

Indian Opinion

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NOTES AND NEWS

THE Agent of the Government of India, Sir K. V. Reddi, with Messrs. J. D. Tyson and C. S. Ricketts, arrived at Durban on Saturday morning the 13th instant. The Congress officials were informed that the Agent was to arrive at 10 a.m. but it would appear that he arrived at 6-30 a.m. The Agent looks hale and healthy after a somewhat strenuous tour of the two provinces. In a brief chat Sir Kurma was found to be full of praise for the splendid reception that he received everywhere. He was particularly warm in his appreciation of the Cape Province where he found no sign of distinction. He was very much struck with the amiability that exists between the Europeans and Indians at Kimberley. The Agent will spend the next two months in the Natal Province.

Mr. I. A. H. Moosa, a well-known figure in Durban, arrived from India on Wednesday the 17th instant. At the wharf he was met by men of the business world and the officials of the Natal Indian Congress by whom he was garlanded. Mr. Moosa's public spiritedness is well known. Whilst in India he was a tower of strength to the South African Indian community. He was of much assistance to the South African Indian Congress Deputation that went to India in connection with the Areas Reservation Bill. In the afternoon Mr. A. H. Moosa gave a garden party at his spacious gardens in Clarence Road, Durban, to welcome home his son. Amongst those present at the party were Sir K. V. Reddi, Messrs. J. D. Tyson, C. S. Ricketts, T. M. Wadley, Advocates Christopher and Godfrey, Messrs. S. Rustomjee, E. Bobat, M. L. Sultan, A. I. Kajee, P. R. Pather, R. B. Chetty, R. K. Naidoo, M. M. Lokhat, M. S. Banderes, Rooknoodeen and several others. The catering arrangements were carried out by the Model Dairy.

The Cabinet has taken a wise step in not interfering with the judgment of Mr. Justice Saul Solomon. It is in keeping with justice which, in cases where Natives are concerned, is ignored. The European in this country has a duty towards the Native race. He is his Ruler and it is imperative that the Native must feel that he is being justly treated. If the judgment of the Nafte case were upset by the Cabinet, no more grievous wrong could have been conceived.

At the next meeting of the Indo-European Council to be held at the Hindu Tamil Institute, Durban, on the 3rd May, Mr. Hugh Bryan, the Superintendent of Education, will deliver a lecture on 'Indian Education.' It is expected that there will be a full attendance and that Sir Kurma will also be present. The lecture will be interesting in that one will be able to learn as to what is being done to improve Indian education.

In his address before the Bhagini Samaj, Bombay, on the present situation of Indians in South Africa, Mr. Sastri is reported to have declared: "Believe me, our countrymen in South Africa are suffering from inequality, injustice and oppression. In our country there is at least a theoretical recognition of equality and

equal rights. But there is this great difference between South Africa and India. There our people are told by the law that they are inferior and will always be treated so. That is the galling feature of the life of our people in that unfortunate country."

Speaking recently at a meeting of the Fellowship of Reconciliation in London, Mr. C. F. Andrews is reported to have said:—"The East is now becoming the storm-centre of the world. What was happening in the West during the terrible war years is beginning to happen in the East. If we are to meet the rising forces that are sweeping over the East in wave after wave of emotion, often bitter and often possibly irrational, but always coming right out of the heart of a suffering that we in the West can hardly understand, we shall need all the forces of sympathy, long-suffering, understanding, and love."

London, April 16, (Reuter).—The Indian, Bambata, assistant professional to the Durban Golf Club, who has arrived in England to compete in the British tournaments, will be the first coloured man to participate in the open championship. Bambata, in an interview, said he had come to obtain a chance which he could not obtain in colour-ruled Africa. Interviewed concerning Bambata's statement, Mr. Henry Cullen, secretary of the Amateur and Open Championships, announced that the open and amateur championships were open to the world, and there was no colour bar.

At a meeting of the Cape British Indian Council held last Tuesday, with Mr. H. Gool as president, it was decided to request Messrs. Mahomed Ali and Shaukat Ali to visit South Africa to give the Mahomedan people advice in regard to fixing feast days. The passage money was subscribed, and arrangements will be made to give the visitors a fitting welcome. The visit is not connected with politics.—Reuter.

A portrait of the Rt. Hon. V. S. Srinivasa Sastri P.O., has been painted by a local Indian Mr. M. L. Pillay. The portrait was exhibited at the Y.W.C.A. with the kind permission of the General Secretary Miss M. Kriel. The portrait is a striking resemblance of Mr. Sastri and speaks volumes for Mr. Pillay who has been self-taught. He has talent which, if developed, will undoubtedly bring him fame.

The Maharaj of Jhalawar, the Indian potentate whose death occurred on board a mail boat by which he was going to Europe to undergo treatment for heart trouble, was one of the members of the British Association who had signified his intention of visiting South Africa on the occasion of the annual congress this year. He was to have come with a large retinue including his financial adviser, his secretary and his own medical attendant. The Maharaj had always been keenly interested in the work of the British Association and had attended several of their congresses. He was one of the most enlightened Indian Princes.—Reuter.

Sir Kurma Reddi In Durban

Growing Unity Among Indians

The gradually increasing measure of unity amongst the members of the Indian community in the Cape and Transvaal, and the cordial friendliness with which he was met on every hand are two of the chief things which have impressed Sir Kurma Reddi, Agent-General for the Government of India, after a busy period spent in both these Provinces. Sir Kurma and his staff are now in Durban and will be staying here for some time.

"The next few weeks," he told a representative of the *Natal Advertiser*, "will mark a quiet period for Indian affairs generally and, for my own part, it will be largely devoted to the work of consolidation and getting into immediate touch with the different sections of the community with which my work here will bring me into contact.

"There are the big problems associated with housing, education and economic conditions to be dealt with, but I do not think there will be any big step forward this side of the elections. I am afraid they form something of a barrier as far as the actual progress in constructive work is concerned, as attention is inevitably focussed on them.

