' also has its pet in the so-called Indian Union Nationalist Party of one Mr. Patchiappen. We non Europeans know that such an organisation does not exist in fact.

Every now and then these so-called organisations make statements to the Press, or rather, Mr. Bhengu and Mr. Patchiappen issue important edicts. They are given loud prominence in the White papers, and we hear nothing further about them.

The latest 'Natal Mercury' report of Mr. Bhengu is very nicely placed on the main page just below a small report of the arrest of Durban's second batch of volunteers in the Defiance campaign. The report on the arrest of the volunteers contains two glaring misstatements of fact. One is that the Natal Indian Congress offices are situated in Broad Street, and the other that the volunteers gathered at the Natal Indian Congress offices. That is a deliberate untruth designed to lend support to the so-called statement of Mr. Bhengu, in which Mr. Bhengu says that the Indians are using the Africans "as a political pawn to gain their own ends."

It is significant that on the same day the 'Daily News' carried a "news" item under the

headline "Hesitant Start to Defiance in Natal." Here the Daily News passes off as news what is obviously the view of its reporter, and simple people who do not read between the lines easily fall for it. There is no doubt where the 'Daily News' report derives its inspiration from. It also speaks of Chiefs and so on.

Now, why should these papers give so much prominence to Mr. Bhengu and Mr. Patchiappen, when they know full well that they do not represent non-European opinion in any way? Why is it that the 'Natal Mercury' refuses to publish a sincere plea for racial harmony by Dr. Dadoo, and yet publishes stuff such as Mr. Bhengu's in which this unknown threatens the Indian people with "worse massacres than the 1949 riots?" Would any responsible newspaper editor encourage such open incitement to violence?

The motive is quite obvious. The 'Natal Mercury' and the 'Daily News' do not like Indians and Africans to co-operate with one another. There is concern in both official and semi-official quarters about the astounding success which the Defiance Campaign has met with. For the first time in the history of this country we find Indians and Africans marching together hand in hand. Indian and African leaders are seen to fraternise publicly, joint meetings are called, and great mass rallies and demonstrations of the people are significant for the response which they arouse from Indians and Africans alike.

We have repeatedly made it clear that the Campaign for the Defiance of Unjust Laws is not a racial campaign, and we have no axe to grind against the White people as such. Our fight is for truth, justice and real democracy, and we make appeal to all South Africans to join us in this great adventure.

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THOSE who have read his two earlier books, *The Man-Eaters of Kumaon* (1946) and *The Man-Eating Leopard of Rudraprayag* (1948), will not have to be urged to read Colonel Corbett's new book, *My India* (Oxford University Press: 1952). But, whereas the first two books were principally about the animals of the Himalayan foothills and only incidentally about their inhabitants, the latest book is chiefly concerned with people.

Colonel Corbett was born of a domiciled British family owning the village of Kaladhungi near Naini Tal in the Kumaon Division of what was then the United Provinces (now Uttar Pradesh). His early life was spent in the village, among its peoples and in the forests around it, where he acquired a mastery of jungle lore which later made him famous throughout the length and breadth of India. At the age of 18 he went to work on the railway in northern Bengal, serving there off and on in various capacities for more than twenty years. He recruited and led the 70th Kumaon Labour Corps in France in the 1914-18 war and trained British and Indian troops in jungle warfare in the last war in preparation for the recapture of Burma.

His fame as a hunter of man-eating tigers and leopards, as one of the greatest *shikaris* of all time, devoted to all forms of wild life and killing only for food or in defence of man and his crops, was secure even before the publication of his first two books. *My India* reveals to a wide public what was earlier known only to the smaller circle of his friends, that he was as devoted to the human inhabitants of India as to her animals, as deeply versed in their customs, their languages and their thoughts as in those of the jungle, and as passionately loved by them as by the various animals he was continually befriending. If ever a man loved India and loved her whole, with all her faults and failings, her poverty, disease and dirt, the patient suffering and diligent industry of her poor, the glory of her mountains and forests and the religious genius which sustains her peoples through all adversities — that man was Jim Corbett.

