

# Indian Opinion

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## NOTES AND NEWS

GENERAL J. S. Wylie, the South African Party candidate in the Stamford Hill by-election in the course of his address at his meeting at Red Hill is reported to have referred to the Asiatic question which he described as a "burning question." This, he said, was a menace which he saw many years ago. When he first came to Durban it was the first thing that struck him, and he saw it then as a menace to which a stop should have been put long ago. The first Indians came in 1862, when Natal was still Crown Colony and part of the Cape Colony. It was in 1893, when Natal got responsible government, and shortly after that the first steps against the incursion of the Asiatics were taken. He was one of the leaders, and they kicked up such a "shindy" that the Government was compelled to pass three measures against the Indians. The first was to prevent Asiatics from getting a Parliamentary vote, the second was the Immigration Act, and the third the Dealers and Licensing Act, all of which had a restricting effect on Asiatic immigrants. They could not stop the Indians from coming here outright. The only thing they could do was to make things so hot for the Indians and the Indian Government that they themselves would stop coming here, and this was brought about in 1911. The candidate then went on to refer to recent Asiatic legislation, and advised the Red Hill residents to form a township so that they could exercise control and retain the privacy they had now. By forming a township the exclusion of Indians from their midst would be entirely in their own hands.

It will be remembered that General Wylie was one of the members of the Asiatic Commission which recently sat to inquire into the Asiatic question.

An interesting appeal came before the Native High Court at Maritzburg recently of the case in which the headmaster of the Umlazi Mission School and three of his women assistants were convicted of assault upon one of the female pupils. The case was heard in April last before Mr. M. Menaud, Assistant Magistrate of Durban, and caused some comment at the time because of the evidence that was produced. The facts were that the headmaster had flogged the girl, who was 16 years of age, because she had a Native lover and because the custom of having lovers among Natives invariably led to immorality, which he was determined to prevent as far as he could among the pupils of the school. The Magistrate had convicted all the accused of assault, and fined the headmaster £15 and each of the assistants £3.

In quashing the above conviction Mr. Justice Chadwick, Acting President of the Court, is reported to have said that he and his brethren were unanimously of the opinion that the appellants had acted within their authority in punishing the girl. Schoolmasters like parents or heads of kraals, had the right to flog children, otherwise how could they maintain proper control and discipline? He thought that the punishment was ~~not~~ but Native children did not understand a light flogging, and the infliction of 15 or 20

strokes with a light bamboo cane was not in the circumstances excessive. Mr. Justice Leslie and Mr. Justice Farren concurred.

The above is, to our mind, but another proof of the existence of such a thing as Black and White justice. Had a European child and especially a girl been dealt with so severely by a schoolmaster it is certain that the poor schoolmaster would have found it exceedingly difficult to live in peace, for, apart from the papers, the mothers would have practically taken his life out. But the present one was a case of *only* a Native girl and the learned judge thought that Native children did not understand a light flogging, and the infliction of 15 or 20 strokes with a light cane was not in the circumstances excessive. We totally disagree with Mr. Justice Chadwick that teachers whether Native or otherwise should be encouraged to indulge in such brutish treatment of children placed in their hands. That four persons should be required to punish one girl of sixteen, if that is not brutal assault we do not know what it is. And besides, is it not the worst possible example that could be set to the children who when they grow old and become parents would treat their children likewise? It is true that morals of the children should be looked after and it is first the duty of the parents. And when children are sixteen years old they are considered to have reached the age of understanding and having reached that age corporal punishment would do them no good whatsoever. The least that should be expected from modern schools is that schoolmasters, especially headmasters, would be so far advanced as to be able to teach their children by better and civilised means than by corporal punishment of the above kind.

Here is still another example of Black and White justice:—

For deliberately shooting a Native twice in the head and killing him, J. C. Holman, it is reported, got 3 years at Bulawayo.

For attempting to shoot a man who had stolen his wife, Paul Melese, a Native 50 years old, is reported to have been sentenced to five years at Potchefstroom.