"At the same time there is much important spade work to be done, and I think it can safely be claimed that the Indian community is realising both its opportunities and its obligations under the agreement. In Capetown I was pleased to notice that the divisions in the Indian community are being bridged, and that the realisation of the duties they have in common as citizens is bringing them together in a wider unity.

"There is also a more sympathetic understanding of the position and problems of the Indian community on the part of the Europeans. I was privileged to meet many of the members of the Government and of the Parliamentary leaders, and was pleased to find many interested friends amongst them. Furthermore, while I have been away from Natal I have noted with interest, that there is a gradual crumbling of the economic barriers that separate the Indian workmen from the European workmen.

"Without going into the deeper aspects of this matter, I welcome wholeheartedly the fact that the Durban branch of the Typographical Union has opened its membership to Indians. I think it will ultimately prove of the utmost benefit to both peoples, and it will certainly result in a better mutual understanding. Much of the antagonism that exists between the two races is, perhaps, traceable to economic causes and with the establishment of a common basis in this respect that antagonism will be modified if it does not disappear altogether.

"For similar reasons, I welcome the linking of the European and Indian organisations in the liquor trade. I have not, however, yet had the time or opportunity to study the effect and implications of the proposed wages determination, and should not therefore, care to make any comment on that aspect. But it appears to me that the fact of the two unions being linked will facilitate discussion and the attaining of common agreement between the European and Indian employees; that there should be mutual discussions is all to the good."

Sir Kurma also emphasised that in Natal generally there were welcome signs of a growing unity. The promotion of this unity, the banishment of old quarrels and schisms he hoped to make his chief work while in the country. "With better educational facilities, better housing and a greater knowledge of each other, I believe that the members of the Indian community will ultimately be brought together

under one representative organisation as far as the furthering of their common interests is concerned.

"I feel this unity is one of the first things to achieve for it cannot be expected that the needs of the Indian community will be even given an adequate hearing if the people speak not with one voice, but with several voices. In Natal there is urgent need for this unity and for the sinking of sectional interests in the interests of the people, and I think already that need is being recognised."

For the time being, it was ascertained, Sir Kurma will be making his headquarters at the Hotel Edward, and will divide his time largely between Durban and Maritzburg. He paid tribute to the hospitality that had been accorded him during his visits to Capetown and Johannesburg, and he looked forward to renewing friendships made in Durban on his first visit here.—*Natal Advertiser*.

Bomb Outrage In The Assembly

Further Movement

London, Thursday.—According to the Delhi correspondent of the *Times* the police are vigorously investigating Monday's bomb outrage, which is believed to be closely connected with the murder of J. P. Saunders, Assistant Superintendent of Police at Lahore, in December.

The two incidents reveal the existence of a well-organised revolutionary group directly influenced from Moscow. The view is held that Bolshevik doctrines are rampant and many responsible politicians are beginning to realise that too great freedom of speech in the Assembly may lead to licence and recklessness.

Swarajist members are of the opinion that when he makes his twice-deferred statement in the Assembly to-day, Mr. Patel will definitely rule out further discussion of the Public Safety Bill.

It is stated that in such an event the moderate section of the Assembly will move a vote of censure on Mr. Patel, whose decision on the subject is a matter of keen speculation with acute tension prevailing.

Indian Public Safety Bill

New Delhi, Thursday.—The Legislative Assembly met again yesterday, and Mr. Patel ruled discussion on the Public Safety Bill out of order. After that he read a message from the Viceroy, who is to address the House to-day.

It was while the House was discussing the question of the resumption of the debate that bombs were thrown into the Assembly.

Sir John Schuster, who was slightly injured on Monday, occupied his seat in the Assembly. Sir John and Lady Simon were present in the President's gallery. Before giving his ruling, Mr. Patel submitted a resolution recording the horror and indignation of the Assembly at the dastardly outrage of Monday, expressing deep sympathy with Sir Bomanji Dalal and the other injured, and profound relief that the results were not more serious. The resolution unreservedly condemned the outrage and assured the authorities of full support in such reasonable steps as might be necessary to prevent a recurrence. The resolution was carried unanimously.

Direct Challenge

In delivering his ruling, Mr. Patel said that the Government statement by the law member who quoted Parliamentary procedure by which the President was bound to accept the House's decision regarding any position not covered by precedent or standing orders, was a direct challenge to the Chair

and undermined its authority. Mr. Patel added that the law member in quoting Parliamentary authority, left out an important sentence—namely, that it was entirely within the jurisdiction of the Chair whether he could submit a new point of order. Mr. Patel said he was convinced that the debate was impossible while the Meerut trial was pending, and such debate would only be a farce and a fraud. He claimed that the Speaker exercised direct influence on the legislative action of the House. The power not to put a motion before the House was not expressly given, but it accrued by implication and analogy. He therefore ruled the Public Safety Bill out of order. The President's ruling was received very quietly.

Viceroy Makes Stern Declaration

New Delhi, Monday.—The Viceroy, Lord Irwin, in an address to a joint meeting of the Legislative Assembly and Council of State to-day, said that through the recent bomb outrage a direct threat had been levelled at the whole constitutional life of India. Therefore he had summoned the two Houses together.

He announced that in view of Mr. Patel's Safety Bill ruling he was issuing an ordinance by which he would assume "safety powers" to amend the rules in order to prevent similar interruption of business in future by the President of either Chamber.

Speaking as the head of the Government of India it behoved him to make it abundantly plain that the Government would not be deterred by such futile and insensate acts as the bomb outrage from the discharge of its evident duty to take measures to protect law-abiding citizens. He declared that once the gospel of force was admitted as a suitable means for the attempted coercion of the Government there would be no conflict of interest, religious, racial or economic, which it might not be sought to resolve by an appeal to force.