This book is chiefly concerned with the poor. There are several tales of his village and its people — the life and death of Kunwar Singh, great *shikari* and headman, the activities of the formidable mother of Punwa, the abduction of Chadi's wife, the loss of the children of Harkwar and Kuntbi. And, of course, there are many tales of the jungle — hair-raising tales of encounters with tigers and wild boars. Perhaps the

ONE WHO LOVED INDIA

By C. W. M. GELL

most memorable of these concerns the rescue of Narwa by Haria, who pulled his friend out from under a tiger which had mauled him and was lying on top of him, and then, unarmed and unassisted, carried the injured man many miles to safety. The high courage of Haria's feat and Narwa's no less courageous fight for recovery from his terrible wounds earned authors' warmest commendation. And who is a better judge of these things than he?

A long and compassionate account of the three years' pursuit of Sultana, the dacoit, divides the book in two. The last half is given over to tales of Mokameh Ghat in Bengal, where the author had a contract for trans-shipping goods from the broad-gauge railway to the narrow-gauge and for the ferries across the Ganges. The job meant employing several hundred labourers for nearly twenty years, during which he only had to dismiss one man (for drunkenness). The loyalty of his men, to which Colonel Corbett pays such tribute, was obviously not without its cause in the character of their employer, who moved among them as one of themselves, speaking their language, thinking their thoughts, sharing their sorrows and fighting their sicknesses.

Here, we have the poignant story of Chamari, the outcast, who rose to command a gang composed of all castes, high and low: who never offended their caste pride but whose authority was never questioned, and who died in the same great-hearted manner in which he had lived his life, and to whose dead body homage was paid by a Brahmin sent from the great Vishnu temple at Kashi to fetch Chamari that the head-priest might have a *darshan* of him. Those who tell us that South Africa's colour-bar is similar to the Indian caste system might ponder the implications of this story.

There is, too, the tale of Budhu, another Untouchable, whom the author rescued from the clutches of a money-lender whose father had lent Budhu's grandfather one rupee. From that original loan had grown a debt of hundreds of rupees and the personal bondage of Budhu and his descendants apparently for ever.

This is a common process among the poor of India. In the old days high rates of interest were justified as there was little security for debt, and custom regulated, the extent to which the creditor might go in recovering his debt or securing other redress. Where custom was ex-

ceeded, rough and ready justice was often done with no questions asked and no subsequent inquiries. But the systematisation of law and legal procedure suddenly swung the natural balance of forces tremendously in favour of the literate and better educated money lender. How frequently have we who tried to dispense justice in the law courts been faced with documents of irrefutable authenticity to which it was almost certain that the debtor's bond or finger-print had been obtained by fraud, trickery or misrepresentation. In the later days of British rule a good deal was done to adjust the balance more evenly for the debtor, to limit the money-lender's exorbitant rates of interest and his power to expropriate land-holdings or secure personal services in discharge of debts. But much still remains to be done by way of Debt Conciliation Boards and Land Alienation laws to straighten out the tangle of debt and litigation into which the sudden advent of systematic law and the steady reduction of death rate by control of famine and epidemic disease plunged the whole of rural India.

So, by way of the story of Lalaji, the dispossessed merchant dying of cholera, the strange tale of the Prime Minister of Nepal's lost jewelry and a fearsome encounter with a cobra in a dark and locked bathroom, Colonel Corbett's book comes all too soon to an end. We may hope that this is the forerunner of many more such volumes of reminiscences of the people of India, for with his long and loving experience of them and his

simple and effective writing he has in a high degree the gift of bringing them alive for us. He cast his bread upon the waters of life and, as this book shows, he reaped a thousandfold.

Whether dealing with man or animals, Colonel Corbett is a great practitioner of "reverence for life," which has been India's way of life through the centuries. These stories speak for themselves. And we may recall from his earlier books his determined advocacy on behalf of the tiger, which only becomes a man-eater as a result of injury (often human-inflicted) disabling it from killing its natural prey. As he wrote then: "The tiger is a large-hearted gentleman with boundless courage—and when he is exterminated—as exterminated he will be unless public opinion rallies to his support—India will be the poorer by having lost the finest of her fauna."