Reuter (Bombay) in a message dated June 20, states:—

The *Times of India* condemning the Natal Provincial Council's measures dealing with licences, franchise, and land alienation, stigmatises them as flagrant pieces of anti-Indian legislation. It declares that the Licensing Ordinance is in flat contradiction to the findings of the Asiatic Commission of Inquiry, and its effect will be to place the trading rights of Indians in the rural districts at the mercy of their European rivals. It describes the Townships Franchise Ordinance as an even more impudent invasion of rights of Indians lawfully domiciled in Natal, and an open violation of the Smuts-Gandhi Agreement while the Durban Land Alienation Ordinance will afford an opening for unfair arbitrary differentiation between various classes of ratepayers having equal right to municipal property.

The paper further asks the Union Government to pause before assenting to these measures, and solemnly warns the Union that such a policy will never solve the Indian question in South Africa. Unless the Government removes the galling and unjust disabilities to which Indians are subject it will, declares the paper, play straight into the hands of the large party in India whose avowed aim is the detachment of India from the Empire.

A Reuter's message from Brisbane dated June 23, says:—Mr. Sastri, in a speech last evening, said India was endeavouring to ascertain the status of her nationals within the Empire, with a view to determining whether she would ask her children to throw in their lot with the British Commonwealth, or seriously consider why she should seek a continued place within the Empire.

Col. E. F. P. H. Creswell, the Labour candidate for the Stamford Hill Parliamentary by-election, at a meeting of his constituency held in St. James' Hall, Venice Road, in the course of his remarks is reported to have referred to the grip finance had on this country, and said it had to be kept in check, and the best way to do it was to send men to Parliament who had no obligations to the money power, and had views which were not tinged by that power. The danger to the British connection was to continue to identify in the minds of the people that the British connection was simply one desired by the moneyed people in the country.

The London *Daily Telegraph's* correspondent at Calcutta learns on reliable authority (says Reuter), that the leaders of the Mount Everest Expedition have decided that further progress is impossible under present weather conditions. The third attempt to reach the summit took the climbers less than 150 ft. above 27,200 ft. which was the height previously attained. Several members of the party were badly frost bitten. It is understood that General Bruce is extremely reluctant to abandon the attempts to reach the summit, but has been forced to the conclusion that persistence will only end in a useless tragedy. The authoritative view held in India, (says the *Advertiser*), is that if the expedition had started earlier it possibly might have reached within 1,000 feet of the top, but that the last lap is only coverable by an almost superhuman effort, under unprecedentedly lucky weather conditions, and by men facing the certainty that they would never return.

The Officials and Committee of the Hindu Young Men's Association, Maritzburg, beg to thank those friends resident at Stanger, Tongaat, Frasers, Verulam and Umgeni for money donated towards the School Fund of this Association. Special thanks are due to the Officials and members of the Samuraya Bodha Andra Sabha of Tongaat for assistance rendered and for donations given.

In the House of Commons, Earl Winterton, Parliamentary Secretary to the India Office, introducing the India Office estimates, and referring to the political rights of Indians overseas is reported by Reuter to have said, the subject was one of intense interest to India. He recalled the fact that the principle laid down at the last Imperial Conference that the Indians lawfully domiciled in any part of the Empire should enjoy the rights of citizenship, had not been accepted by South Africa. It would be foolish to ignore the fact that acute difficulties remained, and they could only trust to time to provide a solution. The Government of India had recently been in direct communication with the Union Government in connection with the matter, and he hoped the result would be a solution of the difficult question. Several speeches had been made in South

Africa which led to the belief that the Government of the Union was fully alive to the difficulties of the situation. The outlook in regard to the other Dominions was brighter, as Canada, Australia, and New Zealand had accepted the Imperial Conference resolution. It now only remained to devise means of translating the principle into practice.

Dealing with the position of the Indians in the Crown Colonies and Dependencies, Earl Winterton said the Indian Government was still considering the difficulties in Kenya. Perhaps it would be unwise to say anything at present, but he was hopeful of a settlement satisfactory to the Indian nation being arrived at.