Ruling To Be Overruled

Dealing with Mr. Patel's ruling, the Viceroy said it would have the practical effect of debarring the Government from asking the Legislature to give it the additional powers it deemed necessary. The Government recognised that the only appropriate person to interpret in either House the rules under which it worked was the President of the House. If the President's interpretation of a rule gave rise, as now, to a situation in which the Government for grave reasons was unable to acquiesce, the only effective remedy was to secure amendment of the rules and to prevent any recurrence of a similar interruption of normal legislative business. The Government intended to follow that course without delay in order to secure that the progress of legislation should not be prevented by the President of either House except in virtue of express powers conferred on him by the rules or standing orders.

Speaking with full knowledge of much which necessarily could not be publicly disclosed, the Viceroy conceived it imperative that the Government should obtain the powers proposed in the Public Safety Bill. He had accordingly decided without further delay to avail himself of the authority conferred on the Governor-General under the Government of India Act to issue an ordinance giving the Governor-General-in-Council the powers in question.

The Secretary of State for India has telegraphed to the Viceroy conveying His Majesty's horror at the murderous outrage in the Assembly.

New Delhi, Saturday.—A Gazette Extraordinary has been issued promulgating the Ordinance to check the dissemination in British India of certain forms of propaganda from other countries. The

Ordinance enacts the Public Safety Bill, as amended by the Select Committee of the Legislative Assembly.

Simon Commission

Bombay, Saturday.

The members of the Simon Commission and Sir Sankaran Nair, chairman of the Indian Central Committee, left for England to-day. The members of the Commission were garlanded by Moslems and non-Brahmins. There was no hostile demonstration.

—Reuter.

Alarm Among European Farmers

Court Decision Criticised

Indians Who Can Ignore The Land Act

A meeting of the Pinetown and District Farmers' Association was held on Friday last at the residence of Mr. F. J. Volek, New Germany. The President (Mr. W. W. Sykes, Wyebank) presided.

During the proceedings, Mr. C. F. Clarkson, M.E.C., made an important speech in connection with the Native Land Act, 1913, with special reference to local conditions.

He said that a matter of grave concern to farmers in that district had been the increasing number of natives leasing land from Indians, and taking up occupation on the land, in contravention of Act 27 of 1913. The matter became so serious that representations were made by that association to the police at Pinetown urging them to take action. As the result of this pressure, proceedings were instituted against an Indian acting as director or secretary of an Indian company, who had leased land to natives under yearly tenancy, and he was prosecuted in the Pinetown court for contravening sections of the Act.

Act A Dead Letter

The Indian (remarked Mr. Clarkson), pleaded guilty to 14 counts and was fined the sum of £1 on each count or £14 in all.

Continuing, he said:—

"This means the provisions of the Act regarding leasing land to natives in this area is practically a dead letter. What is a £14 fine when revenue probably running to hundreds of pounds per annum is collected from natives in contravention of the Act?"

"I recognise the difficulty in criticising judgments delivered in criminal cases where a magistrate exercises his discretion but in this matter of native tenancy the Legislature considers this offence a very grave one. A person is liable on conviction to pay a fine up to £100 for each offence or in default six months' hard labour, and if the Act constituting the offence be a continuing one the offender shall be liable to a further fine of £5 for every day during which the act continues.

"It will be extremely interesting to know whether these natives have been turned off the farm, or whether the offence is a continuing one.

"You cannot now expect the police to take further action if their efforts to bring the offenders to justice are dealt with in this manner.

"The matter in my opinion is so serious that I think the resolution which I propose should be sent to the Minister of Justice and Minister of Native Affairs.

Drastic Resolution Carried

"I therefore propose the following resolution:—

"The Pinetown and District Farmers' Association respectfully asks the Minister of Justice and the Minister of Native Affairs to enquire into the prosecution of a certain official of an Indian company owning land in

the magisterial district of Pinetown, when he was convicted on 14 counts of contravening the provisions of Act 27 of 1913, and only fined £1 for each offence, when the full penalty was £100 or six months' hard labour.

"This association would draw the attention of the responsible Ministers to the fact that this decision enables Indian landowners in this district practically to ignore the provisions of the Native Land Act of 1913, and thus bring the Legislature into contempt.

"I do not wish to say anything further. It is a matter of such importance to European farmers in this district that we cannot allow the matter to rest where it is." (Applause).

The president: "What is the use of having a law if it is not carried out?"

A member: "Too much leniency generally has been shown. Natives are laughing at us to-day. Natives are fined a fleabite and take it as a great joke."

The president: "At Molweni, where the Indians have property, the natives are still living on their land!"

Mr. Volek: "Nothing can be added to this very lucid statement of Mr. Clarkson. I think we ought to thank him heartily for giving so much serious attention to the matter and helping us as he has done." (Applause).

The motion was unanimously adopted. *Natal Advertiser*.

Mr. Sastri's Speech At Delhi

The issues arising out of the Hilton Young Commission's recommendations, particularly those concerning the Indian community, were discussed in New Delhi at a conference consisting of the members of the Standing Emigration Committee and party leaders at which the Rt. Hon. V. S. Srinivasa Sastri was also present says the *Bombay Chronicle*. It is understood that a sub-committee consisting of the Hon. Mr. G. A. Natesan, Pandit Hirdaynath Kunzru, Mr. Aney, Sir Purshothamdas Thakurdas and Mr. Shanmukham Chetty was appointed to examine the report on certain specific points discussed.

Felicitating the Rt. Hon. V. S. Srinivasa Sastri at a garden party given by the Local Madras Club, Sir T. Vijiaraghavaahariar attributed his success in the midst of difficulties in South Africa to his wonderful combination of idealism with what was severely practical and practicable. Another important factor was his belief, which he courageously espoused while in South Africa, that an Indian there could advance his status only by belonging to the British Empire. These were the factors which contributed to his success and made General Smuts state that the most honoured man in South Africa was not any Whiteman but Mr. Sastri. (Hear, hear.)

