

Indian Opinion

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NOTES AND NEWS

AN important Executive meeting of the South African Indian Congress will be held in the Trades Hall, Johannesburg, on Saturday the 6th April next at 3 p.m.

In connection with the recent Johannesburg judgment by which occupation of stands in certain townships was held to be a restriction in respect of coloured people, the Klerksdorp Chamber of Commerce discussed, says *The Star*, how they should proceed in order that the restriction might be applied to Klerksdorp. Reference was made to counsel's opinion obtained by the Johannesburg Municipality, and the Mayor, Councillor Jooste, said that the Klerksdorp Council had been fighting and endeavouring to check the Asiatic invasion of Klerksdorp, and after hearing Mr. Justice Greenberg's decision they had obtained advice to the effect that the restriction also applied here and two cases of Asiatic occupiers had therefore been decided upon as a test. The papers had been forwarded to Pretoria and summons was about to be issued. The Chamber, after hearing the Mayor, expressed approval of the Council's action and promised moral support in any resultant litigation.

The *Manchester Guardian*, in a leading article discussing British policy in Africa, says: "We ought to be far past discussing whether there should be legal barriers based on differences of colour. The only sound distinction is between differences of education and civilisation. If we accept that as the basic principle it becomes possible to solve the vexed question of the negro franchise." Referring to conditions in Kenya, the journal lays stress on the need for a restatement and reinforcement of certain elementary principles of justice and good government, adding that far-sighted men of all parties are struggling to retain these principles in South Africa, an instance of which is the manifesto against the reactionary policy of the colour bar.

The following is an extract from a speech delivered by Mr. Sastri in Bombay:—"It is more pleasant, now that it is all over to contemplate the very cordial and loyal assistance which I received from a great many of our patriotic friends, especially from two gentlemen who travelled with me down to South Africa, Messrs. Desai and Medh, gentlemen who had worked along with Mr. Gandhi for many years and knew, therefore, those methods that contribute to popularity and the esteem of the public. These gentlemen at great personal risk went into Transvaal and although they were unable to get the old organisation back into the fold—a consummation which we all wished—they worked out alternative schemes which in the end proved to be nearly as good if not wholly as good."

In 1919 the House of Commons in Canada passed an address, praying the King of England to cease

bestowing honours on Canadians. Recently, however, Mr. Mackenzie King and his partisans tried to revive the old custom of receiving the honours, in the form of titles and medals, and tabled a motion to amend the address of 1919. The motion, however, was rejected by 114 votes against 60, which shows that these tinsels have no value in Canada at least. In India, writes the *Mahratta*, it has been found that the conferring of titles and awards of medals, gold and silver, have a singular effect upon the persons who are their recipients. Most of them become partisans of Government and consider themselves in a way bound to support it. Some of them go to the length of saying that they are a part and parcel of the Government itself. Some non-entities, who are of no worth in the social or political life of the country, develop into offensive personalities because of the grotesque tinsel of honour which is tied to their tails. The example of Canada can be, therefore, followed with great benefit by India.

The following interesting figures, as supplied by the Commissioner for Immigration and Asiatic Affairs to the South African Indian Congress, as regards the number of Indians who have been repatriated from South Africa to India, are published for general information:—

1927				
Month	Men	Women	Boys	Girls
August	124	51	45	34
September	188	96	90	62
October	112	33	48	40
November	141	65	43	57
December	182	104	82	80
1928				
January	109	58	45	53
February	184	89	85	89
March	128	57	65	49
April	131	58	54	49
May	144	78	82	76
June	75	31	22	30
July	102	45	46	52
August	16	9	9	5
September	122	45	47	57
October	164	78	58	77

Grand total 4450

For 15 months, that is to say from August 1927 to October 1928, an average of 299 men, women and children left for India under the scheme.

