

Indian Opinion

No. 31—Vol. XXIV.

Friday, July 30th, 1926.

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

NOTES AND NEWS

THE *Natal Advertiser* Maritzburg correspondent gives the information that forty-five Indian labourers in the employ of the Railway have left Maritzburg, and their places will be filled as far as possible with European youths. Twenty-one Indians left last Monday morning from the department under the control of station-master, Mr. J. Rhymes, and 20 more left the locomotive sheds. Of the latter number six have resigned, and 15 are transferred to Durban. Of the six who have resigned five are being repatriated to India. From investigation made it appears that during the past year the policy of substituting white youths for Indians has proceeded steadily, until now here are only 25 of the latter left out of a total of over 100 who were employed at Maritzburg when the scheme was first embarked upon. It is understood that many resignations have taken place, but those Indians who have not resigned are being transferred to Durban, where all Asiatic employees will be centred beyond those whose duties are of such a nature that they cannot be carried out by Europeans.

Inquiry in the railway offices, Durban, showed that the transferring of the Indian employees to Durban, as mentioned by the Maritzburg correspondent of the *Advertiser*, was part and parcel of the Administration's white labour policy. It would seem, therefore, that present Indian employees in the railway service are to be concentrated at Durban to a large extent. The jobs which they are being taken from up-country are to be given to European applicants for work as labourers.

Similar steps, we understand, are being taken with regard to the Indians working in the Railway Department at Ladysmith. These Indians have been very long in the service and the only reason of their dismissal is to make room for white workers. They are at present being transferred to Durban where they will ultimately be left on the streets and not finding any employment will be obliged to take advantage of the Government's repatriation scheme. The Asiatic Bill has been postponed pending the result of the forthcoming Conference but nevertheless the policy of reducing the Indian population to its "irreducible minimum" by unscrupulous methods is being worked, as the above example will show, in full force.

Commenting on the Indian Government's invitation to the Union Government to send a deputation *The Rand Daily Mail* writes:—

The news that the Union Government has accepted an invitation from the Indian Government to send a deputation to India in connection with the Asiatic problem will be received with much satisfaction. Nothing but good can accrue from such a visit, and it should greatly improve the prospects of the subsequent conference which is to be held in this country. The deputation which came to South Africa from India during the Parliamentary session was productive of excellent results, and a return visit of delegates appointed by the Union Government should also prove of enormous advantage in contributing towards a just and amicable settlement of a vexed and thorny problem. At the same

time we cannot help thinking that the Government would be well advised also to send a trade representative to India. Although the cable states that the Raj has accepted a recommendation of the Tariff Board that the imposition of a countervailing duty on South African coal is inadvisable in present circumstances, there was a minority report in favour of such a duty. Moreover, it must not be forgotten that last year India occupied the foremost place among the British Dominions in regard to the Union's imports, and of them all was the best market for South African produce. Investigation on the spot may easily lead to better trade, just as the despatch of a deputation should materially help to solve the Asiatic question. At any rate, the matter is one which deserves serious attention.

A Reuter's message from Wellington states:—

An Asiatic question is agitating New Zealand, and the White New Zealand League is urging that regulations dealing with the matter should be laid down. Speakers complain that Europeans are being driven out by Asiatics, who are working long hours for low wages. Mr. Stewart, Minister of Customs, replied that Asiatics numbered less than one per cent. of the total population, and no other British Dominion enjoyed such immunity from the colour problem and none had such an effective check on the influx of Asiatics. He realised the problem as far as shopkeepers were concerned, and said he would confer with the Minister of Labour on the subject. The Minister said he also realised the difficulty regarding the acquisition of land by Indians, and said if a law were passed preventing them from buying or leasing land it would be a grave offence to India and a new departure in international friendship. If such legislation was required the Ministry would have to confer with the Imperial Government before venturing upon its introduction.

Die Burger learns from its Pretoria co-responder that Mr. F. W. Beyers, Minister of Mines and Industries, will head the deputation of members of Parliament to India, instead of Dr. Malan, who intended to go, but is prevented by important official business. The members of the deputation, who have all served on the Asiatic Bill Select Committee, are Messrs. Patrick Duncan, Willie Rood, M. L. Malan, G. Rayburn, A. C. Fordham, and J. S. Marwick, with Mr. Hartshorne, of the Department of the Interior, as secretary. They leave Durban on Aug. 30, and hope to be back at the beginning of November. The correspondent points out that the deputation will proceed to India at the invitation and as the guests of the Indian Government. The visit will therefore be in the nature of an expression of friendship, and will at the same time provide an opportunity of becoming acquainted with the conditions in India, in so far as they have a bearing on the Indian problem in South Africa. The deputation will in no way be in the nature of a diplomatic mission. The correspondent adds that a Conference between the Union and Indian Government will be held in Capetown during December.