Mr. Sastri said that at least ninety per cent of the people of South Africa, both European and Indian, supported generally the line of policy he had adopted in discharging his duties. Of those who thought that he should have adopted an attitude of neutrality in regard to the Capetown Agreement, he asked, was it at all possible when he was not only part author of that agreement, but also its creature. He had asked the Indian community there to carry out not only the parts of that agreement which were useful to them but also other parts, and similarly he had urged the European community not to concentrate only on repatriation, but also carry out the other parts of the agreement. The moment people in South Africa found that he meant what he said and said what he meant, they began to come to his support.

The Freedom Movement

Referring to his farewell speech in Cape Town, in which he had urged Indians there to keep them-

selves strictly within constitutional limits in their agitation. Mr. Sastri said that the Government of South Africa was guided in matters concerning Indians in South Africa largely by the representations which the Government of India made on behalf of them. He was anxious that Indians there, placed as they were, should not risk the position they had attained by talking of support for the independence movement in India, for they would, by denouncing and disowning the Government of India, only put them out of action. He believed that he had taken the right line in giving this advice. (Applause). 'Let it not be forgotten that the present generation of Indians there enjoyed a greater degree of material prosperity and were breathing a freer atmosphere than in India.' (Cheers).

Among those present at the party were Sir Mahomed Habibullah, Sir Geoffrey Corbett, Sir Darcy Lindsay, Syed Raza Ali, Sir B. N. Mitter and Sir Philip Hartog.

Ethics Of Gandhiji

"A Great Creative Moral Genius"

The Rev. C. F. Andrews spoke on the "Ethics of Gandhi" recently at a meeting organised by the Fellowship of Reconciliation, in the Friends' Meeting House, Manchester. We reproduce the following report of that meeting from the *Manchester Guardian*:

Mr. Andrews was discussing the ethics of Gandhi. Both Rabindranath Tagore the poet, and Mr. Gandhi, he said, had asked him to come to England and then go on to America to speak of the same subjects—reconciliation and peace. Both Gandhi and Tagore felt deeply that race bitterness was rising, that misunderstanding was increasing, and that there was good need to-day for someone to bridge over a gap which was in danger of yawning and widening more and more until a division in human sympathies took place. The East needed the West, and the West the East, and a gulf caused by rising bitterness would be a calamity hardly less lamentable than war itself. It was of great practical importance that they should understand that "great creative moral genius"—Gandhi, and thus perhaps come near the heart itself of India.

There were two great problems in the life of the West. The first was to find the moral equivalent for war and the evil that was within the world without raising still greater evils through retaliation and force. The second was to find a way by which the peoples of the West might break the shackles of a mechanical civilisation and come back to nature and sunshine and country life.

To the first problem, Mr. Andrews continued, Gandhi gave as his answer soul-force or moral resistance. It was sometimes called passive resistance, but that was very inferior nomenclature. The literal interpretation was "truth force." By it Gandhi got a corporate moral action to bear on evil, to fight evil. He arrayed in battle a moral army which in discipline, courage, power, and strength was as efficient as any army arrayed by the State.

Corporate Moral Resistance

In the West they had had extraordinary examples of moral resistance on an individual scale, but not what Gandhi had organised in the East on a large scale—corporate moral resistance. They honoured the examples of individual moral resistance, but how ineffective they were when compared with the

weapon Gandhi had used in South Africa and was using in India. In the Transvaal in 1907 there were 12,500 Indians being subjected to every kind of indignity and insult because of their colour. Gandhi organised them and led the way, and 2,000 gladly went to prison in the very first days of the struggle. The prisons became fuller and fuller, until General Smuts very nobly and generously surrendered and victory was won. He himself saw the second struggle in December, 1913, when 4,000 Indians went to prison and 20,000 stood in reserve ready to take their places. General Smuts again gave way on vital issues, and the Gandhi-Smuts Agreement was signed. During the whole struggle there was not a blow struck. It was won by clean hands and clean consciences.

Gandhi used his weapon with extraordinary effect and power, and through his personality it was not merely a weapon used in racial struggles, but used against his own countrymen when the call of duty came. Mr. Andrews then told the story of the union of high-caste Hindus and the outcasts and the "untouchables" to secure the freedom of the Brahmin roads, when victory again resulted.

Gandhi's ethics, the speaker went on, were pure ethics of love. According to them they were never to resist evil with evil or blow with blow, but to use all the moral forces in their nature, and to overcome the enemy, not by forcing him to surrender, but by winning over his heart and in that way to gain the victory. Might it not be that there were no evils in the world which corporately they could not overcome? Was there not in those ethics an example that would bring them nearer to the heart of the Sermon on the Mount?

The second problem, that of the dangers and evils of a mechanical civilisation, was well understood in Lancashire and in Manchester where indeed they had gone through the worst. But in India they were in the same position, as regards child and female labour and long hours, as Lancashire was 100 years ago, even remembering the improvements brought about in the last five or six years. Gandhi was intensely anxious to get rid of those evils and to prevent the extension of the factory system.

An Industrial Problem

Instancing some of the evils, Mr. Andrews said that in Bombay and similar centres the poor women who had to work long hours in the factories could find no way of keeping their babies quiet in their homes except by doping them with opium, and that opium was sold to them by the Government itself. Gandhi felt for the poor people and longed to set them free. The way was to keep them in their own villages and to give them health and happiness and prosperity, so that they would not be driven by force of hunger to go into the towns....The problem was to give them some occupation, both useful and remunerative, with which to use up those idle periods.

Gandhi's scheme was for the villagers to make their own rough homespun clothes just as was done in Scotland and the Shetlands. The villagers would then have two arms—agriculture and industry. Gandhi had sent men of learning who with their own hands were teaching the villagers how to spin and weave and to make a living. Mr. Andrews concluded by saying that he believed this scheme would succeed. It was gaining impetus and vitality, for it was filling a gap in the villagers' lives."