Messages from London and India published in the local dailies report the activity of the Government to crush the alleged communist movement in India. Offices of the Labour Unions and headquarters of the League of Youth in different parts of India have been raided by the Police and documents have been seized. Charges are reported to have been laid against 31 alleged communists under Section 121 of the penal code—namely, "Conspiracy to deprive the King of sovereignty over British India," punishment for which involves death, transportation for life or imprisonment up to ten years. Bombay, Allahabad, Madras, Lucknow, Delhi, Poona and Calcutta are

some of the important centres where arrests and raids have taken place. The trials, it is reported, will take place at Meerut. Among those arrested are P. C. Joshi, secretary of the League of Young Comrades of the United Provinces, Dharmavir Singh, Swarajist member of the Legislative Council and vice-president of the Peasant Workers' Party, Dhundiraj Thegadi, a social leader, ex-president of the Trade Union Congress and a member of the All-India Congress Committee, Communist Phillip Spratt and an assistant who is said to be the editor of voluminous Communist literature. Police also searched the house of N. V. Gadgil, president of the Poona League of Youth, and removed a group photograph in which Pandit Jawaharlal Nehru appears.

The Government is introducing in the Legislative Assembly the Public Safety Bill, which the Assembly rejected by 24 votes to 9. The Bill provides for the removal of Bolsheviks other than Indian and British subjects.

AN INDIAN HOSPITAL

AT the farewell reception given by the Natal Indian Congress on Saturday in honour of Messrs. Abdul Hack Kazi, Ismail M. Haffejee and D. E. Mall, one of the speakers in referring to the magnanimity of Mr. Haffejee in having given a two-storeyed building in Alice Street, Durban, for the use of the Indian community, stressed on the necessity of a hospital for Indians. The need for an Indian hospital has been engaging the attention of the Durban Indian philanthropists for some time but we are sorry to state that so far no steps have been taken. The St. Aidan's Indian Hospital in Cross Street is doing wonderful work for the Indians, but it must be admitted that this little hospital cannot cope with the work. There is a ward for Indians at the Addington Hospital but it is being alleged that the treatment of the Indians is not what it should be.

In years gone by the Indian community was subject to certain prejudices against hospitals, due, no doubt, to the neglect of the Indian patients. In recent years, however, a complete change has been noticeable and these prejudices are gradually dying. That there is a necessity for a hospital is borne out by the refusal of some of the hospitals to admit Indians through want of space. The percentage of infantile mortality amongst Indians is, we learn, greater than that of any other section of the community. This is partially due to lack of hospital facilities.

The conditions in the Districts immediately outside the Borough boundaries are such that when an Indian is sick it is

impossible for him to receive that attention that is necessary. The expense of having to call a Doctor is beyond the means of many Indians. The result is that the Indian either dies through want of medical attention or his future health is impaired. It is for this class of Indian, if not for any other, that the necessity of a hospital arises. It would be boon to them.

We are aware of the fact that an enormous amount is necessary for the purpose. Durban possesses a class of wealthy Indians who have the welfare of the poorer classes at heart. To them the establishment of a hospital is not a hard task. An Indian hospital will undoubtedly provide facilities for Indian girls to train as nurses. There is a desire for Indian girls to qualify themselves as nurses, but unfortunately, here again no facilities are given them. The Indian hospital will therefore serve a two-fold object.

We are sure that this question will be taken in all earnestness.

Reception To Messrs. A. H. Kazi, D. E. Mall and I. M. Haffejee

A farewell reception in honour of Messrs. A. H. Kazi, D. E. Mall and I. M. Haffejee was given by the Natal Indian Congress at the Parsee Rustomjee Hall, Queen Street, Durban, on Saturday last the 23rd instant at 3-30 p.m., the eve of their departure for Mecca and Medina on pilgrimage. There was a large gathering and the chair was occupied by Mr. S. Rustomjee who was supported by the Joint Secretaries Messrs. A. I. Kaje and P. R. Pather. Prominent amongst those present were Messrs. Albert Christopher, Moulvi Fateh Mahomed, M. S. Randeree, A. M. Lokhat, Ismail Gora, M. E. Lakh, Ismail Bobat, O. H. A. Jhaveri, V. Lawrence, Swami Bhawani Dayal, M. Beethasee Maharajh, A. M. M. Lokhat, A. M. Mayat and S. L. Singh.