The Department of the Interior invites the attention of those concerned to Section 4 of the British Nationality in the Union and Naturalization and Status of Aliens

Act No. 18 of 1926, which came into force on the 1st July, 1926. Under the Section referred to a certificate of naturalization as a British subject may be issued to those persons who, although not British subjects or Burgers of the late South African Republic and the late Orange Free State Republic, served with the British or Republican forces in the War 1899-1902, and who, after the 31st May 1902 remained aliens under the then existing laws. All applicants for such certificates must have been domiciled in the Union for the five years immediately prior to the 1st July 1926.

The Natal Provincial Council has been prorogued until November 20.

Tactics Of Tielman Roos

The following editorial of the *Rand Daily Mail* will be read with interest:—

Not content with letting the cat out of the bag in regard to the Secession Flag issue, the Minister of Justice, Mr. Tielman Roos, would also appear to be engaged in a mischievous attempt to defeat the objects of the forthcoming conference on the Asiatic problem. At any rate, it is scarcely possible to place any other construction upon his recent references to the subject. Like his remarks upon independence, they have been very definite and to the point, and we have no hesitation in saying that the Minister has broken the spirit of the compromise announced by Dr. Malan on April 28 in the House of Assembly.

After negotiations and informal conversations, it will be remembered, a formula was reached for the postponement of the Asiatic Bill and the holding of a conference between the Governments of India and the Union. The formula, stated the Minister of the Interior, definitely ensured "the co-operation of the two Governments in exploring all possible means of settling the Asiatic question in South Africa on the basis of a maintenance of Western standards of life by just and legitimate means." Provision was made for the putting forward of proposals which would be subject to confirmation by the two Governments.

The conference therefore represents, as Dr. Malan further said, an honest endeavour to arrive at a real, effective and amicable solution of the Indian problem. Obviously, it is an admission that the Government is not irrevocably wedded to the whole of the policy laid down in the Bill, but is willing to discuss the position with a view to possible modifications. Unless that were so, the holding of a conference would be a shallow piece of hypocrisy and insincerity on the part of the Government.

But what does the Minister of Justice say? Touching on the problem at Lydenburg, Mr. Roos remarked that "it would be their own fault if they allowed the Indians to remain in the country to the detriment of the white population. The Government would see to it that the Indians in the Transvaal and elsewhere in the Union would be made harmless, and the country would be made safe for the Europeans and their children, so ensuring a white South Africa for the future." Again, addressing an open-air meeting at Ohrigstad, the Minister stated that the Government had declared its policy, and "that policy would be carried out." Presumably, he must be alluding to the policy set forth in the Class Areas Reservation Bill, consideration of which has been postponed pending the conference between the two Governments.

Of course, it may again be pleaded that the Minister was speaking as plain Mr. Tielman Roos, or as the leader of the Transvaal Nationalists, or as the somewhat rampant Lion of the North. But upon this important matter Mr. Roos is only entitled to speak as a member of a Government deliberately committed, with the full sanction of Parliament, to discussion with the Indian Government in order "to explore all possible

methods" of settlement. He is the Minister of Justice, and two months hence will be Acting Prime Minister. It is in the light of his Ministerial responsibility that his words will be interpreted, and they will inevitably cause disquiet among Indians, both here and in India, where controversialists, to show their good faith in the Union, have carefully refrained from prejudicing the conference in advance.

In the circumstances, the Minister's remarks constitute unnecessary pin-pricks, and are certainly not calculated to create a favourable atmosphere for the conference. Both in this matter and in that of the Flag, Mr. Roos, curiously enough, would also seem to be trying to "queer the pitch" of his colleague, the Minister of the Interior. Not only is he at variance with Dr. Malan on the Flag Bill, but he has also disregarded the latter's appeal to "the good sense, wise discretion and patriotism" of members of Parliament in regard to discussion of the Asiatic problem. Possibly Mr. Roos is simply anxious to show, once more, that he is a law unto himself. There may be excellent political party tactics where the flag is concerned, but it can merely hinder the just and amicable settlement of the Indian question.

The Story of our "National" Debt

We reproduce from *Svarajya* (Madras) the following interesting story by Mr. C. Rajagopalachari:—

I promised to tell one day the story of our National Debt. Listen and I will tell it in brief. Imagine Africa being charged with the coast of the ships, the food and the drink and all the other expenses of the pirates and robber band who hunted and captured her Negroes and sold them into slavery in America. It would be something like the story of the "National Debt" of India.

The whole of the paid up stock of the East India Company, £6,000,000, with which capital these merchants started to "trade like rulers and rule like merchants," was charged on Indian Revenues as a part of India's National Debt. Guaranteed dividends were paid from Indian revenues on these stocks, and in 1874 they were redeemed by us, paying £200 for £100 stock!

All the adventures of the Company including their wars with the French and the Carnatic Nawabs were conducted on borrowed money, which were charged subsequently on the revenues of Bengal when that Province was taken over.