The following resolution is reported to have been passed at a meeting of the Verulam Local Board held on Wednesday June 14:—

"The Verulam Local Board hears indirectly that the South African Railways have an application for the erection of an Indian refreshment stall on the Verulam station, and requests that the Railway Administration will consider local features before granting permission to any Indian or Native to erect an eating shed on Verulam railway property, *inter alia* for the following reasons: (1) The Board has provided four refreshment stalls for Indians and Natives travelling to and from the station; (2) after many years a suitable station has been built; the erection of any sort of shanty by an Indian would be an eyesore, and the consequent loitering around of Indians and Natives would inconvenience passengers and others; (3) the site proposed is near the Native and Indian latrines, and is anything but hygienic; (4) it would be immediately in front of the Railway Hotel, and the congregation of Indians would be a nuisance; and further that a copy of this resolution be sent to the stationmaster, Verulam, with the request that he will forward it, with his comments, to the proper authority.

There is not the slightest doubt in our mind that the above action of the Verulam Local Board is prompted by the ever increasing prejudicial feeling against Indians rather than anything else. It is not the tin shanty of the Indian that is an eyesore but it is the Indian himself that is an eyesore. The Board asks the Railway Administration to consider before granting permission to any "Indian or Native" to erect a shed; they apparently have no objection to a European erecting it. And if so, there is no reason why an Indian or Native should not be permitted to do so. From the reasons given by the Board for their objection not one appeals to us to be a sound one. There are stalls similar to the one proposed at other stations better than Verulam and we do not know that they have in any way proved an inconvenience to passengers and others. On the contrary they are a great convenience to passengers.

## LAND ALIENATION ORDINANCE

### THE SELECT COMMITTEE SCANDAL

The following correspondence took place between the Clerk of the Provincial Council and Mr. Stuart the counsel for the Natal Indian Congress in connection with the proceedings of the Select Committee on the Durban Land Alienation Ordinance to which we referred in our leading article on the subject in our issue of the 16th instant:—

WIRE

From Stuart, Durban, To Clerk, Provincial Council, P. M. Burg:—

Sometime ago was engaged by Natal Indian Congress appear their behalf before Select Committee on Land Alienation Bill stop. Heard casually eight

o'clock last night that Committee meet this morning then too late arrange attend. Clients contend having lodged moneys required timeous notice but have received none. Protest matter proceeding in clients unintentional absence.

29th May 1922.

REPLY

From Clerk, Provincial Council, To Stuart, 10-25 Union Blds., Durban:—

Your wire re Durban Land Alienation Ordinance. Notice was posted Indian Congress 19th inst. Select Committee has decided proceed promoter's case but will adjourn enable your clients case to be considered. Will advise later.

30th May, 1922.

Provincial Council,  
Pietermaritzburg,  
30th May, 1922.

Harold Stuart Esq.,  
10-25 Union Buildings,  
Durban.

Sir,—I beg to confirm my telegram of even date as follows:—

"Your wire re Durban Land Alienation Ordinance. Notice was posted Natal Indian Congress 19th inst. Select Committee has decided proceed Promoters' case but will adjourn enable your clients' case to be considered. Will advise later."

The Committee has adjourned to 9.30 a. m. on Tuesday, 6th of June to hear the evidence of the Petitioners against the Draft Ordinance and notification to this effect has this day been sent under registered post to the Hon. Secretaries, Natal Indian Congress, 169a Grey Street, Durban.

I have the honour to be, Sir,  
Your obedient servant,  
(Sgd.) FRED C. LONEY,  
Clerk of the Provincial Council.

The Clerk, Provincial Council, Maritzburg:—  
Sir,—

RE-DURBAN LAND ALIENATION ORDINANCE

I have the honour to acknowledge receipt of your telegram of the 30th ultimo herein and with a view to avoiding the possibility of any misunderstanding I think it desirable that I should place on record the facts as I understand them.

On the first publication of the proposed Ordinance the Natal Indian Congress retained me and unanimously resolved to oppose the Bill, and instructions were given to the Secretaries in that regard. Arising out of these instructions a letter was sent to you notifying you of such attention and eventually my clients lodged the sum of £15 together with their Petition as also a guarantee for any costs for which they might ultimately be held liable.