Mr. Rustomjee, speaking in Gujarati, referred in eulogistic terms to the services rendered by these three gentlemen, each in his own way. The Natal Indian Congress had in them three stalwarts who never shirked their duty. When the South African Indian Congress Deputation was about to embark for India, the Congress found in Messrs. Kazi and Haffejee, pillars of strength through whose efforts a sum of money was collected to enable the Deputation to leave. The community would no doubt feel the loss of these gentlemen. He wished them God-speed and a speedy return to South Africa.

Mr. Rustomjee was followed by Messrs. Albert Christopher, Moulvi Fateh Mahomed, O. H. A. Jhaveri, A. M. M. Lokhat, V. Lawrence, Swami Bhawani Dayal, A. M. Lokhat, S. L. Singh, Sookdeo, Ismail Gora, M. B. Naik, and several others.

On behalf of the Natal Indian Congress the chairman then garlanded Messrs. Kazi, Mall and Haffejee.

Mr. Abdul Hack Kazi, who spoke on his behalf and on behalf of his two friends, said that they were deeply touched by the sentiments expressed by the

chairman and the various speakers that followed him. What little they may have done had always been a pleasure to them. He gave the meeting to understand that their stay will be a short one and when they return they will continue doing what little they can for the Congress.

A hearty vote of thanks to the chair terminated the proceedings.

A Way To Deliverance

(BY L. W. RITCH)

We have seen that we have a two-faced evil to cure. The licensing trouble, the waiter trouble—all the "troubles" are but symptoms of this evil. The evil itself has, as its one face our own deplorable "stithi" or state, and as the other the degraded "status" we occupy in the eyes of the law. The one is a necessary compliment of the other. We can expect others to have no higher an estimate of us than we have of ourselves. The character of a sordid people, self-pronounced in the dictum "Leave us with our trading licences; the rest we leave to you" is tantamount to an invitation to degrade us to the level we claim to have reached. We have been a people of flunkeys—content to accept the humiliations incidental to flunkeyism, for the sake of the tips! Gentlemen do not, of course, cheat flunkeys of their tips: that is why for years, in spite of the statutory prohibition, our trading was not interfered with. Now, however, that the lesson all flunkeys learn sooner or later—the lesson that so-called "gentlemen" do occasionally "bilk"—has been brought home to the people, it is to be hoped that the latter will awaken to a realisation of the humiliating role they have permitted themselves to play, and determine to abandon it at once and for ever. Let them put flunkeyism behind them as a shame to be atoned for and rise on their dead selves to higher things. If they resolve to do this, the past will have been worth while.

Now, to promote the end in question something more vital and active than newspaper articles and platform speeches is required. The people, with perhaps the exception of a proportion of the younger section, need forceful and persistent, albeit patient, cultivating to stimulate them to make the effort necessary for the recovery of their self-respect. The Indo-European Council has done wonderful work: better work than the community realises; greater perhaps than their own knowing, but a grain of self-help is worth a pound of adventitious aid. "Within yourselves deliverance must be sought" is as true in this connection as in that concerning which it was spoken. What of our youngmen! How about say ten of the best of these uniting to form the nucleus of a Servants of South African Indians' Society and pledging themselves to the reclamation of their own people here in South Africa? It will mean work and sacrifice, but what of that? Work and sacrifice constitute the very "badge of our tribe." The milk of the community, so to say, may have become woefully thin and watery, but it has not entirely lost all traces of cream. Ten righteous men! Ten young enthusiasts, self-dedicated regenerators of their people! It has been done before, it can be done again.

"There is a work of holiness to do,
Which, unlike world-binding toil,
Binds not the soul."

What offers? Who volunteers to help save a people?
To serve them—and God?

