

Indian Opinion

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NOTES AND NEWS

ADVOCATE Albert Christopher, President of the South African Indian Congress, headed a Deputation of the Natal Indian Congress, the other members of which were Messrs. P. R. Pather, M. A. H. Moosa, B. A. Magrajh and B. M. Patel, to the Council-in-Committee on the 3rd instant. The object of the Deputation was to put the case of the Indian Hawkers and Pedlars before the members of the Town Council which has framed bye-laws restricting the trading facilities of these hawkers. The Bye-laws were published in our columns some weeks ago. Mr. Christopher, in the course of an eloquent appeal on their behalf, pointed out to the Councillors that the Indian hawkers were in no way a menace to the European Fruiterers through whose complaint the Council had evidently framed these bye-laws. Mr. Christopher was given a patient hearing.

We are informed that Swami Bhavani Dayal Sanyasi, one of the Vice-Presidents of the Natal Indian Congress, who left Natal a few months ago for India, has been arrested under Section 124 of the Indian Penal Code. It would be remembered that when the Sanyasi left these shores, he said that he was leaving South Africa to serve on the political fields of India.

It is officially notified that the six lecturers for the Sastri College will arrive in Durban on April 12. They are past alumni of the Universities of Madras, Allahabad, Bombay and other Indian universities. The following are their names:—Mr. T. Raghavan Nair, B.A., B.Ed., (also holds a degree in physics); Mr. B. T. Trevedi, B.A., B.Ed., (also holds a degree in chemistry); Mr. Gursaranlal Sinha, B.Sc., B.Ed., (also holds a degree in biology); Mr. P. K. Koru, M.A., B.Ed., a mathematician; Mr. A. Shakoor, M.A., B.Ed., qualified to teach English; Mr. Faratullah Khan, B.Sc., B.Ed. Four of the six have been seconded from the Indian Government service and the other two are from aided schools. They will train Indian teachers at the Sastri College. Arrangements are in hand in Durban to accord the teachers a fitting welcome, for their arrival is looked upon as a great event for the Indian community. It is stated that the former Agent-General for India, Mr. Sastri, had a hand in the selection.

The Calcutta correspondent of the *Sunday Times* reports:—

Mr. Gandhi's latest outburst reiterates his full faith in *Satyagraha* on non-violent lines. He said that if the Government "did not take any mad action" there would be no violence on his part. He was out for complete independence, severing all connections between England and India, but was prepared to reconsider his position in case of "a real change of heart" on the Government's part. This could only be indicated by the Viceroy accepting his eleven demands. If no such change came he would fight to the finish, and if the Government used brute force to break his "peaceful agitation"

those people who had no faith in non-violence would lose their heads and take action harmful both to the country and the Government. In that event the responsibility would not be his

Addressing a meeting at Sajud in the Broach district Mahatma Gandhi is reported to have declared that it would take a long time to win Swaraj with the help of Broach alone, for the boycott of foreign cloth was not apparent, and there was a great consumption of liquor. People would get cheap salt shortly, whether he reached Dandi or not; but there were two other fortresses to be stormed—foreign cloth and liquor. The capture of both would be worth £68,000,000 to the country.

The Parliamentary correspondent of the *Natal Mercury* writes:—

It is learnt definitely that the Union is to be represented at the coming Imperial Conference by General Hertzog, Mr. Havenga and Mr. A. P. J. Fourie. Mr. Havenga, of course, accompanied his Leader and Friend to the 1926 Conference, but Mr. Fourie has not been out of South Africa previously, except when he was a prisoner of war at St. Helena during the Anglo-Boer War. It is significant, in view of last week's news of a Cabinet reshuffle and the means by which it is to be brought about, that it was originally reported that Mr. Pirow was to have the third place on the delegation. The Premier, who was christened the mystery man of the Conference by Fleet Street in 1926, and his Ministers are leaving about the middle of July and intend to attend the August session of the League of Nations at Geneva. The Imperial Conference, it is understood, is to be held in September.