In his life and in his books, Colonel Corbett is a great believer in living and letting live as the law of life; subject to the demands of hunger and self-defence, the law of the jungle and of the immemorial wisdom of India and its humanity. As Colonel Corbett insists, when men speak of human barbarism as "the law of the jungle," they defame the order of nature of which they know nothing. Man is capable or rising far above nature. All too often he is far inferior.

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CHURCHES AND THE COLOUR BAR

THE EDITOR INDIAN OPINION

SIR,—Seeing that at the present time the question of the Colour problem is uppermost in the minds of S. Africans, Europeans and non-Europeans alike, a few words on the attitude of the Church on this question may not be inopportune.

So being a Methodist I will give you what I believe to be the attitude of the Methodist Church of S. Africa rather than that of the Church in general.

John Wesley, the founder of the Methodist Church, once declared: "The World is my Parish." By that I assume he was thinking not so much of the world geographically as of the people in it, for whom he had a message which would meet the needs of all. For with that belief he travelled not only over the British Isles but crossed and re-crossed the Atlantic Ocean for the express purpose of passing on to others, without respect of persons or race, the message, which had brought to him the new and abundant life. His followers, with like spirit have ever since his day sought to do the same. And it is because of this that the Methodist Church of S. Africa was founded in this land by its early missionaries. That they were never unmindful of the fact that their task included all the multi-racial people of S. Africa is seen today in the fact that included in its membership are over a quarter million members, including Europeans, Africans, Coloured and Indians. Of this number the Africans form the great majority and are found mostly in the missions established in the African reserves.

While the policy of this Church from the first has been and still is equal rights for all its members, yet for the convenience of the work itself it has permitted the development of separate congregations for Europeans and non Europeans. This has been done not through any legislation, (for there is none on the matter) but chiefly on account of linguistic difficulties. For it can be seen that to hold services in a language not generally understood by a congregation would be to deny them their birthright, to say nothing of robbing them of the full blessing of the preached word of God.

That applies to all the races within the Church itself, So the Church has allowed each section to hold its services in

whatever language it knows best. Thus today the Africans meet in their own Churches and worship God in their own tongue and the Europeans do the same. But if a European wishes to worship in a non-European Church we have no law to prevent this, and the same applies to non-European who might desire to worship with his brethren in a European Church. As proof of this I have often seen Europeans come to worship in an African Church and Africans come to worship in European Churches; and in every case they received a hearty welcome.

In some of our largest European Churches in Durban, prominent African ministers have preached during the last few years and have been much appreciated. It is the custom of our Women's Auxiliaries to send representatives to their sister branches irrespective of race or colour.

Then too must be stated the great fact that at the Annual Conference of the Methodist Church, which is the legislative body of the Church, men of all races within the Church are represented and have equal rights within the Conference itself. And though thus far no non-European has been elected to its presidency or to the chairmanship of the seven Districts comprising the Connection, there is no law to forbid it.

As to its attitude on the present day crucial questions of racial and colour prejudice the Methodist Church along with certain others has declared its mind in no uncertain tone. Again and again it has stated that it stands for the freedom of all people of S. Africa to develop whatever gifts they may possess, and all other freedoms common to civilized nations.—I am, etc., W. WARMINGTON.

Communist Misrepresentation

THE EDITOR 'INDIAN OPINION'

SIR,—There was a front page article in your issue of August 8, where you reviewed what an American had to say about "Communism in Africa" Truly as you say it is not "principally Moscow inspired." Yet the tactics employed here were justified by the then Communist Annual Conference in 1927.

That year Moscow asked to be supplied with two Native delegates as they represented the majority in South Africa. One La Gama was sent from the Cape and one Gemedo from Natal. They with the other "suppressed nations of the world," were asked to draw up slogans for propaganda work for the country to which they belonged. The slogan sent here was: "A Native Republic of South Africa as a stage towards a workers, and peasants Republic, with full safeguards for all national minorities." This was rejected by the Capetown branch of the Communist Party, but agreed by a small section in Johannesburg which after the 1921 Original Conference held in Capetown was our Headquarters, with W. H. Andrews as full time General Secretary, a position he resigned in 1924. Since then until 1938 he was only a nominal member. The Native Republic the first year found a ready response.

In 1928 our annual Conference which was ninety per cent Native was held in Johannesburg at which the writer with another Native from the Cape attended.