Press Comments On Hilton Young Commission

The *Leader* (Allahabad) writes:—

The last five years' labours of the white settlers of Kenya have borne fruit. It was only in 1923 that the British Government surrendered to the threats of rebellion of the white settlers, withdrew the Wood-Winterton agreement and betrayed the cause of Indians. Lord Delamere and his co-workers were, however, not satisfied with the gains then made; all this time they have been clamouring for a non-official majority in the legislative council and the formation of a Federation of Eastern Africa. The recommendations of the Hilton Young Commission give them the beginning of a federation and a non-official majority. In the summary of recommendations telegraphed by the Associated Press we are told that the commissioners are of the opinion that the time is not yet ripe for a federation but that as an immediate preliminary step they propose the appointment of a High Commissioner in order to inaugurate enquiries and joint discussions on, among other things, questions of native policy, and that later on if thought fit the High Commissioner may be raised to the status of Governor-General. The function of this high dignitary will be 'to direct the course of native policy and to supervise its working.' It is not difficult to understand why the demand of the Kenya settlers for a federation has not been conceded in its entirety and why for the present they have been given only the beginnings of it in the shape of a Governor-General. Only four years ago a Royal Commission which toured the countries of East Africa had reported against a federation on financial and other grounds. But more than that, the Governors of Uganda and Tanganyika are uncompromising in their opposition to the establishment of a federation, for the reason, chiefly, that they fear that in a federation the Government of Kenya will dominate the administration of the whole of East Africa. The Kenya settlers, however, will be content for the present with the powers of the proposed Governor-General, viz., 'to direct the course of native policy and to supervise its working,' because more than anything else they want a uniform 'native policy' in the whole of East Africa. The present reactionary Governor of Kenya in advocating the closer union of East African territories uttered a warning against the disastrous effect of pursuing different 'native policies' in different parts of Africa. Now those who know anything of the 'native policy' being pursued in Kenya will understand what the result of a 'uniform native policy' will be in the other territories where the natives are much better treated. In certain departments of administration a closer union may be desirable. For holding joint discussions on these subjects periodical sessions of governors' conference are held. Surely the agency of a Governor-General is not required for the purpose. What however the Kenya settlers feel is that the neighbouring governors are not amenable to their influence at present; a Governor-General may succeed, where the Governor of Kenya failed. We view with alarm the prospect of a governor-general whose function will be 'to direct the course of native policy.'

Then we fail to understand on what reasonable ground the commissioners can justify their recommendation creating a non-official majority in the Legislative Council. The present constitution of the Council is as follows: nominated officials, 20, elected Europeans 11, elected or nominated Indians 5, elected Arab 1, and nominated Christian missionary representing native interests, who is a European, 1. According to the commissioners' recommendations, the number of non-official Europeans will increase

from 12 to 16, and if the chairman has his way to 19. Do the commissioners believe that the attitude of the white settlers to the natives warrants this increase in non-official representation? Do they feel that if there is a non-official majority, the natives will fare better? Do they not realize that in the present circumstances when the African cannot represent his own point of view, when the African has suffered enough already at the hands of the white settlers, it is of the utmost importance in the interests of the native that the Government should maintain an official majority and that the creation of a non-official majority would entail grave risks to the well-being of the natives? We would draw attention in this connection to the views expressed by the Kikuyu Central Association, which is the representative body of the Kikuyu community in Kenya. The Association wrote in the memorandum submitted to the Hilton Young Commission on the subject of an unofficial majority: "Such a constitution is bound to be very harmful to the natives and to result in heavier taxation, oppressive labour laws and imposition of further restrictions on the personal freedom of the natives." But the views of the natives or of those who speak for them have been ignored.