That the extremists should pause to consider the likely effects of their political activities and to consider that the weapons with which they arm themselves to-day will surely in the fullness of time be used against them in turn, formed the basis of Sir Arthur Froom's speech, at the European Group's dinner to retiring members of the Central Legislature at Delhi. At Ahmedabad, however, Pandit Jawaharlal Nehru, the Congress President, has dubbed Gandhi "Commander-in-Chief" and "the ablest man in India," and the All-India Congress Committee has light-heartedly authorised the Provinces to organise and undertake civil disobedience to bring the campaign for complete home rule to a speedy and successful issue. The Congress resolved, however, that civil disobedience shall not be started till Gandhi reaches the seashore and actually commits a breach of the salt laws. But in the event of Gandhi's earlier arrest, the Congress authorised the country to start civil disobedience immediately. Gandhi will probably flout the salt laws on April 6. In the Legislative Assembly, Sir Purshottamdas Thakurdas, the Bombay magnate, created angry scenes, subsequently having to apologise to Sir D'Arcy Lindsay and Sir George Rainy for characterising the European Group as "hirelings and glorified

clerks" and "unreal business men as compared with the Indians in the Assembly."—*Rand Daily Mail*.

New Delhi, April 1.—Replying to an address from the Shiah community, Lord Irwin, Viceroy of India, alluded to the civil disobedience campaign. He said that it was a tragedy that men should be constantly asked to believe that a political typhoon, uprooting and destroying the countryside, would be necessary before the sun could shine and that India could reach her rightful destiny only through the agency of convulsion. The Viceroy welcomed the assurance that the Shiahs stood for orderly progress towards self-government and dissociated themselves from civil disobedience.—Reuter.

A Reuter's message from Poona states:—The threat to start a passive resistance campaign against the Gandhi movement is contained in a manifesto issued by the founders of a new party known as the Indian National Anti-revolutionary Party, headed by three well-known members of the depressed classes in Poona. The manifesto says that the Party regards British rule as absolutely necessary until the complete removal of "untouchability" and the abolition of caste distinction.

A message from Delhi states:—Talks between representative princes and political leaders here have led to the appointment of an informal committee to sketch out the issues of common interest to British India and Indian States and to suggest their proposals before the next session of the Assembly at Simla. The princes gave the assurance of their sympathy with Dominion status and explained that they desired to have a proper interpretation of their treaty rights. The British Indian political leaders gave the assurance that they would not interfere with the internal autonomy of the States, and explained their ideal of Federal India.

A Reuter's message from New Delhi dated March 31 states:—

The Tariff Bill, embodying new duties on cotton and piece goods, proposed in the Budget on Feb. 28, has been adopted by the Assembly with an amendment, moved by an Indian member and accepted by the Government, modifying the British preference on certain classes of goods which compete with Indian lines. The amendment removes the British preference in case of plain grey cloth, namely unbleached cloth or cloth dyed in the piece, and maintains it in the case of other classes. In other words, the preference will disappear wherever the 3½ annas duty is applied, but will remain where the ad valorem duty is applied. The Bill was passed without a division, after Pandit Malaviya and the Nationalist Party had walked out. The Budget proposals were to increase the duty on cotton and piece goods from 11 to 16 per cent., with an additional prospective duty of five per cent. on non-British cotton goods for three years.

The proprietors of *The Englishman* (Calcutta) have decided—with effect from Monday last—to discontinue daily publication and to publish the paper on Mondays only. The policy of the paper will remain unaltered, and while voicing conservative interests in India, the journal will retain an independent outlook. *The Englishman* was established 109 years ago, and is India's oldest surviving daily.

Captain W. A. Alexander retired on Monday from his position of Chief of the Durban Borough Police.

February in Durban showed the lowest birthrate for a considerable period, the total being only 158, of which 112 were Europeans, but February was sandwiched between two months which showed a very high birthrate, January having 276 and March 280 births. The figures for the first three months of this year are, therefore, 714, which, on account of February, is 45 short of last year during the same period.

THE INDIAN HAWKERS

WE have once before referred to the pitiable position in which the Indian hawkers would be placed if the bye-laws framed by the Chief Constable were confirmed by the Town Council.