In 1931 those in authority at headquarters, with strong Native following, expelled almost all the original Communists, which included W. H. Andrews, S. P. Banting, Solly Sachs, Fabric Klenemann, the writer and several others.

The Natives seeing no immediate relief of their many grievances by the activities of the Communists gradually drifted away.

The remaining few members then moved the headquarters to Capetown where they, by specialising on Native grievances and countering the anti Colour policy of the Government, have had great influence amongst the Natives, now spreading all over South Africa.

The Communist Party dissolved when the anti-Communist legislation was announced. They were mis-named, as they were not Communist propagandists, neither was the Bill for the Suppression of Communism, but because of their activities and special propaganda on Native grievances, and their demand for social equality with the white population.

Therefore Communism, or Socialism, which means the Social or Common ownership and control of all the necessities of life has been entirely misrepresented.

The real missionaries of that policy were strong in groups and enthusiasm in every country, until the 1914 World War. Since when they have dibed out in the following years of chaos and dictatorship. Previously a

strong propaganda force of street corner meetings and bundles of Socialist literature, the Russian revolution of 1917 changed the whole aspect of Socialist propaganda. Most bodies of the world's social, democratic federations in the hope of world unity for Socialism, including South Africa, agreed to revert to the old time name of Communism, as the initiative in doing so was adopted by Russia, one sixth of the world's space. Following the revolution Russia ceased Socialist propaganda and went back to their masses of illiterate people to educate them, and teach them the science of modern industry.

"Imitation is the highest form of flattery," people say. So the Russian slogan became universal, "get back to the masses" to gain their sympathy for the Communist cause.

Obviously a success in South Africa, but not for the "cause." It is said that less than twenty per cent in Russia know what that means. Hence their local Soviet, and the Supreme Soviet, at the Kremlin for the guidance. They have enough to do to modernise industry and train their millions for defensive purposes. In addition to the mass armaments for their use, at all aspects of industry they have made astounding progress. Right into Central Asia over 2,000 miles from Moscow which before the revolution was a mass of illiterate people now have modern development in all stages of industry, farming and afforestation on scientific lines.

Few people know this and many more don't want to know. "Apartheid" or segregation should induce the Africans to open their own industries, and segregate their services from the white population. Efforts are now being made to start collective farming and modern industry in the Protectorates. The African Group Committee an offshoot of British M.P.'s are now frustrated by a Tory Government, whose life it is known will be of brief duration. It is the law of supply and demand and its regulation, that is responsible for the social and economic life of the people. Political votes only put into power people whose business it is to extort by taxation in many forms the wealth of the community.

Even Native special representation by capable exponents both in the lower and upper House has not made any marked improvement in the social and economic life of the Natives. Therefore they have little to gain but much to lose by the Parliamentary machine. The common ownership for the common good of all the necessities of life is the inevitable evolutionary out-

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All India Convention Of Race Relations

THE EDITOR 'INDIAN OPINION'

SIR,—The 'Apartheid' policy followed by the Union Government of South Africa has once again come in for international criticism. Protests have been made afresh both in South Africa and in the outside world against the continuation of a policy which has been termed 'inhuman.'

In India an effort is being made to organise an All India Convention of Racial Relations under the chairmanship of Sir C. P. Ramaswamy Aiyar. This is a novel effort, an effort on the part of people in India to speak to people in South Africa. It is felt that there is a body of liberal opinion in South Africa who do not necessarily endorse the policies of the Malan Government and that an approach to that section might result in the organisation of a third party in South Africa which with the support of the public opinion there might still stop the events from taking a turn for the worse. Africans in South Africa are

following on the road of non-violence. The spirit of Mahatma Gandhi seems to be guiding them. But whether they finally succeed in achieving their goal by means of non-violence still remains to be seen. We, however, feel that the efforts made in South Africa at present are in the right direction and that the world opinion should support the cause of 'Africa for African.'

There are statesmen in the world today who can help solve the intricate problem in South Africa without resorting to bloodshed, and no voice will be heard with greater attention than that of the British Prime Minister Mr. Winston Churchill and the United States President Mr. Truman.