A somewhat satisfactory feature of the report is that the Indian demand for a common electoral register has received the attention of the commissioners. And the Commission would have had some achievement to their credit if they had conceded the desired reform, the justice and wisdom of which they admit. Instead of that they have left this question for further discussion and further negotiation between the two communities to be conducted under the auspices of the proposed High Commissioner. The Indian community and others who view with alarm the growing racial strife in Kenya attach great importance to this reform. They feel that a common electoral roll will do much to improve the relations between the different communities, and to ensure the well-being of the natives as well as other communities. The fear of the white community that they will be overwhelmed by the mere numbers of the Asiatics, if genuine, is groundless, because what the Indian community ask for is a common franchise with an educational test. It will be remembered that the Wood-Winterton agreement which recommended a common electoral roll suggested a test census to be held in order to determine a method of adjusting qualifications which would result in a ten per cent. Indian electorate. There should be no fear of the white community being overwhelmed by the sheer weight of numbers, if these suggestions were accepted. The grant of a common electoral roll will do much to assuage outraged Indian feeling in Kenya.

A representative mass meeting of Hindus took place at the Royal Picture Palace, Victoria Street, Durban, on Sunday the 17th March, 1929, to protest against the unconstitutional procedure adopted in establishing the South African Sanathan Dharma Maha Mundal. Shri Swami Bhawani Dayal was unanimously elected to preside. The following resolutions were submitted and passed without a single dissentient:—

1. "That this mass meeting representing all sections of the Hindu community assembled at the Royal Picture Palace, Durban, strongly condemns the unconstitutional procedure adopted by the South African Sanathan Dharma Conference recently held in Durban, under the auspices of the Durban Hindu Temple Committee with a view to establishing a South African Sanathan Dharma Maha Mundal, wherein elected delegates from important centres were not present, and where no representations were given to the Gujerati and Tamil sections of the Sanathan faith on the Council."

2 "That the President be empowered to forward the above resolution to the Press and other important centres."—Contributed.

Railway Grievances

What The Indian Public Should Do

(FROM OUR POLITICAL CORRESPONDENT)

Of the many matters, varied and important, that engaged the attention of the South African Indian Congress at its recent session, one was relating to the Railway grievances under which the members of the Indian community suffer.

Some years ago, as showing disregard by the Railways of the comforts of Indian passengers, departmental instructions were issued to refuse bedding to Indian passengers. Mr. R. N. Moodley, to whom credit is due for forcing the issue ahead, brought an action against the Railways for refusing to issue a bed to him while he was a passenger to Durban. The Supreme Court held that it was not competent for the Railways to discriminate among its passengers and withhold privileges that are open to them.

The policy of the Railways, then as now, is to place Indian passengers and for that matter non-Europeans, in a state of "inferiority complex," presumably on the grounds of colour. The irony of the whole position is that although Indian passengers are required to pay the same tariff of fare as is applicable to all, yet the treatment they receive and the disregard shown as to their comforts indicate that all is not well with the administration of the Railways.

At the discussion which arose at the Conference, complaints were levelled:—

at the type of inferior and old Cape coaches which are used in the rolling stock and reserved for Indians,

at the limited accommodation that is available to Indian passengers at times,

at the dirty state of coaches in which Indians are obliged to travel,

at the unsatisfactory state of service of meals,

at the insanitary condition in which lavatories for use by non-Europeans are kept,

at the policy of allowing bedding boys (servants of the Railways who are in charge of the issue of bedding) to occupy first class compartment in reserved coaches.

Not only these, even at some of the large and central stations limited seating accommodation is reserved for non-Europeans only, and hardly any cloak rooms are provided for non-European passengers as are provided for European passengers. Ticket offices in some places are reserved for non-Europeans only. The astounding fact was made known, during the course of discussion, that what is known as "coloured beds" are issued to coloureds.

Complaints can be multiplied, but these will suffice for the time being.

The South African Indian Congress Deputation that waited upon the Minister of the Railways (the General Manager was also present) submitted these grievances and pressed for the appointment of a Committee of Enquiry to investigate them with a view to affording relief.

It is understood that while the Minister assured that there was no intention on the part of the Railway Administration of discriminating upon the colour, he was not disposed to appoint a Committee of Enquiry, but would cause enquiries to be made into complaints that may be addressed at the time to heads of the Administration in each Province. Although the Deputation was not able to succeed in getting a Committee appointed, yet the promise to enquire into complaints, coupled with the assurance that it is the policy of the Railways to treat all passengers alike, is a redeeming feature.