From the foregoing it should be patent to anyone, especially having regard to the nature of the Bill and how seriously it affects them that my clients would be most anxious to place their views before the Select Committee and would, naturally, on receipt of any notice requiring their attendance, have been most punctilious in attending to the matter. They are only too anxious that their views should be heard.

On Monday evening last I casually heard from a friend that the Select Committee were to sit the following day. Thinking there had been a mistake, but for the sake of caution, I immediately communicated with my clients who stated that no notice had been received by them. I then telephoned to Mr. Mackeurtan and that gentleman informed me that the Select Committee had arranged to sit the following day at 9.40 a.m. and he suggested my telephoning to you, which I did, when

you said you had given instructions for notice to be sent but were not sure whether it had been despatched. The following morning I telegraphed to you setting forth the fact that no notice had been received and protesting on my clients' behalf to the matter being proceeded with in their unintentional absence.

I was consequently very surprised to receive your telegram stating that, notwithstanding no notice having been received by my clients, it was the intention of the Committee to proceed with the matter (one which so seriously affects their liberties) without giving them an opportunity of hearing the evidence and cross examining the witnesses for the Promoters, and, while it is true that the Select Committee have adjourned the matter to enable my clients' case to be considered, they feel, and I think rightly that in the circumstances they might have been afforded more consideration. It is impossible to conceive what possible object my clients, if they had actually received notice of the sitting, could have had for denying such receipt the more so as they had so clearly indicated their intention to oppose the Bill. However, as the Promoters' side of the question and arguments in favour thereof have been allowed to be placed before the Select Committee notwithstanding my clients' protest and without their knowing what has been said, they have instructed me to say that, in the circumstances, and as a further protest, they propose with all due respect to abstain from appearing before the Select Committee and will content themselves by laying the correspondence that has passed between them and your office before His Excellency the Governor General-in-Council, in the hope that when class legislation such as the proposed Bill is proposed to be introduced, those most concerned should be permitted ordinary fair play.

I have the honour to be, Sir,  
Your obedient servant,  
(Sgd.) HAROLD J. STUART.

1st June, 1922.

P. S. Since the foregoing was dictated I have received your letter of the 30th ultimo notifying me that the Committee have adjourned to 9.30 a.m. on Tuesday next which notice, with submission, I think having regard to the very important issues involved, seems rather short.

INDIA MUST BE FREE

FUTILITY OF REPRESSION

MR. SYED HUSSAIN ON THE SITUATION

The imprisonment of Mahatma Gandhi marks a turning point in the grim struggle in which the people of India have been engaged for the last three years," says Mr. Syed Hussain in a four-columned article in the *New York Times* explaining the Indian movement for Swaraj.

The incarceration of Gandhi is the crowning episode in a policy of ruthless and unparalleled repression by which some thousands of the foremost citizens of the country, including the President of the Indian National Congress, several ex-Presidents and other veteran and widely respected national leaders, have already been put into jail.

The action taken against Mr. Gandhi, however, affords the measure of the success of his movement against the British Government; it is the measure of the futile and ferocious desperation of British Imperialists against the protagonists of Indian Nationalism. The point to note is that Mr. Gandhi in captivity is infinitely more powerful than Mr. Gandhi at large; that India's real struggle for national deliverance is not ended but only beginning with the Mahatma's imprisonment. The issue may be said now to have been fairly joined. Nothing is more certain than that a great deal more will be heard of Mr. Gandhi in the

immediate future than was the case in the recent past, considerable as has been that publicity. India, indeed, seems destined to occupy the centre of the world's stage at no distant date.

#### ELEMENTS OF THE SITUATION

It may not therefore be without interest to examine the elements of the Indian situation, and trace the genesis of the crisis—the acutest and most formidable since the abortive rising of 1857—that holds India in its grip at the present hour:

Mahatma Gandhi launched his non-violent non-co-operation movement to secure three definite things viz. (1) the righting of the Punjab wrongs; (2) the fulfilment of the British pledges to Moslems, and (3) the attainment of Swaraj (self-rule.)