It would be remembered that the bye-laws restrict these Indians from hawking in certain portions of Pine, West and Gardiner Streets. The by-laws came up for confirmation in open Council a month ago when at the instance of the Natal Indian Congress the Council adjourned the matter so as to give an opportunity to the Congress to place its views.

On Thursday last the Natal Indian Congress lead a Deputation to the Council-in-Committee, and Advocate Albert Christopher who headed the Deputation placed the case of the Indian hawkers in an able manner. The decision of the Council-in-Committee is being awaited with considerable anxiety.

The number of Indians who are engaged in hawking in the streets mentioned above is about forty-five. This number includes many women with large families to support. On an average, taking their sales all the year round, each hawker makes between three shillings to five shillings as profit per day. How these hawkers can be a menace to the European shopkeepers is beyond us. As Mr. Christopher pointed out to the Council-in-Committee the Indian's means of earning his livelihood are restricted. He has limited opportunities. The hawking of fruits and vegetables has been his own for a considerable number of years. He has not proved to be a nuisance to pedestrians or motorists nor an annoyance to the shopkeepers. His limited daily sale in no way affects the sale of the European fruiterer or greengrocer. On the contrary he is a boon to the many who have not the time to go to the shopkeeper. He is a boon to the many employees in the offices who do not resent his visitation. Where then is the necessity for these bye-laws? Is it an attempt to increase the number of unemployed amongst the Indians?

It cannot be denied that the By-laws as framed by the Chief Constable are unjust and directed against a section of the community. We cannot for a moment believe that just as he is retiring from service, Captain Alexander, the Chief Constable of Durban, would be a party to the passage of certain bye-laws which, as we have already mentioned, are grossly unjust. Nor can we believe that the Lady Councillors would be parties to the confirmation of the bye-laws which seek to throw into the streets poor Indian women who have hitherto earned their livelihood by hawking.

VOICES OR THE VOICE?

LIKE the periodic stamping of weights and scales, or any other similar practice, the Indian community settled in South Africa has, it would appear, to undergo a periodical re-labelling as "undesirable" and a re-affirmation of its helot-status. The suggestion that the lot of the pariah, apportioned to South African nationals of Indian origin, is to be ascribed to race or colour prejudice is, of course, repudiated as an unworthy aspersion upon the cultured political leaders of an enlightened and civilised people. The alternative explanation that the world is witnessing yet one more example of the enfranchised prostituting its power to despoil and overtrample the voteless and voiceless, is rejected with no less emphasis. When the adaptability of the South African Indian is evidenced; when the sometime shibboleth of his unassimilability is shewn to be a fallacy; when it has been demonstrated, or rather when the Indian himself has demonstrated, that he is capable and worthy of being given a useful and not ignoble place in the body-politic, then, finally, is advanced the plea that the legislature must give legislative expression to the will and the wishes—to the Voice—of its electorate. *Vox populi, vox dei*, glibly quotes the political suffrage-seeker and the tenacious office-holder, yet knowing that the *vox populi* is not infrequently the *vox diaboli* rather than the *vox dei*.

The Latin "Vox" (voice) is very obviously derived from the Sanskrit "Vach", of which, we are taught there are four kinds of degrees, the "Viakhari Vach" being the word we utter. That word may be inspired by, and may express, either God (good) or devil (d'evil). It may be an utterance of great

spiritual force pregnant with power for good either immediate or future; it may be exactly the reverse in character and consequence. In so far as it informs the qualities of Truth, Justice, Mercy and above all of loving insight and understanding, it is of the former nature; influenced by motives of self-seeking, worldly advantage, egoism, blind prejudice, hates and jealousies, it is of the latter. Since the utterance (and actions) of the populus are prompted primarily by worldly considerations of a more or less selfish or egoistical nature it becomes fairly obvious that the *vox populi* cannot generally with ordinary regard for truth, be styled the "voice of God."