The fact should be brought home to Indians that complaints of a general nature are hardly convincing unless they are supported by specific facts. What the Indian community in each centre should do is to formulate their local grievances, backed up by facts, and

forward them to their Provincial Congresses, which, no doubt, will take up the matter with the Minister. A point always to be borne in mind is that any Indian who may be subjected to any indignities, inconveniences and discomforts should in the first instance report to conductors or stationmasters and send complaint in writing to the Divisional Superintendent, not forgetting at the same time to give intimation of it to his Congress body.

"The Peaceful And Law-Abiding Pathan"!

Commenting on the explanation made by Earl Winterton in the House of Commons on the recent Bombay riots wherein he paid a compliment to the Pathans, the *Mahratta* writes as follows under the above heading:—

"We wonder how Earl Winterton will appreciate the following remarks of no less an experienced administrative officer of the Government of Bombay than the Police Commissioner whose description of the Pathans and the menace they constitute to the peace of the city of Bombay, is approvingly quoted in the Administration Report of the Government of Bombay in 1922-23, at pages 59 and 60. It is needless to add for Earl Winterton's enlightenment that it is an authoritative publication of the Government of Bombay, prepared for the edification of the British Parliament and its members. Dealing with the question of ineffective preventive action the Police Commissioner says at page 59 that, "There are two causes which operate against any great increase (of preventive action) in Bombay; the Magistrates do not view these cases with any favour owing to the length of time they take to hear and the public, generally speaking, prefer to put up with the nuisance of having *badmashes* among them rather than run the risk of horrible retaliation from them for giving evidence. This attitude of the public is particularly noticeable in the case of what is known as the Pathan terrorism."

On Page 60, the Police Commissioner is more explicit and no apology need be given for quoting his estimate of the Pathans, in *extenso*. The extract runs as follows: "Dealing with the question of the Pathan Menace or Pathan Terrorism, the Commissioner says:—"A thorough panic took possession of the public at one period of the year on account of what is commonly called the 'Pathan Menace', or 'Pathan Terrorism.' There are undoubtedly far more Pathans in the City of Bombay than the City has any use for and steps were therefore taken to thin their numbers. Many of them were deported and large numbers of them fled in fear of deportation. I found that Sarangs were in the habit of going up to North West Frontier Province and Afghanistan and tribal territories and bringing down batches of Pathans with the promise of employment and I called up the principal Pathan Patils and warned them that, if this sort of thing continued the Sarangs themselves would be deported as well as the men they brought down. I also utilised whole of the Mounted Police for night-patrol duty, particularly in the northern part of the City. The general aim of these measures was to reduce the Pathan population and to restore public confidence. But I see no permanent solution of this trouble as long as public bodies and private employers continue to engage the Pathans as freely as they do at present.....If the public of Bombay want to rid the city of the Pathan, they will have to co-operate much more freely with the Police than they have yet done in

The more "veteran" a sportsman is, the less he is inclined to question the umpire. — Sir Knyaston Stodd.

the matter and not let personal fear take precedence of public duty." What a nice compliment the Police Commissioner pays to the Pathan!

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter VII.

KUMBHA MELA

On my way to Rangoon where I wanted to meet Dr. Mehta, I had to halt at Calcutta. I was the guest of the late Babu Bhupendranath Basu there. Bengali hospitality reached its climax here. In those days I was a strict fruitarian, so all the fruits and nuts available in Calcutta were ordered for me. The ladies of the house kept awake, all night skinning various nuts. Every possible care was taken in dressing fresh fruit in the Indian style: Numerous delicacies were prepared for my companions, amongst whom was my son Ramdas. Much as I could appreciate this affectionate hospitality, I could not bear the thought of a whole household being occupied in entertaining two or three guests. But as yet I saw no escape from such embarrassing attentions.