It is upon this triple foundation that the national movement to-day rests, Mr. Gandhi's programme having been accepted by the Indian National Congress and endorsed by the nation at large. Each one of the three items mentioned above is, from the view point of India, fundamental, admitting of no compromise. That it is a fact which it would seem, has at last begun at dawn even upon the British Government, if one may judge from the circumstances attending the recent resignation of Mr. Edwin Samuel Montagu, the Secretary of State for India.

#### "SACKING" OF MR. MONTAGU

Reading between the lines of the despatch of the Government of India, for publishing which Mr. Montagu was "sacked," it becomes abundantly clear that the British Government's attempts to whittle down the Indian demands, or, alternatively, to break down the Hindu-Moslem solidarity which sustains them, have failed. Overwhelming corroborative testimony on this point is also forthcoming from the successive and signal failures of the visits of the Duke of Connaught and the Prince of Wales. These Royal visitors were sent to India one after the other, in a frantic but vain effort to create a diversion and thus secure a compromise.

#### THE FUTILE ROYAL VISITS

The Duke returned to England with the doleful tale that the shadow of Amritsar had lengthened over the fair face of India. The visit of the Prince, just concluded, has proved even a more dismal failure. There is not the slightest doubt that the Prince was sent to India to be an instrument of reconciliation, a mouthpiece for "concessions." What India was looking for, however, were deeds not words; for "specific performances" and not more promises. Deeds apparently were not forthcoming. The Prince was boycotted even more vigorously than the Duke. In the event, His Royal Highness has left India without, even making one of those conventional picturesque pronouncements belauding a fictitious "Loyalty" that British Imperialism loves to put in the mouth of its royalty.

#### FORGIVE AND FORGET

The Duke of Connaught had made an earnest plea in terms of the old formula, "Let us forgive and forget." India, for her part, was willing to do both—but only on a basis of reparations and guarantees; reparation for the grievous wrongs that have been inflicted on her and guarantee against their repetition in the future. The British Government so far has manifested no practical determination to furnish either the reparations or the guarantees. The ancient *manu alo* butteress up a "prestige" that has long since been non-existent and the ineradicable propensity to bluff, have continued to animate its policy. The "change of heart" on which Mr. Gandhi insisted as the first condition of any negotiations with the Government has not materialised. The result is that the deadlock continues.

What India wants, then, is summed up in the three

stipulate the irreducible minimum of the national demand and for a proper understanding of the Indian situation it is essential that the true inwardness and full bearings of each one of the three articles be adequately comprehended.

#### SWARAJ

After explaining at length, the demands about the Punjab and Khilafat, the writer refers to the third and the most important item of the non-co-operation movement, viz. "Swaraj."

That is what India wants and needs above everything else. 'Swaraj' means, literally, self-rule. How the British Government discharges its trust to the people of India may be judged from the manner of its disposal of their national revenues.

It is obvious that a rule of such a character—a sheer betrayal of the nation—neither can nor deserve to endure indefinitely. The people of India, of all shades of opinion and of all denominations, are determined that it shall go.

Dealing, further, with the question of British connection, Mr. Hussain says:—

One thing is perfectly certain; India with a population comprising one-fifth of the human race, cannot eternally remain the "adjunct"—in Well's phrase—of a little island 7,000 miles away from her shores. Neither any natural nor any economic ties bind her to the Empire, and she can only form part of that system if it can be proved that such an arrangement would be of definite advantage to her. The onus of proof lies on Britain. On the other hand, there is every reason to the world why India should work out her destiny, un fettered and uncoerced, and make her own contribution, as in the past, to the culture and civilisation of the world. Not only India, but the world is the poorer for her present compulsory emasculation and disorganisation. The British have fixed a strong hold on her creative genius and national growth. India must be free.—*Bombay Chronicle*.

#### A MOTHER'S PRIDE.

##### MRS. MOTILAL NEHRU'S TOUCHING APPEAL TO WOMEN

Srimati Swarup Rani Nehru, wife of Pandit Motilal Nehru and mother of Pandit Jawaharlal Nehru, who has been re-arrested sent the following touching appeal to the women of India:—

It is now two months since my beloved son Jawahar Lal was released from the Jail at Lucknow. I wanted him to rest for some time—to rest after the hard work of months—but he did not listen to me—and began his work from the very day of his release. He toiled in the hot weather and was incessantly working from morning to night. He has once again been arrested and to-day is being separated from me for 18 months. How can I express my grief—my eyes are bedimmed with tears and my heart is full of sorrow—my son brought upon a bed of roses is to-day leading the hard life of rigorous imprisonment in Jail. My home is lonely—how will I be able to live at Anand Bhawan when my son is in Jail?