All the revenues and exactions of the E. I. Company not being enough to meet the cost of their adventures more money was raised on the credit of the Bengal revenues. The wars of Mysore were thus conducted and Tipu's territories taken. The revenues of Mysore were then similarly utilised to overthrow the Mahrattas.

Thus was India conquered. It was not only with Indian troops, Indian knowledge of the country, Indian spies, Indian treachery, and Indian bravery that the British 'conquered' India but the entire cost of the proceeding from start to finish came from Indian revenues or was made into a National debt, for India, on an absolutely self-supporting plan!

As if this were not enough. England's Asiatic wars with China, Afghanistan, Burma, Persia etc. were all carried on with Indian men and money.

In 1831, our Debt amounted thus to 60 crores in 1856; with new wars it rose to 75 crores. Besides paying interest on this "National" Debt and meeting all the expenditure of the Government, India remitted "Home Charges" to England which in 23 years up to 1856 amounted to over 100 crores.

Then the Indian Mutiny came, putting down which cost 65 crores. According to John Bright the revolt was due to the misgovernment of Parlia-

ment and the people of England. But this also was added to the National Debt of India. The first conquest as well as the re-conquest was done at India's own expense. The National Debt amounted in 1858 to 140 crores.

The Debt represents, therefore, not English capital invested in India to develop the reserves as ill-informed people may imagine but the cost of British adventure and the conquest of India, Burma, Ceylon, Straits Hongkong, Adon etc.

Money was wanted for railways, irrigation etc, but surplus revenues were utilised to clear off the indefensible burden of 140 crores imposed on India, so that the story may be lost in history. The debt was all but paid off, when the Great European War came, and India borrowed 150 crores for a gift to Britain and later paid over 20 crores more from revenues. Then came the famous deficit years. For five years the gorgeous administration of India was run with borrowed money! This left an addition to the Debt of 100 crores more.

Thus have the admittedly unproductive Debt of India totalled up to-day to 225 crores.

How much of the so-called "productive" debt of 742 crores is productive in truth is another story.

Yet we have no money for Total Prohibition! Not even for an experiment in a single Province.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

IV. Playing The Husband

About the time of my marriage, little pamphlets costing a pice or a pie (I now forget how much) used to be issued in which conjugal love, thrift, child marriages and such other subjects were discussed. As soon as I came across any of these, I would go through them from cover to cover, and it was a habit with me to forget what I did not like, and to carry out in practice whatever I liked. Life-long faithfulness to the wife inculcated in these booklets as the duty of a husband remained for ever imprinted on my heart. The passion for truth was, besides, innate in me, and to be false to her was out of the question. And then there was very little chance to be faithless at that tender age.

But the lesson of faithfulness had also an untoward effect. 'If I should be pledged to be faithful to my wife, she also should be pledged to be faithful to me' I said to myself, and the thought made me a jealous husband. Her duty was easily converted into my right to exact faithfulness from her and if it had to be exacted I should be watchfully tenacious of the right. I had absolutely no reason to suspect my wife's fidelity, but jealousy does not wait for reasons. I must ever be on the look out about her movements, and she could therefore not go anywhere without my permission. This sowed the seeds of a bitter quarrel between us. The restraint was virtually a sort of imprisonment. And Kasturbai was not a woman to brook any such thing. She made it a point to go out whenever and wherever she liked. More restraint on my part resulted in more liberty being taken by her, and my getting more cross. Refusal to speak with each other became thus the order of the day with us, married children. I think it was quite innocent of Kasturbai to have taken those liberties with my restrictions. How could a guileless girl brook any restraint on going to the temple or on going on visits to friends? And if I had the right to impose restrictions on her, had she also not a similar right? All this is clear to me to-day. But I had then to make good my authority as a husband!

Let not the reader however think that ours was a life of unrelieved bitterness. For my severities were all based on love. I wanted to *make* my wife an ideal wife. My ambition was to *make* her live a pure life, learn what I learnt, and identify her life and thought with mine.

I do not know whether Kasturbai had any such ambition. She was illiterate. By nature she was simple, independent, persevering and, with me at least, reticent. She was not impatient of her ignorance and I do not recollect my studies having ever spurred her to go in for a similar adventure. My ambition was therefore, I fancy, all one-sided. My passion was all centred in one woman, and I wanted it to be reciprocated. But even if there was no reciprocity there could not be all unrelieved misery as there was active love on one side at least.

I must say, I was passionately fond of her. Even in the school I would think of her, and the thought of nightfall and subsequent meeting with her would ever be haunting me. Separation was unbearable. I would keep her awake till late in the night with my idle talk. If with this devouring passion, there had not been in me a passionate attachment to duty, I would either have fallen a prey to disease and premature death, or have led a burdensome existence. But the appointed tasks had to be gone through every morning and lying to any one was out of the question. It was this last thing that saved me from many a pitfall.