He then speaks truth about farth rights...
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Asiatics And Land Companies

At the recent meeting of the executive of the United Municipal Association, held in the City Hall, Johannesburg, a number of important subjects were dealt with.

The Transvaal Municipal Association forwarded a copy of correspondence which had taken place between the association and the Minister of the Interior in connection with the holding of land by companies which, under the guise of being controlled by Europeans, were really controlled by Asiatics. The law, which prohibited the holding by Asiatics of property in municipal areas, was being evaded by the formation of bogus companies which purported to consist principally of Europeans, but the interests in which were really held by Asiatics.

The Transvaal Association had made representations to the Minister of the Interior with a view to the existing law being tightened up so as to prevent the establishment of any company or other legal entity, or the registration of any legal document (transfer, mortgage bond, notarial deed, etc.) by means of which Asiatics might in fact become the owners or in control of immovable property.

The committee agreed to the memorandum on the subject by the Vereeniging Municipality and that the Transvaal Association be asked to circulate the Vereeniging memorandum to all members of Parliament and to ask them if they are prepared to support any steps which may be taken to give effect to the suggestion made by the Transvaal Municipal Association.

It also agreed to support action being taken on the lines suggested by the Transvaal Municipal Association, and that the provincial associations be asked to support the action taken by the Transvaal Municipal Association and to endeavour to obtain the assistance of members of Parliament in the matter.

Invitation From Canada To Dr. Tagore And Hon. Sastri

Dr. Rabindranath Tagore, the famous poet of India, sailed to Canada by *s. s. Naldora* via Japan.

His mission to Canada is two-fold. In the first instance he will deliver lectures at Canada and California on Indian Religion, culture and philosophy. Incidentally he will carry on propaganda in favour of "Shantiniketan" and "Viswa Bharati" with a view to make them as intended, a meeting ground of savants and master-minds of the East and West. He will also take the opportunity to counteract the mischief done by the notorious American woman Miss Mayo.

As the invitation comes from the Canadian Government through the Viceroy of India to send two Indian representatives to Canada, Dr. Tagore's mission will have nothing to do with politics. Dr. Tagore and Hon'ble Mr. Srinivasa Sastri have been both appointed by the Viceroy to go to Canada as India's representatives. It is not known whether Mr. Srinivasa Sastri has accepted the invitation.

As at present arranged Dr. Tagore's programme is a very comprehensive one. 'En route' to Canada he will touch Yokohama (Japan) and stay there for four days. Then he will proceed to Vancouver (Canada) where his activities will actually commence.

We promise according to our... ..
according to the...

Apart from attending an international Educational Conference convened by the National Council of Education of Canada he will deliver lectures to audiences on Indian philosophy and culture. He will then, at the invitation of the University of California, give a series of "talks" to students of the University on the Interpretation of the East.

On The American Stage

Staging dramas under the direct supervision of the poet will be a striking form of enlisting sympathy for Indian culture, and especially to Dr. Tagore's "Vishwa Bharati." Prof. Prabho Chandra, Professor in the Presidency College, Calcutta, and Rev. B. W. Tucker, Professor at Shantiniketan, are accompanying Dr. Tagore on his tour for this purpose. The dramas will be Indian but will be enacted by Americans under the poet's guidance.—*Bombay Chronicle*.

Mr. Polak On Advantages Of Foreign Travel

"A favourite theme for an essay, when I was very young, was 'The Advantages of Travel,' and I have no doubt that it remains a favourite subject among school teachers even now, whether in England or in India. These advantages are well-known, in advance, to the teachers, but I much doubt whether, in conveying them to their pupils, at any rate in India, they have much more than a theoretical knowledge of the matter; if so, how much less are the pupils likely to have," writes Mr. H. S. L. Polak in the *Indian Review*.

"In India, foreign travel is still a rare adventure, even though it be made to include travel to a distant part in the Motherland. How few Indians from the North have, save on pilgrimage, travelled for amusement and observation in South India; and, with the same exception, how few from the South have travelled in the North. Again and again, I have been told by friends that my rather wide travelling in India (usually, I admit, confined to places on or very near the railway line) has brought me a knowledge of the country and its vastness and variety that they did not possess. Quite commonly, among my young Indian guests in England, I have heard a flat contradiction of statements of facts relating to habits and customs in another part of India that I knew to be true. The result of the common lack of inducement and experience is that few people in India have any curiosity to know anything about matters in other parts of the country or in other lands with which they are familiar. The very traditions of the country have, to a large extent, brought about an insularity of mind that is, at times, very disconcerting and that often militates very strongly against national progress and the enlargement and enrichment of national experience, than which nothing is more desirable in a modern world that is being ever more closely knit together by community of interest and a sense of mutual interdependence.

I was much struck, on the occasion of the opening of the Arya Bhavan by Sir Atul Chatterjee, the High Commissioner for India in London, earlier in the year, by a remark made to me by a Marwari friend in England at the time. He said that if his community could conquer their repugnance to foreign travel, and if its leading merchants would come to Europe and see things for themselves, such a revolution of habit of thought would have been set up as to completely alter and entirely rebuild the community's equipment for commerce within ten

years. I have noticed the same thing in individuals. My good friend, the late Lala Lajpat Rai was a very much more efficient and valuable national worker by reason of his wide travels abroad than he would have been had he stayed at home, by reason of his enlarged capacity for comparison and his enlivened imagination. I have always felt, *per contra*, that my other good friend, Pundit Madan Mohan Malaviyaji, would have been thrice as serviceable to his country, had he added wide foreign travel to his large experience of life. Indeed, I have—I hope he will permit me to reveal—more than once tried to persuade him to share the life and experience of the Indian communities abroad.