On the boat going to Rangoon I was a deck passenger. If excess of attention embarrassed us in Sjt. Basu's house, grossest inattention even to the elementary comforts of deck passengers was our lot on the boat. What was an apology for a bathroom was unbearably dirty, the latrines were stinking sinks. To use the latrine, one had to wade through urine and excreta or jump over them.

This was more than flesh and blood could bear. I approached the Chief Officer without avail. If anything was lacking to complete the picture of stink and filth, the passengers furnished it by their thoughtless habits. They spat where they sat, dirtied the surroundings with the leavings of their food, tobacco and betel leaves. There was no end to the noise, and every one tried to monopolise as much room as possible. Their luggage took up more room than they. We had thus two days of the severest trial.

On reaching Rangoon, I wrote to the Agent of the Steamship Company acquainting him with all the facts. Thanks to this letter and to Dr. Mehta's efforts in the matter, the return journey though on deck was less unbearable.

In Rangoon, my fruitarian diet was again a source of additional trouble to the host. But since Dr. Mehta's home was as good as my own, I could control somewhat the lavishness of the menu. However, as I had not set any limit to the articles I might eat, the palate and the eye refused to put an effective check on the supply of varieties ordered. There were no regular hours for meals. Personally, I preferred having the last meal before night-fall. Nevertheless, as a rule, it could not be had before eight or nine.

This year—1915—was the year of the Kumbha fair which is held at Hardwar once every 12 years. I was by no means eager to attend the fair, but I was anxious to meet Mahatma Munshiramji who was in his Gurukul. Gokhale's Society had sent a big volunteer corps for service at the Kumbha. Pandit Hridayanath Kunzru was at the head, and the late Dr. Dev was the medical officer. I was invited to send the Phoenix party to assist them, and so Maganlal Gandhi had already preceded me. On my return from Rangoon, I joined the band.

The journey from Calcutta to Hardwar was particularly trying. Sometimes, the compartments had no lights. From Saharanpur, we were huddled into carriages like goods or cattle. These had no roofs, and what with the blazing midday sun overhead and the scorching iron floor beneath, we were all but roasted. The pangs of thirst

A crown, if it hurts us, is hardly worth wearing.

— Philip James Bailey.

caused by even such a journey as this could not persuade orthodox Hindus to take water, if it was 'Mussalmani.' They waited until they could get the 'Hindu' water. These very Hindus, let it be noted, do not so much as hesitate or inquire, when, during illness, the doctor administers them wine, or prescribes beef tea or a Mussalman or Christian compounder gives them water.

Our stay in Shantiniketan had taught us that the scavenger's work would be our special function in India. Now for the volunteers in Hardwar, tents had been pitched in a *dharmashala*, and Dr. Dev had dug some pits to be used as latrines. He had to depend on paid scavengers for looking after these. Here was work for the Phoenix party. We offered to cover up the excreta with earth and to see to their disposal, and Dr. Dev gladly accepted our offer. The offer was naturally made by me, but it was Maganlal Gandhi who had to execute it. My business was mostly to keep sitting in the tent giving *darshan* and holding religious and other discussions with numerous pilgrims who called on me. This left me not a minute which I could call my own. I was followed even to the bathing *ghat* by these *darshan* seekers, nor did they leave me alone whilst I was having my meals. Thus it was in Hardwar that I realised what a deep impression my humble services in South Africa had made throughout the whole of India.

But this was no enviable position to be in. I felt as though I was between the devil and the deep sea. Where no one recognised me, I had to put up with the hardships that fall to the lot of the millions in this land, *e. g.*, in railway travelling. Where I was surrounded by people who had heard of me, I was the victim of their crave for *darshan*. Which of the two conditions was more pitiable, I have often been at a loss to determine. This at least I know that the *darshanvalas'* blind love has often made me angry, and more often sore at heart. Whereas third class travelling, though often trying, has been uplifting and has hardly ever roused me to anger.

I was in those days strong enough to roam about a lot, and was fortunately not so known as not to be able to go in the streets without creating much fuss. During these roamings, I came to observe more of the pilgrims' absent-mindedness, hypocrisy and slovenliness, than of their piety. The swarm of *sadhus*, who had descended there, seemed to have been born but to enjoy the good things of life.