But I am also happy that Jawaharlal has the courage and bravery to stand for his convictions—for the cause of liberty and truth—and the fortitude to suffer for them, if it is necessary—and obstacles are put in his way. This is the lesson our ancestors have taught us. When Ram was exiled to the forest, Kaushalya was aggrieved, but at the same time she was also happy in having such a son. I heartily bless my son to live peacefully wherever he is sent, and pray to God that he might help him to come back home—victorious over his enemies as Ram Chandra was.

Why has Jawaharlal been sent to prison?

He has been locked up in Jail because he wanted to stop the spread of foreign cloth—and because he

picketed the shops of those cloth dealers who had broken their pledges. It is true that no cloth dealer complained against him, but the British Government could not tolerate this. What is our duty now? What is the duty of those cloth dealers for whom my son has gone to Jail? I hope that the cloth dealers will now make up their minds not to allow foreign cloth to enter into the Indian Market. I also hope that each and every citizen of Allahabad will take a solemn pledge not to touch foreign cloth in future—but wear 'shudh' khaddar and to ply the Charkha for it is only on account of this foreign cloth that our youths are being clapped up in Jail and the country is being ruined. I appeal to my sisters in particular to consider the touch of foreign cloth as pollution. This cloth has blood of our brothers and sisters in it. How can we then wear it?

Jawaharlal has been imprisoned for picketing. I do hope that if any cloth merchant breaks his pledge and 'Vyapar' mandal' thinks it necessary picketing will be resumed, and the citizen of Allahabad will come forward to help us in it. If it is so necessary then our sisters will also have to come forward. I sincerely wish that I should get an opportunity to picket myself with my daughter-in-law if necessary. The work for which Jawaharlal has gone cannot be stopped. If the men of India have lost courage we, women, will do it. Are the Jails of Mother India meant only for men? Do you think that our women have not got the fire of love of the Motherland burning in them?—*Bombay Chronicle*.

## WHAT KIND OF SWARAJ DO WE WANT?

(By DWIJENDRANATH TAGORE)

Swaraj must be our own and not a feeble copy of another's form of so-called self-government. But in India we have been dazzled by a false and futile form of rule known as Parliamentary Government, which has been held up to our deluded eyes like a toy to please a fretful child. And many of our leading politicians, inspite of being intelligent men, have accepted this as their ideal and are trying to impose on India a system the futility of which ought to be clear enough. Thus has the cup of India's ill-fortune been filled to the overflowing point. A class of self-styled politicians are not wanting among the "educated" men of Young India who are of opinion that the kind of Swaraj which has emanated from the brain of Mahatmaji is founded solely on such vaporous stuff as truth, justice, peace, temperance, etc., and therefore, is good for nothing. Their hearts are filled with a strong desire to build a Swaraj on the solid foundation of parliamentary civilisation, which up to this time has been bestowing its blessings exclusively on the favoured regions of the North West. The following is a rough sketch of the scheme which they are hatching in their minds, day and night. First, a House of Lords can easily be constructed from such ready materials as the zemindars and talukdars of the drone species, who will without difficulty extract honey from the beehives leaving the hard-workers of the community to obtain honey from the adjoining flower garden as best they can. Then, the materials for the erection of a House of Commons may be, with like ease, obtained from amongst the moktairs and vakils, etc., who are always on the lookout for their prey and are ready to pounce upon the household members of their neighbours as soon as opportunity favours them; and also from the Great Magicians, the Mahajans, who sow hands full of money in the proper season and reap barns full of the same during harvest time. In the opinion of these modernised politicians, men of business and experience like the above should be chosen as the members of our Parliament, and not the so-called just, true, disinterested and kind-hearted men, who can be found nowhere but in the dreams of a visionary like Mahatmaji. In one word, say they, our Swaraj should be founded on the pinnacle of the high state of civilisation which has

culminated in England by dint of the incessant wars between the Britons, Saxons, Danes, Normans, Kelts, the White Roses, Popedom and Bishopdom, between Queen Elizabeth and Queen Mary, between the Pretenders and their unpretending saintly antagonists George I, II, III and IV.