Without in any way minimising the efforts made by the United Nations to solve the South African problem, I feel that to say the least they have not met with success. Resolutions passed by the U.N. have been flouted by the Union Government of South Africa. It is time that the Union Government, pause and listen to the voice of sanity and reason.

Through the esteemed columns of your paper I would like to approach all peace loving citizens to give unstinted support to the Convention—Yours etc, P. D. SAGGI. Convenor and General Secretary.

Shorab House,
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AFRICAN VIEWPOINT

NON-PARTY SOLUTION OF THE COLOUR PROBLEM

By JORDAN K. NGUBANE

MUCH is being said from white political platforms about the need for a solution of the colour problem on a non-party basis. The leader of the Opposition, Mr. J. G. N. Strauss, has gone to the extent of announcing it as the official policy of his party to take the colour question out of party politics. He has been loudly cheered by large sections of the White Press for saying this. And because it affects us as non-Europeans so vitally, we might as well at this stage examine the implications of this approach.

In the first place it is of course difficult to understand precisely what Mr. Strauss means when he speaks of solving the colour question on a non-party, non-political basis. He uses the usual platitudes which a political party which tries to be a darling to all comers has to employ to avoid its mixed clientele. And these serve only, as Milton said, to make confusion worse confounded. For purposes of this article, then, we shall try, by a process of elimination, to arrive at what he could

have meant and the reader will judge for himself whether or not the United Party has the mind and the ability to tackle the racial crisis in an effective way.

The solution of the colour problem on a non party, non-political basis is possible only from two angles of approach. Either the Europeans must band together and present a united racial front to resist as one of the demands of the non-Europeans, or a truly national and representative convention, at which all sections of the population will be called, must be convened.

If Mr. Strauss's own pronouncements or those of his lieutenants or the history of his party are any guide the chances are that what he has in mind is a white pact in which the United Party and the Hereingde Party and possibly, the Labour Party, the Torch Commando, the Defenders of the Constitution, the Women's Action Council and, of course, the New Order—all fully white organisations—will sit together and decide on how best to oppress the man of colour.

If such a meeting ever took place, it could meet only on the basis of apartheid—whether or not Mr. Strauss likes that. This is not just fancy. Mr. Douglas Mitchell, leader of the United Party in Natal has already announced that were it put for the constitutional crisis, the white people would all be standing solidly behind Dr. Malan to assist him to crush the resistance movement of the non-European peoples. He has not been repudiated by either the United Party Press or by the High Command of the United Party. And yet when Mr. Ford, leader of the Torch Commando in Natal, expressed very serious doubts on the wisdom of this policy and demanded assurances that the United Party would tackle the colour problems of the country in a realistic manner, he was promptly treated publicly in a very humiliating manner by the highest leaders, first, of his own Torch Commando and later, the United Party and repudiated in the strongest language possible. From the tone and the haste with which the repudiations were made by both the national chairman and the national president of the Torch Commando, it is quite clear that Mr. Ford had said something violently in conflict with the anti-African policy of the Torch Commando. The United Party and the Torch Commando are the two strongest groups in the United Democratic Front and what they say is more nearer being the official policy of that body as a group. From what we have seen so far and heard, the United Party and the Torch Commando would gladly line up behind Dr. Malan against the non-European resisters.

So, if at all the United Party calls a national convention to solve the colour question, it would be a convention of all those who agree at heart that the man of colour must be oppressed. If this is not the basis, we can be sure that Dr. Malan's side would not bother about paying any attention to it. And if his side do attend, it would strictly be because the United Party has capitulated to them. In fact Dr. Douglas has already made it plain that apartheid will have to be the basis of any unity of action against the colour problem. He did not say so in so many words—but in his Zeerust speech recently the points he outlined for united white action to solve the colour question were apartheid, pure and simple. Mr. Strauss himself recently made a number of speeches in which he tried to outline United Party policy. The best commentary on them is that "Die Vaderland"—an apartheid organ—was forced to ask, in effect what difference was there between the things Mr. Strauss said he

would do when he got to power and those which Dr. Malan is doing under the banner of apartheid.

From all this it is not unreasonable to infer that when Mr. Strauss speaks of a non-political solution he has in mind the thing which pleased "Die Vaderland" so much.