Mahatma Gandhi once journeyed overseas in company with a certain highly-placed official with whom rested the decision of a momentous question affecting our people. Many talks did Mahatma Gandhi have with the great man, the balance, at times, seeming favourably influenced by the Mahatma's arguments and submissions, but—the Mahatma concluded with something between a smile and a sigh—the Devil won! But does the Devil really win, save for the time being? Of a surety not. Oppression and like forms of wrong may persist for a while and so cheat the deluded wrong-doers into a false sense of security and the belief that might can successfully supplant right. Nevertheless the truth is "There dwells a Power Divine that makes for good. Only *Its laws endure.*" Laws, be they the laws governing the life of an individual or the life of a nation, that are harmonious with the Great Law men to that individual or nation health, strength, long life, immortality. Laws that are discordant with the Great Law may lend to the individual or nation a fictitious, because temporary, sense of accomplishment and victory, but the end is corruption and death; ignominy and finally oblivion.

There is the raucous voice of the man with the vote that clamours for the advancement and preservation of his particular interests, the voice to which the suffrage-seeker and office-bearer give watchful ear. There is another Voice, a still small Voice, low and unobtrusive but withal insistent. *It asks, as It ever has asked, the old, old question: "What shall it profit a man though he gain the whole world—and lose his soul?"*

Federation Vs. Union

Durban Parliament's Decision

At a meeting of the Durban Parliamentary Debating Society in the Town Hall basement last Monday night the question was debated whether the present system of Government in the Union of South Africa is a failure, and whether federated government, as exists in Australia and in Canada, would be preferable.

Mr. R. H. Reynolds claimed that there was growing discontent in the country. He said that federation had been mentioned in 1855, but was not accepted by the Dutch. In 1881 came the Afrikaner Bond of the Cape, Transvaal and Free State, which welcomed federation under an Afrikaner flag, but felt that close union under the Union Jack was impossible.

Statistics showed that the population of Canada had increased by two and a half millions under federal rule, but that of South Africa had only increased by a quarter of a million in half the time under Union. The Act of Union intended the Provinces gradually to assume self-management, but under Union their powers were gradually taken away through the greed for power of successive Cabinet Ministers.

Mr. J. F. Trembath said that Natal did not want the Union, and that the working classes were not represented among the delegates at the Union Conference. Four mock parliaments were not wanted by the country, and the present Provincial Councils would not be missed. They were an example of the probable ill effects of a federal system.

Other views were that had there not been a Union, Natal, together with the other Provinces, would have been spurred on to prosperity by pride and interstate rivalry. Ministers were held by some to be out of touch with their constituencies, and others again said that it was not the Union that was at fault, but the form of Union.

Councillor Murray held that Natal had progressed by leaps and bounds. All the discontent at present was caused by racialism, which was not kept alive by the young thinking men. The motion was put to the vote, and was passed.—*Natal Mercury*.

S.A.P. And Riotous Assemblies Bill

The South African Party is split on the Riotous Assemblies Bill. Roughly, it is the Natal view against that held by General Smuts, Mr. Patrick Duncan, and the majority of the other members of the party.

There have been heated discussions in the South African Party caucus, and notwithstanding the fact that General Smuts has told the caucus that he considers a vote in favour of the Bill as being against his views and principles, the Natal members have decided to support it.

Mr. Heaton Nicholls, member for Zululand and the leader of the Natal group, made a strong speech on the lines of Mr. Pirow's Bill, and as this had immediately followed an outburst against the measure by Mr. Roper, S.A.P. member for Wynberg, it showed the deep gulf which existed on a matter of principle between the two sides in the Opposition.

Mr. Nicholls read a pamphlet in Zulu, signed by Champion, couched in rather strong terms, against the beer shops; and he endeavoured to make the flesh of members creep. The Nationalists cheered the speaker, but the Cape members of his own party laughed at him.

Mr. Nicholls does not seem to be prepared to give the Minister all the arbitrary powers he requests, but is in favour of leaving this power in the hands of the whole Cabinet. Mr. Nicholls sat down in cold silence as far as his party was concerned, but the Nationalists cheered him.