TEACHING THE WIFE

I have already said that Kasturbai was illiterate. I was very anxious to teach her, but lustful love left me no time. For one thing the teaching had to be done against her will, and that too at night. I dare not meet her in the presence of elders, much less talk to her. Kathiawar had then, and to a certain extent has even to-day, its own peculiar, useless and barbarous *pardah*. Circumstances were thus also unfavourable. I must therefore confess that all my efforts to instruct Kasturbai in our youth were mostly unsuccessful. And when I was awakened, having thrown off the sleep of lust, I had already launched forth into public life which did not leave me much spare time. I failed alike in instructing her through private tutors. As a result Kasturbai can to-day with difficulty write simple letters and understand simple Gujarati. I am sure that had my love for her been absolutely untainted with lust, she would have been a learned lady to-day. I could then have conquered her dislike for studies. For I know that nothing is impossible for pure love.

I have mentioned one circumstance that more or less saved me from the disasters of lustful love. There is another worth noting. Numerous cases have convinced me that God ultimately saves him whose motive is pure. Along with the cruel custom of child marriage, Hindu society has another custom which to a certain extent diminishes the evils of the first. Parents do not allow young couples to stay together long. The child-wife spends more than half her time at her father's place. Such was the case with us. That is to say during the five years of our married life (from the age of 13 to 18), we could not have lived together longer than an aggregate period of three years. Scarcely would we live together when there would be a call to Mrs. Gandhi from her parents. Such calls were very unpleasant in those days, but they saved us both. At the age of eighteen I went to England, which meant a long and healthy spell of separation. Even after my return from England we hardly stayed together longer than six months. For I had to run up and down from Rajkot to Bombay. And then came the call from South Africa which found me fairly free from my slumber.

V. School-Days Recalled

I have already said that I was learning at the High School when I was married. All of us three

Act No. 18 of 1926, which came into force on the 1st July, 1926. Under the Section referred to a certificate of naturalization as a British subject may be issued to those persons who, although not British subjects or Burgers of the late South African Republic and the late Orange Free State Republic, served with the British or Republican forces in the War 1899-1902, and who, after the 31st May 1902 remained aliens under the then existing laws. All applicants for such certificates must have been domiciled in the Union for the five years immediately prior to the 1st July 1926.

The Natal Provincial Council has been prorogued until November 1st. Prizes after I had in the fifth and sixth. Rs. Four and Ten respectively. which I have to thank good luck more than merit. For the scholarships were not open to but reserved for the best boys amongst those coming from the Sorath Division of Kathiawar. And in those days there could not have been many boys from Sorath in a class of forty to fifty boys.

My own recollection is that I had not any high regard for my ability. I used to be astonished whenever I won prizes and scholarships. But I very jealously guarded my character. The least little blemish drew tears from my eyes. Anything I merited, or seemed to the teacher to merit, his rebuke was unbearable for me. I remember having once got corporal punishment. I did not so much mind it, as the fact that I was considered to have deserved it. I wept piteously. That was when I was in the first or second standard. There is another incident of the time when I was in the seventh standard. Dorabji Edulji Gimi was the headmaster then. He was popular among boys, as he was a disciplinarian, a man of method and a good teacher. He had made gymnastics and cricket compulsory for boys of the upper standards. And I disliked both. I never took part in any exercise, cricket or football, before they were made compulsory. My shyness was one of the reasons of my aloofness, which I now see was wrong. I then had the wrong notion that gymnastics had nothing to do with education. To-day I know that physical training should have as much in the curriculum, as mental training.

I may however mention that I was none the worse for abstaining from exercise. That was because I had read in books the benefits of long walk in the open air, and having liked the advice I formed a habit of taking walks which has still remained with me. These walks gave me a fairly hardy constitution.

And the reason of my dislike of gymnastics was my keen desire to serve as a nurse to my father. As soon as the school closed, I would get back home and begin serving father. Compulsory exercise came in the way of the service. I requested Mr. Gimi to exempt me from gymnastics so that I may be free for this service but he would not listen to me. Now it so happened that on a Saturday when we had our school in the morning, I had to go to the school for gymnastics from home at 4 o'clock in the evening. I had no watch, and the clouds deceived me. Before I reached the school the boys had all left. The next day Mr. Gimi examining the roll found me marked absent. Being asked the reason for absence, I told him what had happened. He refused to believe me and ordered me to pay a fine of one or two annas (I now forget how much). I was convicted of lying! That deeply pained me. How was I to prove my innocence? There was no way. I cried in deep anguish. I saw that a man of truth must also be a man of carefulness. This was the first and last instance of my carelessness in school. I have a faint recollection that I succeeded in the end in getting exemption from the fine.

methods" of settlement. He is the Minister of Justice, and two months hence will be Acting Prime Minister. It is in the light of his Ministerial responsibility that his words will be interpreted, and they will inevitably cause disquiet among Indians, both here and in India, where controversialists, to show their good faith in the Union, have carefully refrained from prejudicing the conference in advance.