In making the English Parliament the model of our own Parliament in order that we may reach the acme of perfection with as little delay as possible, we must go to the whole hog; our Legislative Assembly must be composed of Rajahs of the royal tiger species, zemindars of the leopard species, and moktairs and middlemen of the jackal species, and should sit during the night from nine till three, and not in the daytime like the semi-barbarous panchayats of old. Thus, at one sweep of the newly imported broom of Western civilisation, the dreaded monster, Law of Nature, would make way for the Laws of the Realm which will work their web of entangling evil, unmolested by the light of day.

God forbid that our beloved mother India should at this time of the day be forced to carry on her shoulders a civilisation which in her own eyes is *asurik* from top to bottom, and may be likened to the celebrated old man of the mountain in the Arabian Nights. Such should not be the fate of that divine mother whose other name is Parvati, Himalaya's darling daughter, who during the prime of her life scattered the blessings of true civilisation from one end of the earth to the other.—*Young India*.

## TEMPERANCE REFORM

MRS. STUART'S ADDRESS

Feeling in British Indian circle in Johannesburg has for some time been directed to the greater need for Temperance Reform among all classes of the community and in order to see how far, in the interests of the Empire, they could assist in purging the admitted curse from the country, a number of influential members of the British Indian Association met at their offices to hear Mrs. Stuart's views on the best means of organising their views in concrete form. There were present Messrs. E. I. Aswat (Chairman) British Indian Association, M. D. Baroochi, M. S. Coovadia, Amod Moosajee, D. K. Patel, Shah, Bhikabhai Patel, W. Ernest, J. F. Marian, and 30 others including Mr. S. D. Royeppen the organising Secretary.

Mr. W. R. J. Dutton, grand Secretary of the International Order of Good Templars, in briefly introducing Mrs. Stuart of Capetown, said she was present in an unofficial capacity and pointed out that the good Templar order was world-wide. It had lodges every where and recognised no race, creed or colour-bar in its object of total abstinence from intoxicating liquors as beverages for the individual, and prohibition for the State. Mrs. Stuart came from a distinguished family and had the brotherhood of man deeply set in her heart. He trusted the outcome of the meeting would be satisfactory.

Mrs. Stuart addressing the meeting said, it was one of the happiest and proudest moments of her life to know that her Indian friends had asked her to speak. As a Schreiner with 33 years close connection with Senator Schreiner's work and his fighting for the Indian cause, she felt no introduction was necessary. There was hardly a letter or paper concerning Indian matters that Senator Schreiner treated that she did not write or type. She felt called to fight for the rights of all people irrespective of colour or race; even if it meant going to Parliament.

"We stand at a point in the road of the liquor question the importance of which cannot be over-estimated and there was never a time such as now when you should come to the assistance of the land of your adoption."

Allusion was made to Pussyfoot Johnson's success in India which certain opponents were trying to upset solely for revenue purposes.

By upbringing and religion the British Indians were defenders and supporters of abstinence and whether Buddhist, Mahomedan or Christian all would be glad when our dear South Africa could be freed from the curse of the traffic. It is surprising that those entrusted with voting powers have tolerated the traffic so long and pursued habits and instilled them regardless of consequences. When such are deliberately promulgated among those without franchise who are powerless to protest it is time the disgrace was keenly felt and that all sections of the Empire should have control over that which every Bible or book condemns. America has set the example in cutting off liquor and Canada has almost followed suit. True, there is a quantity of liquor left in those states but the young will have a better chance of evading the pitfalls. The news in the press against prohibition was inspired and the press were unable to control the quality of supply of news pushed out by societies pledged to overthrow the prohibition in the world and thus find an outlet for their wares irrespective of how they acted on the individual.