Mr. W. A. Deane, of Maritzburg, who is nothing if not blunt, stated that public opinion in Natal is solidly behind this Bill. That statement was cheered by the Government benches, and the SAP's looked very upset.—*Rand Daily Mail*

Break-Up Of The Pact

While the shock suffered by the National Party in the Provincial elections was expected by many of those acquainted with the political position in the Transvaal, apologists are still seeking to explain away the sensational decrease in the National majorities.

Ermelo, Standerton, Bethal and Carolina have all returned South African Party members, thus reverting to the old Louis Botha tradition and to the allegiances which the National Party leaders have attempted so consistently and desperately to destroy. There are signs that the setbacks in these elections may precipitate a crisis within the National Party. Such a crisis is unquestionably pending, in spite of the denials in the party Press.

There is definite information of a move in the Transvaal to call a meeting of the chairmen and secretaries of all the district committees of the party. While the ostensible object of this meeting is the discussion of organisation, it is understood that an attempt is to be made to pass a resolution, asking the Prime Minister to divorce the National Party from its alliance with Labour.

General Hertzog has now stated, according to the National Party Press, that the alliance with the Labour Party will be most faithfully observed. "If this is the case, it will mean that a most astounding state of affairs is being allowed to exist," stated one of the National Party's leading followers in Pretoria. "Are we," he asked, "to maintain an alliance with people in whom we have no confidence?"

The general feeling, however, is that General Hertzog will be compelled to yield to the demand of his followers for the termination of the Pact.

—*Rand Daily Mail*

Anglo-Egyptian Conference

A Reuter's message from London dated March 31 states:—

Mr. Arthur Henderson, Secretary of State for Foreign Affairs, on behalf of the Government, welcomed the English and Egyptian delegates at the opening of the Anglo-Egyptian Conference. He said that they had met to seal by treaty a friendship of two peoples whose interests were identical in many respects.

Mr. Henderson said that he refused to contemplate the possibility of failure. He declared that Egypt should be enabled, as a free and independent sovereign State, to play a part in the comity of nations befitting her ancient greatness and modern progress.

Nahas Pasha, replying, said that past failures of negotiations had not discouraged them in the determination to reach a loyal understanding with Britain. They were convinced that the task would be successfully achieved. It was natural that Britain, "Mother of Liberty," should joyfully greet the entry of Egypt, "Mother of all civilisation," into the League of Nations.

The Conference then sat privately.

A New Outlook On India

Thus the *Indian Review*:—

A writer in *The Spectator* pleads for a new mental outlook on India. Too often the attention of statesmen is focussed on the immediate problems confronting them and the vision of the future is obscured by endless controversies over the present. The writer is not concerned with the immediate form of Government to be put into force in India but he urges "that there should be a new mental outlook in the country towards India, its problems and its peoples, and a greater tendency on the part of the politically-minded in India to appreciate our difficulties. Assuming that there is no higher destiny before India than as a free member of the British Commonwealth of Nations, people of goodwill in both countries should try to dissipate the misunderstandings that have arisen during the past quarter of a century."

It is needless to say that all is well with British Indian relations. On the one hand there is in India feeling of considerable restiveness under the limitations of foreign rule; while on the other hand Englishmen go on regarding India as "the chief dependency of the British Empire." This attitude naturally exacerbates the feelings of the Indian intelligentsia.

"In fact nothing could be more harmful to friendship between two peoples than the confused thinking of some of the writers in the British press on India, who seek to inflame the British electorate against reform by telling it that some suggested course of action in India might jeopardise British trade worth many millions. Writers such as these seem to think that Great Britain's attitude should be measured in pounds, shillings and pence and they do not see that the course of action which they recommend is calculated to cause just that decline of British trade in India which they most fear. Sooner or later, we must attune our minds to the thought that *India is an equal*; that an Indian is entitled to just as much respect and consideration from us as a Japanese or the citizen of any other country; that there must be no more patronage and condescension in our attitude and that considerations of material advantage must not weigh with us."

The writer goes on to point out that the only question for the Englishman, sincerely desiring that India shall remain a part of the British Commonwealth, to ask himself whenever any course of action affecting India is proposed is: is it for India's good?