One need hardly point out that a solution conceived in these circumstances would be no solution at all. It would crumble down the moment the white people agree on it and go the way of the Herzog solution" of 1935.

The alternative, of course, is a national convention in which every section of the population would be represented. Something which would have been agreed upon by the Africans, the Coloureds, the Indians and the Europeans. One very great advantage with it is that it would be a solution which would be morally binding on every section of the nation and would once and for all time eliminate the narrowly sectional approach to problems in our national life. It would bind the various peoples of the Union together through loyalties cherished in common. And because it would have been worked out by all the people of South Africa it would be truly non-party and non-political.

Mr. Strauss and Dr. Malan might sit down together and agree on how best to oppress the man of colour. But their solution will be something imposed on the non-European, just as the Union Constitution was. One day the non-European would revolt against that.

We can seriously advance the thesis at this stage that what both Dr. Malan and Mr. Strauss are interested in is not a real and lasting solution of the colour problem. They want to perpetuate white oppression for the longest time possible. And the only answer that the non-Europeans can give is not to be confused by the platitudes they fling about, but to stand solidly on the side of the resistance campaign. If it were not for the campaign neither Mr. Strauss nor Dr. Malan would bother about finding a solution immediately. We have forced them to think seriously because of the campaign. Let us make them think more.

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INDIA LETTER

(From Our Own Correspondent)

Nagpur, September 8.

Dr. Pattabhi Addressed Musalmans On Id Day

"WE are divided and India stands by the division. It is for the Musalman friends to evaluate the gains and losses of partition," observed Dr. Pattabhi Sitaramayya, Governor of M.P., addressing a gathering of Musalmans of Nagpur, who presented him with a welcome address on Id Day. "The Government of the day stands by the division," proceeded the Governor, "and so long as I am here, I would ask you to count me as a sincere friend of your community." The Governor advised every non-Muslim citizen of a Sovereign Democratic Republic subject to a common law, common rights and common duties.

Id-Ud-Zuha, he said, was a festival of self-sacrifice, which invited the people of the world to unite in the name of God under the banner of world unity, peace and prosperity.

The civilisations of India and Islam, Dr. Pattabhi observed had greatly enriched each other. "While Islam teaches equality and democracy, Hindu culture emphasises 'paropakar,' which means service to humanity. Indeed love and service are common to both."

Importance Of Hindi

At a function arranged by the Saraswati Vidyalyaya, South Indian Education Society, Dr. Pattabhi Sitaramayya stressed the point that students should make it their business to carry the torch of literacy all over the country, where a vast field lies unexplored for them. He urged upon the South Indians to gain as much proficiency in Hindi as they commanded in English, for Hindi has now become the national language.

Bharat Sevak Samaj

The Bharat Sevak Samaj will have among its ranks, the Governor of Madhya Pradesh, Dr. Pattabhi Sitaramayya. This was disclosed at New Delhi by Mrs. Durgabai, General Secretary of the National Council of the Bharat Sevak Samaj. He will be devoting six hours a week to the work of the Samaj.

Badshah Khan's Release Urged

At a meeting at Manki (N.W.F.P.) the Working Committee of the Frontier Jinnah Awami Muslim League urged

the immediate release of Khan Abdul Ghaflar Khan and other political detainees detained without trial. Over the meeting presided the Pir of Manki Sharif.

Catering School At Bombay

In response to the invitation extended by the Government of India Miss Marjorie D. Erskine of the U.N. Food and Agricultural Organization, arrived in Bombay to set up a catering school in the city. The services of Miss Erskine, Inspector of School in the United Kingdom, were lent to the F.A.O. by the British Ministry of Education. She will go round visiting Annapoorna caterias in the country and will recommend a scheme for setting up a catering school, which will be the first of its kind in India.

Ancient Ideals Of The Country

The world could be saved from the threatening calamities by applying to its problems the ancient ideals and spirit of this country. This observation was made by Dr. Radhakrishnan at Bombay while delivering the Convocation address to the S.N.D.T. Women's University, the only one of its type in the country.