To give an example M. Lars Ledet of Denmark went to America to investigate the results of prohibition. During his visit the American papers were silent. So soon as he went abroad the ship to return, news was cabled that Monsier Ledet returned disappointed and that prohibition was a failure. This was contradicted on his arrival but it is an example of unfair play. Again Mr. Hogge M.P. was reported that his visit to America gave him proof of the danger of prohibition whereas Mr. Hogge never went to America. Again horrible murders, brutal violations, eluding police and smuggling was not the last news to show prohibition was a failure. Nothing is said of beneficial results such as less crime and the testimonies of Governors of State increased trade etc directly due to prohibition. The collected intelligence of British Indians was a matter to be reckoned with.

There were three means of organisation (1) "Independent Order of True Templars" a child of Senator Schreiner with 30,000 members in South Africa a powerful blessing but as this Society was aggressively Christian it would embarrass. (2) "International Order of good Templars" membership in S. A. was almost all European. No difficulty in religious questions. It had its ceremonial ritual. Members must believe in the existence of divine creator. Devotion is conducted by silent prayer or extempory prayers as desired.

Nothing against Hindoos or Mahomedans joining. In fact one of the Supreme International officers was Mr. Chowryappah of India representing the grand Lodge of India.

In the I.O.S.I. separate lodges meet weekly composed of men and women with equal voting powers. The ceremony consists of usual routine such as reading minutes discussing Temperance and any intellectual subject of interest after which a few minutes or sometimes an hour or two is devoted to conversation, singing and social intercourse. To this order many prominent good men owe their first step.

The third method was to originate an entirely new order but this would be wearisome. Mrs. Stuart therefore suggested that the formation of a separate grand Lodge for British Indians under the good Templars would be more agreeable. It would have equal voting powers at the International Supreme Lodge meetings in Europe and elsewhere to which it would send a delegate every three years. Meetings of the I.S.L. were held in New York, Berlin, Glasgow, Stockholm and other parts. The I.O.S.I. banner needs no explanation, its objects are well known. The principal factor, said Mrs. Stuart, was that one must be convinced of the righteousness of the cause. If it was resolved to link up, it would be necessary to consult the different grand lodges in South Africa for approval for a separate grand lodge responsible only to the International Supreme Lodge. There should

be no religious propaganda in the movement. Everyones religious scruples must be respected. Mrs. Stuart then gave a short but very interesting address assisted by diagrams on physiological effects of alcohol.

Rising to reply, Mr. E. I. Aswat said that the whole address was listened to with astonishment and interest. He had never heard such a stirring lecture on the evils of strong drink before and although the Holy Book contained exhortation and advice on this very question he felt sure Mrs. Stuart had with her brilliance put the matter in a strong light and fully appreciated the work of a good woman dedicating her life to educating others. Whatever his friends did in selecting any suggestions of Mrs. Stuart he hoped that seeing the country needed cleansing from this great evil of liquor abuse the Indian community would do their best to help. He thanked Mrs. Stuart on behalf of his Association and presented a fine bouquet of choice flowers which Mrs. Stuart was pleased to accept.

Alexander Proudfoot, Grand Chief Templar, Central South Africa, hoped the meeting would keep in touch with him and if it were resolved to start a lodge he could call a special executive meeting and render every assistance.

Mr. Manfred Cohen in a short address assured the Indian community that no ulterior object was aimed at in asking co-operation in Temperance work other than the recognition—not so much in speech as actual fact—of the brotherhood of mankind and the use of all legitimate and educative means to make a brighter and sincerer world. If only one person out of a thousand went wrong it was the duty of the other nine hundred and ninety-nine irrespective of race or creed to reclaim that person and prevent others from falling.

It was resolved to call a mass meeting at an early date.—Contributed.

## ANJUMAN ESHA-A-TUL ISLAM

The above Anjuman calls for tenders of their property at 230 Crabbe Street for Lease of a period of two years, from 1st September 1922. All tenders to be addressed to the Secretary on or before the 15th July 1922. For further particulars and a permission to inspect the premises apply to the Secretary Mr. S. Emmamally, 113 May Street, Durban.

## BOOKS FOR SALE

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Special INDIAN OPINION Souvenir.	2 6
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