"Are we ready to get out of our minds the thought that in our relations with India force is the ultimate arbiter and consequently that we can impose our will in the last resort? Are we prepared to accord to India the right to withdraw from the British Commonwealth, should she desire to do so, a right which, anyhow, by implication, we have admitted in the case of Canada, and South Africa and the other dominions? If Canada were to say tomorrow that she wished to withdraw from the British Commonwealth, which God forbid, not a single British bayonet would be raised. Little minds and great Empires makes bad bed-fellows as Burke said. If the British people were to pursue a policy of friendship towards India, we think they would be surprised at the results. We agree with Mr. Gandhi that India's permanent position in the British Commonwealth would be much more secure if based on the goodwill of the people of India

rather than on force. But if we can assure Indian Nationalists that an increasing number of Englishmen see their point of view and are genuinely anxious to advance the welfare of India by every means in their power, we must ask them in turn to throw their weight into the scales on the side of conciliation."

To the writer, who was somewhat closely connected with the Irish affairs before the outbreak of the "Anglo-Irish War," there seems to be an analogy between Ireland and India.

"Great Britain failed at that time, because of her inability to see the situation from the Southern Irishman's point of view, and within two years she had to climb down, and give away more than Irish men would have been satisfied with two years previously."

The writer contemplates with dismay the consequences of mutual misunderstanding between England and India. He rightly warns Britain of the impending menace to world peace "if the leaders of Indian opinion think that there is a lack of sympathy in England with their aspirations, and a failure to recognize that times have changed."

"Cannot we in Great Britain make use of our golden opportunity to-day and show that we want to be friends with India, that we know that in the last resort India will not remain a part of the British Commonwealth unless the majority of her people wish to do so, and that the politically-minded Indian desiring freedom for his country is just as much entitled to his views as the Englishman. Whatever India's future form of government may be, who can estimate the good that would result from British-Indian friendship? An alliance of the British and Indian peoples, both of them free partners in our World Commonwealth, would have an influence upon world peace impossible to overestimate. The British people have a great opportunity at the present time of winning Indian friendship. Will they rise to the occasion?"

A Remedy For Native Unrest And Discontent

Suggested By Port Elizabeth Evangelical
Church Council

Port Elizabeth, April 1.—The Port Elizabeth Evangelical Church Council (European), in a special resolution which has been conveyed to the Government, expresses serious concern at the many evidences of unrest and discontent among the Native people of the Union, and, while deprecating all violations of the law by any sections of the population, is deeply convinced that a continuance and possible increase of the unrest and discontent referred to is probable unless resolute efforts are made to ascertain the causes of an agitation that may arrest the peaceful progress and prosperity of the country.

The Council, in the interests of peace and good order, respectfully asks that the Parliament of the Union, in connection with certain legislative measures now before it, or likely at a later date to be brought before it, will make it possible for persons truly representative of the Native people, such as Magistrates and missionaries and responsible chiefs and headmen, to be invited to consultation with any select committee that may be appointed

by Parliament, so that their views and convictions may be elicited on matters of public policy that vitally affect the Native people.

Native Bills

The Council further begs permission in this connection to refer to what are called the Native Bills introduced to Parliament at the instance of the Prime Minister. It is of opinion that Native discontent and unrest would speedily be lessened, and at no distant date be altogether removed, were the principle observed by Parliament of regularly inviting the expression of Native opinion on matters closely touching their especial interests before such legislation is completed by Parliament and promulgated with the force of established law. Finally, the Council respectfully urges upon the Government and the Parliament of the Union the wisdom of deferring the passing of the Bill dealing with Native representation in Parliament until such time as full opportunity has been given to representatives of Native opinion to express, temporarily yet plainly, their judgment on a matter of such importance.

—Renter.

Palestine Outbreak

A Renter's message from London states:—

The Commission of Inquiry into the disturbances in Palestine during August, 1929, has issued its report.

The Commission comes to the general conclusion that the outbreak from the beginning was inexcusable, but unpremeditated. The attack by Arabs on Jews was due to animosity consequent on disappointment regarding their political and national aspirations and fear of their economic future. The outbreak was not intended as revolt against the British people.