For, after all, with nations, as with individuals, we do not live unto ourselves alone. We are all part one of another. But if we are incurious as to the welfare of the other, we are insensitive to our own, for there is a strong and constant mutual interaction. Not one of my friends who has gone from India, for the first time, to Europe, either on pleasure, or for business, or in the course of public duty, has failed to admit, either grudgingly or wholeheartedly, that his vision has been greatly enlarged, his imagination stirred, and his appreciation increased of the part played in the scheme of things affecting his own country by the other nations that he has visited. Their example of organisation and enterprise, their history, their comparative success in overcoming natural difficulties and incapacity, jump to his eye. He sees how far his own country is, in many respects, from the level of attainment of others and is encouraged, by their example, to search for the means of improving his Motherland's opportunities for equal participation in the world's affairs. And even where, in certain matters, he has honestly concluded that the West has nothing to teach but a great deal to learn, this conviction comes of knowledge and not of mere insular prejudice, and is then of first-hand importance in the task of national reconstruction.

I have often wondered at the simplicity of the critics in India who ask what value there is in Indian participation in official conferences, congresses and assemblies abroad. At the worst, the delegates, shrewd and intelligent men as a rule, have the extraordinary good fortune to be brought into contact with some of the world's keenest intelligences and most difficult problems in a very intimate way. They have opportunities, both public and private, of exchanging ideas and watching such exchanges, in a manner quite impossible to appreciate at a distance. And in a world which is governed by personalities and by thought, such opportunities of enriching experience are invaluable. At the best, just as in private life, one sees a favourable occasion to put one's hobby before one's audience, so that these public and official occasions can often be used to the highest advantage of India, in explaining her needs and difficulties, in exposing her sufferings and disabilities, in expounding her qualities and her virtues. For congresses, conferences and assemblies are great sounding-boards in the world's apparatus of inter-communication. It is there that the best public opinion is generated; it is there that nationalism is cleansed of its impurities; it is there, as Mr. Bernard Shaw in a recent press communication has shown, that a true internationalism is taking birth and shape.

Whatever the limitations, therefore, whether as to the individual or the nation, India ought to establish travel-bureaux everywhere in the country, to promote a more accurate knowledge of internal conditions as well as an appreciation of the value and purpose, nationally and internationally, of travel abroad. The enrichment of experience and the enlargement of consciousness are essential to the growth of man in intelligence and poise."

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter IX.

FOUNDING OF THE ASHRAM

The pilgrimage to the Kumba Fair was my second visit to Hardwar.

The Satyagraha Ashram was founded on the 25th of May, 1915. Shradhdhanandji wanted me to settle in Hardwar. Some of my Calcutta friends recommended Vaidynathadham. Others strongly urged me to choose Rajkot. But when I happened to pass through Ahmedabad, many friends pressed me to settle down there and they volunteered to find the expenses of the Ashram, as well as a house for us to live in.

I had a predilection for Ahmedabad. Being a Gujarati, I thought I should be able to render the greatest service to the country through the Gujarati language. And then as Ahmedabad was an ancient centre of handloom weaving, it was likely to be the most favourable field for the revival of the cottage industry of hand-spinning. There was also the hope, that the city being the capital of Gujarat, monetary help from its wealthy citizens would be more available here than elsewhere.

The question of untouchability was naturally among the subjects discussed with the Ahmedabad friends. I made it clear to them that I should take the first opportunity of admitting an untouchable candidate to the Ashram if he was otherwise worthy.

"Where is the untouchable who will satisfy your conditions?" said a *Vaishnava* friend self-complacently.

I finally decided to found an Ashram at Ahmedabad. So far as accommodation was concerned, Sjt. Jivanlal Desai, a Barrister in Ahmedabad, was the principal man to help me. He offered to let, and we decided to hire his Kochrab bungalow.

The first thing we had to settle was the name of the Ashram. I consulted friends. Amongst the names suggested were "S vashram" (the abode of service), Tapovan (the abode of austerities), etc. I liked the name "S-vashram," but for the absence of emphasis on method of service. "Tapovan" seemed to be a pretentious title, because though *tapas* was dear to us, we could not presume to be *tapavris* (men of austerity). Our creed was devotion to truth, and our business was the search for and insistence on truth. I wanted to acquaint India with the method I had tried in South Africa and I desired to test in India the extent to which its application might be possible. So my companions and I selected the name "Satyagraha Ashram," as conveying both our goal and our method of service.

For the conduct of the Ashram, a code of rules and observances was necessary. A draft was therefore prepared, and friends were invited to express their opinions on it. Amongst the many opinions that were received, that of Sir Gurdas Banerji is still in my memory. He liked the rules but suggested that humility should be added as one of the observances, as he believed that the younger generation sadly lacked humility. Though I had noticed this fault, I feared humility would cease to be humility the moment it became a matter of vow. The true connotation of humility is self-effacement. Self-effacement is *moksha*—salvation—and whilst it cannot by itself be an observance, there may be other observances necessary for its attainment. If the acts of an aspirant after *moksha* or a servant have no humility or selflessness about them, there is no longing for *moksha* or service. Service without humility is selfishness and egotism.

There were at this time about thirteen Tamilians in our party. Five Tamil youngsters had accompanied me from South Africa, and the rest came from different parts of the country. We were in all about twenty-five men and women.

This is how the Ashram was started. All had their

meals in a common kitchen, and strove to live as one family.

Indian War Memorial Committee

Mr. V. Lawrence, Hon. Treasurer of the Indian War Memorial Committee, acknowledges with thanks the following contributions towards the Fund for the purpose of erecting a worthy memorial to the members of the South African Indian Bearer Corps, who made the supreme sacrifice in the East African campaign during the last Great War, at the corner of Warwick Avenue, Alice Street and Centenary Road, Durban, where the Durban Corporation have generously granted a piece of land. The design, which has already appeared in the local papers and has been approved by the Durban Town Council, has been prepared by Mr. Clement Seneque, the well-known artist. The scheme is estimated to cost about £1,500. Subscriptions, however small, will be thankfully received and acknowledged in the Press.