In the circumstances, the Minister's remarks constitute unnecessary pin-pricks, and are certainly not calculated to create a favourable atmosphere for the conference. Both in this matter and in that of the Flag, Mr. Roosa, curiously enough, would also seem to be trying to "queer the pitch" of his colleague, the Minister of the Interior. Not only is he at variance with Dr. Malan on the Flag Bill, but he has also disregarded the latter's appeal to "the good sense, wise discretion and patriotism" of members of Parliament in regard to discussion of the part of education. I am now of opinion that children must first be taught the art of drawing before learning how to write. Let the child learn his letters by observation as he does different objects, birds, etc., and let him learn handwriting only after he has learnt to draw objects. He will then write a beautifully formed hand.

Two more reminiscences of my school days are worth recording. I had lost one year because of my marriage and the teacher wanted to make good the loss by skipping a class—a privilege usually allowed to industrious boys. I therefore had only six months in the third standard and was promoted to the fourth after the examinations which are followed by the summer vacation. English became the medium of instruction in most subjects from the fourth standard. I found myself completely at sea. Geometry was a new subject in which I was not particularly strong and the English medium made it more difficult for me. The teacher taught the subject very well, but I could not follow him. Often would I lose heart and think of going back to the third standard, feeling the pucking of two years' studies in one as too ambitious. But that would not only discredit me, but the teacher who counting on my industry had recommended my promotion. So the fear of the double discredit kept my post. As, however, with much effort I reached the thirteenth proposition of Euclid, the utmost simplicity of the subject was suddenly revealed to me. A subject which required a pure and simple use of one's reasoning could not be difficult. Ever since Geometry became easy and interesting for me.

Sanskrit however proved a tougher job. In Geometry there was nothing to memorise, whereas in Sanskrit, I thought, everything had to be mugged up. This subject also was commenced from the fourth standard. As soon as I entered the sixth I threw up the sponge. The teacher was a hard taskmaster anxious, as I thought, to stuff too much into the boys. There was a sort of rivalry going on between the Sanskrit and the Persian teachers. The Persian teacher was temperate. Boys used to talk among themselves that Persian was very easy and the Persian teacher very good and considerate to the students. The 'easiness' tempted me and one day I sat in the Persian class. The Sanskrit teacher was grieved. He called me to his side and said: 'How can you forget that you are the son of a Vaishnava father? Won't you learn the language of your religion? If you have any difficulty, why not come to me? I want to teach you students Sanskrit to the best of my ability. As you proceed further, you will find in it things of absorbing interest. You should not lose heart. Come and sit again in the Sanskrit class.' This shamed me. I could not disregard the teacher's affection. To-day I cannot but think with gratitude of Krishnashanker Parilyu. For if I had not acquired the little Sanskrit that I did then, I would have found it difficult to take any

ment and the people of England. But this also was added to the National Debt of India. The first conquest as well as the re-conquest was done at India's own expense. The National Debt amounted in 1858 to 140 crores.

The Debt represents, therefore, not English capital invested in India to develop the reserves as ill-informed people may imagine but the cost of British adventure and the conquest of India, Burma, Ceylon, Straits Hongkong, Aden etc.

Money was wanted for railways, irrigation etc, but surplus revenues were utilised to clear off the indefensible burden of 140 crores imposed on India, so that the story may be lost in history. The debt was all but paid off, when the Great European War came, and India borrowed 150 crores for a gift to Britain and later paid over 20 crores more from revenues. Then came the famous deficit years. For five years the ~~growth~~, there is a ~~relation~~ of India ship between Persian and Arabic as both claim their growth through the same source, viz., the rise of Islam. Urdu I have not regarded as a distinct language because it has adopted the Hindi grammar and its vocabulary is mainly Persian and Arabic, and he who would learn good Urdu must learn Persian and Arabic, as one who would learn good Gujarati, Hindi, Bengali, or Marathi, must learn Sanskrit.

The Ideal Christian

An English Tribute To Mr. Gandhi

"A greater Christian than many a Christian" is the tribute paid to Mr. M. K. Gandhi by Dr. Josiah Oldfield, Senior Physician, Lady Margaret Trinitarian Hospital, Kent, who in a letter to the *Hindu* recalls the interesting reminiscences of Mr. Gandhi's life in England, especially in connection with the work of the Vegetarian Society, of which Mr. Gandhi was the Secretary, and the Doctor the President. In the course of the letter the Doctor says :—

"Gandhi in his reminiscences recalls his comradeship with myself and the influence that I had upon him when he was a student in England and I should like to place on record for the encouragement of all young Indians coming to England that Gandhi placed his word on a higher plane than his life and that what he promised his mother he fulfilled wholly regardless whether it meant living or dying.