Here I saw a cow with five feet! I was astonished, but knowing men soon disillusioned me. The poor five-footed cow was a sacrifice to the greed of the wicked. I learnt that the fifth foot was nothing else but a foot cut off from a live calf and grafted upon the shoulder of the cow! The result of this double cruelty was exploited to fleece the ignorant of their money. There was no Hindu but would lavish his charity on such a miraculous cow.

The day of the fair was now upon us. It proved a red letter day for me. I had not gone to Hardwar with the sentiments of a pilgrim. I have never thought of frequenting places of pilgrimage in search of piety. But the seventeen lakhs of men that were reported to be there could not all be hypocrites or mere sight-seers. I had no doubt that countless people amongst them had gone there to earn merit, and for self-purification. It is difficult, if not impossible, to say to what extent this kind of faith uplifts the soul.

I therefore passed the whole night immersed in deep thought. There were those pious souls in the midst of the hypocrisy that surrounded them. They would be free of guilt before their Maker. If the visit to Hardwar was in itself a sin, I must publicly protest against it, and leave Hardwar on the day of Kumbha. If the pilgrimage to Hardwar and to the Kumbha fair was not sinful, I must impose some act of self-denial on myself in atonement for the iniquity prevailing there, and purify myself. This was quite natural for me. My life is based on disciplinary resolutions. I thought of the unnecessary trouble I had caused to my hosts at Calcutta and Rangoon, who had so lavishly entertained me. I therefore decided to limit the articles of my diet and to have my final meal before sunset. I was convinced that if I

did not impose these restrictions on myself, I should put my future hosts to considerable inconvenience and should engage them in serving me rather than engage myself in service. So I pledged myself never whilst in India to take more than five articles in twenty-four hours, and never to eat after dark. I gave the fullest thought to the difficulties I might have to face. But I wanted to leave no loop-hole. I rehearsed to myself what would happen during an illness, if I counted medicine among the five articles, and made no exception in favour of special articles of diet. I finally decided that there should be no exception on any account whatsoever.

I have been under these vows for now thirteen years. They have subjected me to a severe test, but I am able to testify that they have also served as my shield. I am of opinion that they have added a few years to my life and saved me from many an illness.

Obituary

A Pioneer's Death

The death of Mrs. Poonamah Paul better known as Pallium, took place in Johannesburg on March 5. The deceased came to this country with her parents in 1860 when she was six months old, and she lived with her parents until she was 19 years of age when she married Kistor David Paul (Pallium) and immediately left for Johannesburg. It was in the days when travelling was done by ox-waggon. She could relate many of the hardships they endured in the way. Johannesburg was her home till the outbreak of the Boer War when she was forced to leave for Natal and there she stayed at Pietermaritzburg. During the Passive Resistance Struggle three of her sons in 1910 were deported to India, and on their return two died. The deceased has living four sons Ramsamy Paul, Chinsamy William Paul, Kisten Samson Paul, Doorsamy Harry Paul, Mrs. Rajamah Ponon. Mr. Samson Paul represented the Transvaal Indian Congress at the recent South African Indian Congress held at Durban. Representatives of the various societies and from all the chief centres of the Transvaal were present. A very great number of people were present at the graveside. The deceased was highly respected by the Indian community throughout the Transvaal.

Vacancies For Indian Teachers

The attention of those interested is invited to the list of vacant posts in Schools for Indian children appearing in a supplement to the *Transvaal Provincial Gazette* of the 27th March, 1929.

Applications must reach the School Boards not later than the 13th April, 1929.

Copies of the supplement may be obtained on application to the various School Boards in the Transvaal, or to the Secretary, Transvaal Education Department, Pretoria.

F. S. MALAN,

Secretary,
Transvaal Education Department.

FOR SALE—Ford Touring Car. Good mechanical condition, tools, five tyres, shock absorbers, upholstery in good condition. Car ready for the road.

R. L. ABRAHAM, Groutville.