Balance of S.A.I.B.C. Comforts Committee

Fund and of the S.A.I.B. Corps Fund, deposited in the Natal Building Society with interest, etc., up to 30th June 1928.	£302 9 7
Part proceeds of Shakespeare's "Hamlet" staged by the Sydenham St. Aidan's School Teachers per Jt. hon. Secretaries	33 7 5
Ditto	3 0 0
Lady Campbell	2 2 0
Miss M. K. Campbell	1 1 0
	£342 0 0

Sporting News

The Seventh Annual General Meeting of the Rangers Football Club was held on Sunday the 14th instant at the Indian Dispensary Hall, Johannesburg.

The Annual Report and Financial Statement were submitted by the Secretary and duly adopted.

The chairman, Mr. H. Khan, spoke at length on the progress of the Club and thanked the officials for the services they had rendered during the last season and hoped they would keep up the same spirit in the forthcoming season. He complimented the players for having shaped up so well both in playing and in the sporting spirit which they had shown both on and off the field.

In conclusion the chairman said that he was pleased that the Club was in a sound position. He was confident that the proposed Cape provincial tour which the Club contemplated having during August, would, no doubt, be a success. He extended the Club his best wishes.

The following officials were elected for the ensuing year:—

Patron: Mr. Mustapha Hassim, Vice Patrons: Messrs. B. Pencharz, S. Jacobson, C. I. Effuse and J. Morgan; Hon. President: Sir Kurma V. Reddi, Kt., B.A., B.L., President: Mr. Himdad Khan, Vice-Presidents: Messrs. Col. Deneys Reitz, M.L.A., W. D. MacFarlane, Dr. Wm. Godfrey, I. I. Hazaree, F. M. O. Pattle, Phillip Morris, Ephraim Gluckman, Nathan M. Sloat, J. Daleski, E. P. Nupen, A. N. Goodman, V. L. Jack, K. G. Pillay, V. N. Naidoo, David Getz, M. B. Francis, S. D. Royeppen, M. S. Dangor, A. Dadamia, E. Jama, Abdool Rahman, M. Karsanay, Geo. Hatch, M. A. M. Khamissa, Hon. Secretary: S. Cassir, Hon. Treasurer: K. Vengatas, Hon. Auditor: J. G. Vandeyar, Captain: Naran-samy, Vice-Captain: Jacob Francis, Committee: S. Somoo, K. Naransamy, R. Vandeyar, N. K. Naidoo, N. Manickum Naidoo, J. G. Vandeyar and M. B. Francis. Delegates to T.I.F.A.: Messrs. K. Naransamy and S. D. Royeppen.—Contributed.

ઈન્ડિઅન ઓપિનિઅન.

પુસ્તક ૨૭ કું.

ફીનીક્સ, શુક્રવાર, તારીખ ૧૯ એપ્રિલ ૧૯૨૯

અંક ૧૬.

નોંધ અને સમાચાર



ચુંટણીની તૈયારીઓ

નેક્નાલીસ્ટ પાર્ટીના અગ્રણીઓએ હવે ચુંટણીની તૈયારીઓ કરવા માંડી છે. વડા પ્રધાન જનરલ હટ્ટેગે કેપમાં પોર્ટ ઇલીક્ટ્રોએ તેમજ અન્ય સ્થળે ભાષણો આપવા માંડ્યા છે. લાંબી તેઓએ રેડમાં સરખાત કરી છે. ડોક્ટર મહાને પણ ઈંગ્લેન્ડના સીડી હોલમાં ભાષણ આપ્યું હતું. બાદ પ્રાઇમર્ગ માં પણ તેઓએ ભાષણ આપ્યું હતું. નેક્નાલીસ્ટ પાર્ટીના અન્ય નેતાઓ પણ હવે ચુંટણીની સભાઓ ભરવા માંડી પડ્યા છે. સા. આ. પાર્ટીના નેતા જનરલ સમટસે પણ ચુંટણીની પહેલી સભા બધીવાલ નોર્થમાં ભરી હતી. ચુંટણી જીતી તો. ૧૨ મીએ થશે. દરમ્યાન આખા યુનીયનમાં બંને પક્ષોની સભાઓ થશે અને વોટરો આમજ પોતપોતાના પક્ષની રજૂઆતો બંને પક્ષ કરશે. બંને પક્ષો જીત મેળવવાની આશા રાખે છે.

નાક્ટે કેસ

બેથાલના જ્યુજ્જ ખેડૂત નાક્ટેને એક નેટીવનું માર મારીને ખુન કર્યું હતું તેના કેસમાં આધારીએ સાબિતી સખત મળુરી અને દસ ફટકાની સજા કરી છે તે વિષે ગોરાઓમાં ભારે ચર્ચા ચાલી રહેલી છે. ગોરાઓની જાહેર સભાઓ થઇ છે અને ગુનેગાર ઉપર રહેમ નબર કરવા અને સજા ઝોછી કરાવવા તથા ફટકા ન મારવા એક પીટીશન ધકવામાં આવી છે અને તેના ઉપર સહીઓ લેવાનું કામગીજ ચાલી રહ્યું છે. વર્તમાનપત્રો ચર્ચાપત્રીઓનાં લખાણોથી ભરેલા હોય છે. જેમાં ધણા એ સજા વાસ્તવિક બહુવા છે બ્યારે ધણાઓ, ગોરાને આવી ફટકાની સજા ન કરવી જોઈએ એવું દર્શાવે છે.