True to His Pledge

This lonely lad, in a foreign country, without friends or colleagues and with pressure of the doctors and nurses round him, determined that he would die if necessary rather than break his pledged word to his mother and his God. His work in England even as a youth although he belittles it, in his auto-biography was always marked by earnestness, thoroughness, trustworthiness and perseverance.

We had many discussions upon religion and I recognise to-day that Gandhi's life was far more in accord with the ideal life of a Christian, although he refused to become one in name, than of millions who are Christians in name, but who do not pretend even to follow the rule of Christianity in their lives. I should like to recall the mark of Gandhi's endurance when he came to England in connection with the South African work. He was suffering severely from a carious tooth, which gave him painful sleeplessness. He had to attend a Committee meeting for an hour and then another one was to follow. In the interval he asked me if I would remove the tooth during the few spare minutes. After examining it, and finding it was a difficult and painful one to take out, I gave him anaesthetic, removed the tooth and then few minutes later he was holding his next Committee. Most

Let not the reader however think that ours was a life of unrelieved bitterness. For my severities were all based on love. I wanted to make my wife an ideal wife. My ambition was to make her live a pure life, learn what I learnt, and identify her life and thought with mine.

I do not know whether Kasturbai had any such ambition. She was illiterate. By nature she was simple, independent, persevering and, with me at least, reticent. She was not impatient of her ignorance and I do not recollect my studies having ever spurred her to go in for a similar adventure. My ambition was therefore, I fancy, all one-sided. My passion was all centred in one woman, and I wanted it to be reciprocated. But even as there was no reciprocity there could not be as there was active love.

I must say I in the school

Indian Sports' Grounds' Association

Catering Rights Indian Sports' Grounds

Sealed tenders addressed to the Durban Indian Sports' Grounds Association and marked outside "Catering Rights Indian Sports' Grounds," will be received by the undersigned at P. O. Box 1440 until 5 p.m. on 30th July, 1926.

Conditions of Contract and form of tender may be obtained from the undersigned:

The Association does not bind itself to accept the highest or any tender received.

A. SOOKDEO.

Acting hon. Secretary and Treasurer.

P.O. Box 1440,

Durban,

17th July, 1926.

The tenancy of occupation of the refreshment room at the Indian Recreation Grounds be for a period of one year with no right of renewal.

The Contractor shall pay to the Hon. Treasurer of the Association the sum of £ (pounds, Stg) as rent in advance per month.

The Contractor to submit approved guarantee for the due fulfilment of the contract; such guarantee to be endorsed by the Contractor's guarantor.

The Contractor to keep the premises or room occupied by him clean and shall make good any damage done to any property of the Association.

The Contractor shall submit tariff of charges for refreshments, etc., as under :—

Tea,	Sandwiches
Coffee,	Biscuits,
Cocoa,	Sweets and sweetmeats,
Minerals,	Cigarettes,
Cakes,	Cigars,
Ice Cream,	Tobacco,
Fruit,	Peanuts,

FORM OF TENDER

The Acting Hon. Secretary and Treasurer,
Durban Indian Sports' Grounds' Association,
Durban.

Dear Sir,

I/We hereby beg to tender for the "Catering Rights" at the Indian Sports' Grounds, Durban.

I/We agree to pay the sum of £ (pounds) sterling, as rent in advance per month before the seventh day of each and every month.

I/We nominate Mr. as our guarantor for the fulfilment of the Contract.

I/We agree to pay the rent in advance.

Signature

Address

Date

brothers were learning at the same school. The eldest brother was in a much higher class, and the elder brother who was married at the same age as I, was only one class ahead of me. Marriage resulted in both of us wasting a year. The result was even worse for my brother. He gave up studies altogether. Heaven knows how many youths suffer the same plight as he. Only in the present Hindu society can studies and marriage go together.

My studies were continued. I was not regarded as a dunce at the High School. I always enjoyed the affection of the teachers. Certificates of boys' progress and character used to be sent to the parents every year. I never had a bad certificate. I even won prizes after I passed the second standard and in the fifth and sixth. I had scholarships of Rs. Four and Ten respectively—an achievement for which I have to thank good luck more than my own merit. For the scholarships were not open to all, but reserved for the best boys amongst those coming from the Sorath Division of Kathiawar. And in those days there could not have been many boys from Sorath in a class of forty to fifty boys.

My own recollection is that I had not any high regard for my ability. I used to be astonished whenever I won prizes and scholarships. But I very jealously guarded my character. The least little blemish drew tears from my eyes. Anything I merited, or seemed to the teacher to merit, his rebuke was unbearable for me. I remember having once got corporal punishment. I did not so much mind it, as the fact that I was considered to have deserved it. I wept piteously. That was when I was in the first or second standard. There is another incident of the time when I was in the seventh standard. Dorabji Edulji Gimi was the headmaster then. He was popular among boys, as he was a disciplinarian, a man of method and a good teacher. He had made gymnastics and cricket compulsory for boys of the upper standards. And I disliked both. I never took part in any exercise, cricket or football, before they were made compulsory. My shyness was one of the reasons of my aloofness, which I now see was wrong. I then had the wrong notion that gymnastics had nothing to do with education. To-day I know that physical training should have as much in the curriculum, as mental training.