It was the supreme duty of the Governments, he said, to eradicate illiteracy and provide the people with work, for no democratic constitution could function without an educated electorate. Dr. Radhakrishnan expressed the view that Universities should avoid being replicas of each other. "In a vast country like ours," he observed, "the educationists should work to bring up various types of institutions, basically dedicated to the spread of knowledge, yet specializing in a particular subject. This is the most important task ahead of the educationists and they should not fail in this."

Photostat Copies Of Gandhiji's Letters

Mr. Walter Russell Crocker, High Commissioner for Australia in India, handed over to Mr. Devadas Gandhi, vice-Chairman of the Gandhi National Memorial Trust, the photostat copies of letters written by Mahatma Gandhi to Mr. R. G. Casey, who was Governor of Bengal from 1944 to 1946.

These letters were sent by Mr. Casey in response to a recent appeal made in the world Press by Mr. G. V. Mavalankar, Chairman of the Trust, for original or photostat copies of letters written by Mahatma Gandhi. These letters will be preserved in the archives of the Trust.

Galaxy Of Saint-Poets And Poets

On October 1—eve of Gandhiji's birthday—the Indian Posts and Telegraphs Department will release for sale a series of stamps comprising a galaxy of saint-poets and poets of India. For the first time in the country will be printed by photogravure process the stamps including portraits of Kabir, Tulsiidas, Meera, Surdas, Ghalib and Tagore.

Unprecedented Efforts To Combat Locust Menace

The locust problem should be regarded as a national emergency and it called for the maximum of effort to stamp it out. This was the view expressed by Dr. Punjabrao Deshmukh, Union Agriculture Minister, at a meeting of the Divisional Anti-Locust Committee at Jodhpur. Locust breeding in certain areas in Rajasthan was on an unprecedented scale and unprecedented efforts were, therefore, called for, if food were to be

saved. In his opinion the armed forces can achieve a lot in this direction of national importance by providing the requisite labour where it was not available and on his return to Delhi he would move the Defence Ministry to issue fresh instructions to the Army for assisting the anti-locust campaign. So far as his Ministry was concerned, the locust problem, Dr. Deshmukh declared, was given the topmost priority and he expected others would also look upon it as a national problem.

Law And Order In Saurashtra

The Jam Saheb of Nawanganar, Rajpramukh of Saurashtra, disclosed in New Delhi that the law and order situation in the State was now very satisfactory. Alluding to the food situation in the State the Rajpramukh observed that they would be relieved of their anxiety if there was some more rain for food crops, though rain for growth of fodder this year has been sufficient.

Colombo Plan Aid

India's major power development projects have been given a tremendous impetus by the Colombo Plan for the economic development of South and South-East Asia. These projects—both in India and Pakistan—account for a considerable part of the £1,800 million expenditure envisaged by the Plan.



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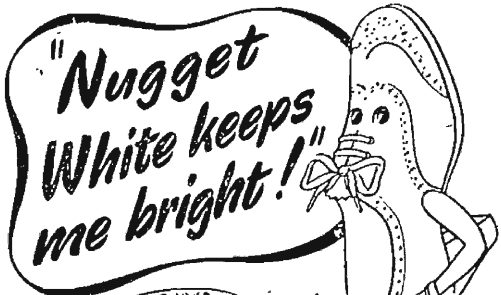
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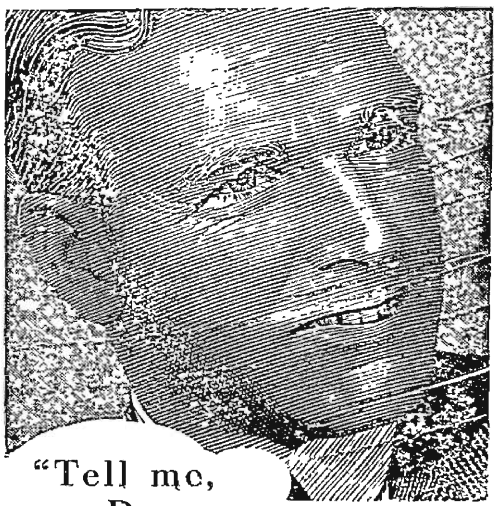
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NEWS OF THE DEFIANCE CAMPAIGN

(Continued from page 349)

Naude, who is the first Coloured woman volunteer to defy unjust laws.