Clear Statement Wanted

The report adds that the difficulties inherent in the Balfour Declaration and mandate are factors of supreme importance, and a clear statement of policy by His Majesty's Government is essential to the good government of Palestine. Such statement of policy should be issued at the earliest possible moment, declaring that the Government intends fully to enforce that policy. The value of the statement will be enhanced if it contains a precise definition of the passage of the mandate providing for the safeguarding of the rights of non-Jewish communities.

Some Causes Of Trouble

The report then enumerates some of the immediate causes which were responsible for disturbances, and instances the wailing wall, the activities of the Society for the Protection of Moslem Holy Places, inciting Press articles, and the inadequacy of the military and police forces.

The Mufti of Jerusalem, through forming societies for the defence of the Moslem holy places, was partly responsible for disturbances thought it was not intended to utilise a religious campaign as a means of inciting disorders, but regarding innovations of practice introduced in the neighbourhood of the Wailing Wall little blame can be attached to the Mufti.

Unproven Charges

The Mufti co-operated with the Government in restoring peace, and the charges made by Zionists that the Palestine Arab Executive organised disturbances were not proved.—*Rund Daily Mail*.

Verulam Indian Debating Society

The above Society was inaugurated about twelve months ago, and the Secretary's report presented at the half-yearly General Meeting, clearly showed that great progress had been made.

The object of the Society is to unite the young Indian community, and by means of lectures and debates to give them an opportunity of benefitting intellectually and socially. The membership roll showed an increase during the year, and the congratulations of the Society are due to all those who assisted to bring the Society into existence.

The following were duly elected as office-bearers during the current year.

Patrons: Messrs. M. Raghavajee, J. S. Joshua, O. Raghavajee, President: Mr. V. Subben, Life Vice-President: Mr. M. Juggath, Vice Presidents: Messrs. W. Pandey, M. Roopnarain, S. M. Singh, M. Jaggath, O. Kisten, Hon. Secretary: Mr. M. Roopnarain, Assit. Hon. Secretary: Mr. A. Ramkohawon, Treasurer: Mr. M. Raghavajee, Auditor: Mr. C. Kisten, Executive Committee: Messrs. S. M. Singh, R. Nunkoo, V. Subben, M. Roopnarain, M. Raghavajee, Official Correspondent: Mr. S. M. Singh.

The Gokhale Anniversary

The following appears in *The Hindu* (Madras):—

The 19th of February was observed as the Gokhale Day by the local Liberals. A meeting was held in the Doocan Sabha, under the presidentship of Rao Bahadur Chinmurgund, when Mr. Natarajan, the Editor of the *Indian Daily Mail* delivered an interesting and lucid address on the principles of Mr. Gokhale. He briefly mentioned how he came into the first contact with Mr. Gokhale by his strong defence of the apology, which Mr. Gokhale offered to Government on landing in India in 1897. He said every gentleman must have adopted the same attitude when he was convinced of untruthfulness of the reports, on which he had based his comments on the Government's conduct. Mr. Gokhale was always patriotic in his conduct. In behaving towards the foreigners, he never renounced pride in his own Motherland whether in defeating the object of Mr. Lovat Fraser, who wanted to oust Mr. P. M. Metha from the Mayorship of the Bombay Corporation, or in fighting for the cause of the Indians in South Africa. The late Mr. Gokhale was always guided by the principles of patriotism. In fighting with his opponents, he was always liberal. He was rightly described by Sir Fleetwood Wilson as the Gladstone of India. In his fights with the Government through the Council, he was exceedingly straight-forward. He had no guile about him. He had a strong sense of duty and it was manifested when he was working for the foundation of the "Servants of India Society." He never allowed himself a wink of sleep when he had to discharge some duty which he had undertaken upon himself. As regards the goal of India, Mr. Gokhale stood for Dominion status, that is to say, independence within the Empire plus something more.