I may however mention that I was none the worse for abstaining from exercise. That was because I had read in books the benefits of long walk in the open air, and having liked the advice I formed a habit of taking walks which has still remained with me. These walks gave me a fairly hardy constitution.

And the reason of my dislike of gymnastics was my keen desire to serve as a nurse to my father. As soon as the school closed, I would get back home and begin serving father. Compulsory exercise came in the way of the service. I requested Mr. Gimi to exempt me from gymnastics so that I may be free for this service but he would not listen to me. Now it so happened that on a Saturday when we had our school in the morning, I had to go to the school for gymnastics from home at 4 o'clock in the evening. I had no watch, and the clouds deceived me. Before I reached the school the boys had all left. The next day Mr. Gimi examining the roll found me marked absent. Being asked the reason for absence, I told him what had happened. He refused to believe me and ordered me to pay a fine of one or two annas (I now forget how much). I was convicted of lying! That deeply pained me. How was I to prove my innocence? There was no way. I cried in deep anguish. I saw that a man of truth must also be a man of carefulness. This was the first and last instance of my carelessness in school. I have a faint recollection that I succeeded in the end in getting exemption from the fine.

BAD HAND-WRITING

The exemption from exercise was of course obtained, my father having himself written to the Headmaster that he wanted me at home after school. But though I was none the worse for having neglected exercise, I am still paying the penalty of another neglect. I do not know whence I got the notion that good handwriting was not a necessary part of education, but I retained it quite until I went to England. When later, especially in South Africa, I saw the beautiful handwriting of lawyers and young men born and educated in South Africa, I was ashamed of myself and repented of my neglect. I saw that bad handwriting should be regarded as a sign of an imperfect education. I tried later to improve my handwriting, but it was too late. I could never repair the neglect of my youth. Let every young man and woman be warned by my example and understand that good handwriting is a necessary part of education. I am now of opinion that children must first be taught the art of drawing before learning how to write. Let the child learn his letters by observation as he does different objects, birds, etc., and let him learn handwriting only after he has learnt to draw objects. He will then write a beautifully formed hand.

Two more reminiscences of my school days are worth recording. I had lost one year because of my marriage and the teacher wanted to make good the loss by skipping a class—a privilege usually allowed to industrious boys. I therefore had only six months in the third standard and was promoted to the fourth after the examinations which are followed by the summer vacation. English became the medium of instruction in most subjects from the fourth standard. I found myself completely at sea. Geometry was a new subject in which I was not particularly strong and the English medium made it more difficult for me. The teacher taught the subject very well, but I could not follow him. Often would I lose heart and think of going back to the third standard, feeling the packing of two years' studies in one as too ambitious. But that would not only discredit me, but the teacher who counting on my industry had recommended my promotion. So the fear of the double discredit kept my post. As, however, with much effort I reached the thirteenth proposition of Euclid, the utmost simplicity of the subject was suddenly revealed to me. A subject which required a pure and simple use of one's reasoning could not be difficult. Ever since Geometry became easy and interesting for me.

Sanskrit however proved a tougher job. In Geometry there was nothing to memorise, whereas in Sanskrit, I thought, everything had to be mugged up. This subject also was commenced from the fourth standard. As soon as I entered the sixth I threw up the sponge. The teacher was a hard taskmaster anxious, as I thought, to stuff too much into the boys. There was a sort of rivalry going on between the Sanskrit and the Persian teachers. The Persian teacher was temperate. Boys used to talk among themselves that Persian was very easy and the Persian teacher very good and considerate to the students. The 'easiness' tempted me and one day I sat in the Persian class. The Sanskrit teacher was grieved. He called me to his side and said: 'How can you forget that you are the son of a Vaishnava father? Won't you learn the language of your religion? If you have any difficulty, why not come to me? I want to teach you students Sanskrit to the best of my ability. As you proceed further, you will find in it things of absorbing interest. You should not lose heart. Come and sit again in the Sanskrit class.' This shamed me. I could not disregard the teacher's affection. To-day I cannot but think with gratitude of Krishnashanker Pandya. For if I had not acquired the little Sanskrit that I did then, I would have found it difficult to take any

interest in our sacred books. In fact I deeply regret that I could not acquire more Sanskrit, as I learnt later that no Hindu boy or girl should be without a sound knowledge of Sanskrit.

I now think that in all Indian curricula of higher education there should be a place for Hindi, Sanskrit, Persian, Arabic and English, besides of course the Vernacular. This big list need not frighten any one. If our education was more systematic, and the boys free from the burden of having to learn their subjects in a foreign medium, I am sure learning all these languages would not be a task, but a perfect pleasure. A scientific knowledge of one language makes knowledge of other languages very easy.