મી. ઇસમાઇલ એ. એચ. મુસા

મયા યુધવારે આવેલી સ્ટીમર ખંડાલામાં મી. ઇસમાઇલ કેમીલી સહીત ડરબન આવ્યા છે. મી. ઇસમાઇલના સત્કાર માટે મેસર્સ એ. એચ. મુસા એન્ડ સન્સ તરફથી તે દિવસે સાંજે ચાર વાગે માર્ડન પાર્ટીનો મેળાવડો થયો હતો જેમાં સર કુર્મા રેડી, મેસર્સ ક્રીસ્ટોફર, જે. ડબ્લ્યુ ગોડફ્રે, વોરડલી, સોરાબજી સ્વતમજી, રૂકનુદીન, હાજી અહમદ મયુજી લોખાત વિગેરેએ મી. ઇસમાઇલની સેવાઓના વખાણ કર્યાં હતા. મેળાવડામાં બહુતા હાજીઓ તથા કેટલાક મૈત્રી હાજર હતા.

શાસ્ત્રીજીને કેનેડાથી આમંત્રણ

કેનેડાની સરકારે હાઈના વોઈસરોયને એ હાઈ પ્રતિનિધિઓને કેનેડા મોકલી આપવાનું આમંત્રણ મોકલ્યું હતું. કેનેડાની નેક્નલ કોલેજીલ ઓફ એજ્યુકેશને ઇન્ટરનેશનલ એજ્યુકેશનલ

કોન્ફરન્સ ભરવાનું ઇરાવેલું હોવાથી હાઈથી એ હાઈ પ્રતિનિધિઓને બોલાવ્યા છે. વોઈસરોય એ યુનિવર્સિટીઓની સાં જવા નિમણુંક કરી છે. એક હાઈના પ્રસિદ્ધ કવિરાજ રવિંદ્રનાથ ટાગોર અને બીજા શ્રીનિવાસ શાસ્ત્રીજી. શાસ્ત્રીજીએ આ આમંત્રણ સ્વીકાર્યું કે નથી તે બહુચું નથી પરંતુ ડોક્ટર રવિંદ્રનાથ ટાગોર કેનેડા જવા ઉપડી ગયા છે. આ આંતર-રાષ્ટ્રીય કેળવણી પરિષદની અંદર ભાગ લેવા ઉપરાંત કવિશ્રી ટાગોર જાહેર સભાઓ સન્મુખ હાઈનાં તસ્વદાન અને સાહિત્ય ઉપર ભાષણો આપશે. કેલીફોર્નિયાની યુનીવર્સિટીના આમંત્રણનો સ્વીકાર કરી તેઓ વિદ્યાર્થીઓ અને પ્રોફેસરો સન્મુખ ભાષણો આપશે. મૈસ મેયોએ હાઈને હલકું પાડવા જે પ્રયત્નો કરેલા છે તેની વિરુદ્ધમાં જાહેર સભાઓ સન્મુખ પણ કવિશ્રી ભાષણો આપશે.

શાસ્ત્રીજી હાઈલીમાં

લોકલ મદ્રાસ કલ્પ તરફથી શાસ્ત્રીજીને હાઈલીમાં ડીપાર્ટી આપવામાં આવી હતી સાં તેમણે દર્શાવ્યું હતું કે એ જુલવું ન જોઈએ કે હાઈલીઓની હાલની પ્રજા દક્ષિણ આફ્રિકામાં હાઈનાં કરતાં વધુ સ્વતંત્રતાના વાતાવરણમાં રહેલી છે અને વધુ સારી આર્થિક સ્થિતિમાં છે. હાઈલીઓ હાલમાં સાં જે સ્થિતિમાં મુકામેલા છે તે સ્થિતિમાં તેઓએ હાઈમાં સ્વતંત્રતાની જે ચળવળ ચાલી રહી છે તેને ટેકા આપવાની વાતો કરીને પોતે જે સ્થિતિ પ્રાપ્ત કરેલી છે તેને જોખમમાં નાંખવી ન જોઈએ. મુખ્યમાં મંગીતી સમાજે કરેલા મેળાવડામાં દ. આફ્રિકામાં હાઈઓની હાલની સ્થિતિ ઉપર બોલતાં શાસ્ત્રીજીએ દર્શાવ્યું હતું કે આપણા દેશ મધુઓ સા. આફ્રિકામાં જુલમ, અન્યાય અને અસમાનતા નીચે દુઃખો મહન કરી રહ્યા છે. આપણા દેશમાં સર્વને સમાન વક્ષ અને સમાનતા કામદાની દ્રષ્ટિએ છે. પરંતુ દક્ષિણ આફ્રિકા અને હાઈ વચ્ચે આ મોટો તફાવત છે. સાં કામદો આપણા લોકોને કહે છે કે તમે ઉતરતી પ્રજા છો અને તેજ મુજબનું વર્તન તમારી સાથે ચલાવવામાં આવશે. તે કમનથીય મુશ્કેમાં આપણા લોકોના જીવનનું આરું દુઃખનજક ચિત્ર છે.

હાઈલીઓના પ્રતિનિધિઓની સભા

હાઈ કામતા દરેક વર્ગના પ્રતિનિધિઓની એક ખાસ સભા તા. ૧૪ મી એપ્રિલ રવિવારના દિવસે બપોરે ત્રણ વાગે પાટી-દાર હોલમાં મળી હતી. ટ્રાંસવાલના હાઈલીઓની સામાજિક, ધાર્મિક, આર્થિક તેમજ નૈતિક ઉત્તરિને માટે હાઈલીઓનું એક મંડળ સ્થાપવા અનેક બોલનારાઓ ભારપુર્વક આવરખતા દર્શાવી હતી અને સર્વાનુમતે ઇરાવ પસાર કર્યો હતો કે હાઈ

—જેને બંને મંડળે દેહ આપી; પ્રાણી વિરે જીવમતાઈ

—દેહ બુદ્ધિ ચિંતા કિનરાત કાપી; વંદુ સ્ખાતે હરિ