Germiston

Another group of women under the leadership of 42 year old Mr. Zubeida Dharsey broke permit regulations at the Germiston Location last week. Among the women were Miss Fatima Ismail Choonara, Miss Marie Sitole, Miss Pauline Makwanazi, Miss Maria Wales, Miss Rabia Sule-

man, Miss Ayesha I. Choonara, Mrs. Zuleika Salim Saley, wife of Mr. S. Saley, Executive mem- of T.I.C., Rookaya Goolam Saloojee wife of Secretary of T.I.C. (Krugersdorp), Mrs. Khati- ja Suleman Dadoo, sister-in-law of Dr. Dadoo, Miss Khatija Ebrahim Dadoo, neice of Dr. Dadoo. They appeared before the Germiston Magistrate on Wednesday and were sen- tenced to 14 days hard labour or £1.

Sports Notes

END OF SOCCER IN SIGHT

By "RAJAH"

The Durban soccer season comes to a successful end this week when Stella meets Young Aces in the senior Thajmoon's Cup Final.

There will be a replay of the All-India Cup Final between Coasts and Centrals on Saturday, 4th October, at Curries Fountain, the curtain raiser provided will be a Hockey match between a Durban Coloured XI and an Indian XI.

*Replay Of Inter-Race Cup Final.

Owing to a draw of the last Natal Inter Race match between the Africans and Indians this fixture has been reset for the 11th October, in order to decide the cup winners. There will also be a curtain raiser between a Durban Indian and Coloured Juvenile XI.

Cape Quad Team To Meet Northern And Southern Natal

On the 20th September, North- ern Natal will play a Cape Quad team at Maritzburg, preceded by a Curtain Raiser between Stella of Durban and Royals of P. M. Burg in the Junior Natal Cup Final. On Sunday, 21st Septem- ber, The Cape Quad Team will meet Southern Natal at South Coast, Durban. The Curtai- n-Raiser will be provided by a Junior Inter-District Final be- tween South Coast and Mayville.

The following players have been chosen to represent North- ern Natal. Goals: B. R. Naidoo; R. backs: H. Narendas (Vice-Capt.) L. backs: W. Stevens; R. half: B. D. Frank; C. half: S. Mohan; L. half: V. S. Pillay (Captain) O. right: T. Rampath; I. right: K. Nair, 'Chooce'; C. forward: Bob Pillay; I. left: Masie Pillay; O. left: Billy Kalie; Reserves: Bob

Ganas; A. K. Asmal and A. K. Singh;

The following players have been chosen to represent South- ern Natal: Goals: V. C. Moodley; R. backs: K. Marimuthoo; L. backs: K. Rajgopaul; R. half: Parthab Singh; C. half: Ganas Naidoo; L. half: A. M. Govender; O. right: S. 'Crash' Morgan; I. right: Boya Govender; Centre forward: R. Chinniah; Inner left: Peter Abrahams; O. left: P. Somalingam; Reserves: M. Chinn- samy; Billy Reddy.

Stella (Durban) and Y. Otto- man (P. M. Burg) In Natal Cup Final:

Young Ottoman of Maritzburg having beaten Stars of Klip River 3-1 will now contest the finals for the Natal Cup with Stella of Durban. Stella of Durban will meet Royals of P. M. Burg in the Junior Natal Cup Final.

On Saturday Stella had a narrow win over Aces beating them 4-3 while Young Aces beat Pirates 4-2 in the senior Thajmoon's Cup divisional final.

On Sunday the Inter-District match between Crimson Rangers of Durban and Clare Estate of Mayville was abandoned after the latter having led 4-2 a few minutes before close of play.

Other results were: Junior Natal Cup: Lake City beat Crus- saders 2-1 and Blue Dablias beat Manchester United 2-1 in a junior Lake City Cup.

D. Peters 65 net returned the best score for the first 18 holes of the Kalideen Memorial Trophy. Other scores were: Y. A. Khan 67 net; G. Abbai and S. Naidoo 69 net.

The second 18 holes will be played on Sunday, commencing at 8.30 a.m.

Mahatma Gandhi Memorial Fund

We wish to thank an anyo- mous donor for the dona- tion of £2-2-0 towards the Mahatma Gandhi Memorial Fund.

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