Really speaking Hindi, Gujarati, and Sanskrit may be regarded as one language, and Persian and Arabic also as one. Though Persian and Sanskrit belong to a different family of languages from Arabic and Hebrew, there is a close relationship between Persian and Arabic as both claim their growth through the same source, viz., the rise of Islam. Urdu I have not regarded as a distinct language because it has adopted the Hindi grammar and its vocabulary is mainly Persian and Arabic, and he who would learn good Urdu must learn Persian and Arabic, as one who would learn good Gujarati, Hindi, Bengali, or Marathi, must learn Sanskrit.

The Ideal Christian

An English Tribute To Mr. Gandhi

"A greater Christian than many a Christian" is the tribute paid to Mr. M. K. Gandhi by Dr. Josiah Oldfield, Senior Physician, Lady Margaret Trinitarian Hospital, Kent, who in a letter to the *Hindu* recalls the interesting reminiscences of Mr. Gandhi's life in England, especially in connection with the work of the Vegetarian Society, of which Mr. Gandhi was the Secretary, and the Doctor the President. In the course of the letter the Doctor says:—

"Gandhi in his reminiscences recalls his comradeship with myself and the influence that I had upon him when he was a student in England and I should like to place on record for the encouragement of all young Indians coming to England that Gandhi placed his word on a higher plane than his life and that what he promised his mother he fulfilled wholly regardless whether it meant living or dying.

True to His Pledge

This lonely lad, in a foreign country, without friends or colleagues and with pressure of the doctors and nurses round him, determined that he would die if necessary rather than break his pledged word to his mother and his God. His work in England even as a youth although he belittles it, in his auto-biography was always marked by earnestness, thoroughness, trustworthiness and perseverance.

We had many discussions upon religion and I recognise to-day that Gandhi's life was far more in accord with the ideal life of a Christian, although he refused to become one in name, than of millions who are Christians in name, but who do not pretend even to follow the rule of Christianity in their lives. I should like to recall the mark of Gandhi's endurance when he came to England in connection with the South African work. He was suffering severely from a carious tooth, which gave him painful sleeplessness. He had to attend a Committee meeting for an hour and then another one was to follow. In the interval he asked me if I would remove the tooth during the few spare minutes. After examining it, and finding it was a difficult and painful one to take out, I gave him anaesthetic, removed the tooth and then few minutes later he was holding his next Committee. Most

people would have lain down for an hour after having had anaesthetic.

Wisdom of Outlook

It was a matter of great sorrow to me when I saw last a photograph of the Mahatma after he had come out of the hospital following his imprisonment and I compared it with a photograph which I reproduced when I was editing a newspaper in England of the same man when he was a fair young lad. There may be millions who disagree with much that Gandhi has taught, but there are still larger numbers who recognise his single-heartedness, his wisdom of outlook and deep probity of nature. These are characters which are far more valuable to the world than being called a clever politician or a wise member of the legislature."

Durban Indian Sports' Grounds' Association

Catering Rights Indian Sports' Grounds

Sealed tenders addressed to the Durban Indian Sports' Grounds Association and marked outside "Catering Rights Indian Sports' Grounds," will be received by the undersigned at P. O. Box 1440 until 5 p.m. on 30th July, 1926.

Conditions of Contract and form of tender may be obtained from the undersigned:

The Association does not bind itself to accept the highest or any tender received.

A. SOOKDEO.

Acting hon. Secretary and Treasurer.

P.O. Box 1440,

Durban,

17th July, 1926.

The tenancy of occupation of the refreshment room at the Indian Recreation Grounds be for a period of one year with no right of renewal.

The Contractor shall pay to the Hon. Treasurer of the Association the sum of £ (pounds, Stg) as rent in advance per month.

The Contractor to submit approved guarantee for the due fulfilment of the contract; such guarantee to be endorsed by the Contractor's guarantor.

The Contractor to keep the premises or room occupied by him clean and shall make good any damage done to any property of the Association.

The Contractor shall submit tariff of charges for refreshments, etc., as under:—

Tea,	Sandwiches
Coffee,	Biscuits,
Cocoa,	Sweets and sweetmeats,
Minerals,	Cigarettes,
Cakes,	Cigars,
Ice Cream,	Tobacco,
Fruit,	Peanuts,

FORM OF TENDER

The Acting Hon. Secretary and Treasurer,
Durban Indian Sports' Grounds' Association,
Durban.

Dear Sir,

I/We hereby beg to tender for the "Catering Rights" at the Indian Sports' Grounds, Durban.

I/We agree to pay the sum of £ (pounds) sterling, as rent in advance per month before the seventh day of each and every month.

I/We nominate Mr. as our guarantor for the fulfilment of the Contract.

I/We agree to pay the rent in advance.

Signature

Address

Date