Wealth And Welfare

BY RABINDRANATH TAGORE IN THE
"MODERN REVIEW"

The standard of living in modern times has been raised far higher than the average level of our necessity. Where the temptation of high living, normally confined to a negligible small section of the community, becomes widespread, its ever-growing burden is sure to prove fatal to civilisation. It forces society not only to make provision for the filling of the vessel to the brim, which has its own limit, but also for the overflow. This excess, if it is for creative purposes, is a gain, and the expenditure is made true by the profit. But when it is for display and unproductive self-enjoyment then it is an absolute loss which can be suffered with impunity only within certain bounds.

The tendency towards extravagance is natural to man, it is to make manifest his power, his magnanimity. There was a time when it found its play mostly in the surroundings of a king, in the expression of a communal spirit in religion and other collective sentiments. The poorest and the meanest among the citizens found his dignity represented in the public buildings and the pomp and ceremonies of public life. This could never give rise to the personal feeling of envy or fury of insane emulation. Most of the expressions of any great surplus of life and wealth was dedicated to the community. The dark plants merely represent themselves, the radiant star, in its excess of light, represents the constellation; and the wealth reaching that degree of radiance which exceeds the obscure limits of personal necessity once did belong to the illumination of a whole society. This prevented the universal competition in wastefulness which to-day is exhausting human energy and the material resources of the earth.

In former days, in India, public opinion levied heavy taxes upon wealth and most of the public works of the country were voluntarily supported by the rich. Water-supply, medical help, education and amusement were naturally maintained by men of property through a spontaneous adjustment of mutual obligation. This was made possible, because the limits set to the individual right of self-indulgence were narrow, and the surplus wealth easily followed the channel of social responsibility. In such a society, property was the pillar that supported its civilisation, and wealth gave opportunity to the fortunate for self-sacrifice.

There are some who believe that the eradication of the idea of property will give the communal spirit its full freedom. But we must know that the urge which has given rise to property, is something fundamental in human nature. If you have the power you may tyrannically do violence to all that constitutes property; but you cannot change the constitution of mind itself.

Property is medium for the expression of our personality. If we look at the negative aspect of this personality, we see in it the limits which separate one person from another. And when, in some men, this sense of separateness takes on an intense emphasis, we call them selfish. But its positive aspect reveals the truth, that it is the only medium through which men can communicate with one another. Most often and for most men, property is the only frame that can give a foundation for the creation of a personal world. It is not merely money, not merely furniture; it does not

represent merely acquisitiveness, but is an objective manifestation of our taste, our imagination, our constructive faculties, our desire for self-sacrifice.

Through this creative limitation which is our personality, we receive, we give, we express. Our highest social training is to make our property the richest expression of the best in us, of that which is universal, of our individuality whose greatest illumination is love. As individuals are the units that build the community, so property is the unit of wealth that makes for communal property, when it is alive to its function. Our wisdom lies not in destroying separateness of units, but in maintaining the spirit of unity in its full strength.

When life is simple, wealth does not become too exclusive, and individual property finds no great difficulty in acknowledging its communal responsibility, rather, it becomes its vehicle.

But with the rise of the standard of living, property changes its aspect. It shuts the gate of hospitality, which is the best means of social inter-communication. It displays its wealth in an extravagance which is self-centred. It begets envy and irreconcilable class division. In short, property becomes anti-social. Because, with what is called material progress, property has become intensely individualistic, the method of gaining it has become a matter of science and not of social ethics. It breaks social bonds; it drains the life sap of the community.

There are always insects in our harvest field which, in spite of their robbery, leave a sufficient surplus for the tillers of the soil, and it does not pay to try to exterminate them. But when some pest that has enormous powers of self-multiplication, attacks our food crop, it has to be dealt with as a calamity. In human society, in normal circumstances, there are a number of causes that make for wastage, yet it does not cost us too much to ignore them. But to-day the blight that has fallen on our social life and its resources is disastrous, because it is not restricted to limited regions. It is an epidemic of voracity that has infected the total area of civilization.

We all now-a-days claim our right of freedom to be extravagant in our enjoyment. Not to be able to waste as much upon individual gratification as my rich neighbour does, merely proves a poverty of which I am ashamed, and against which my women-folk and my parasites are permitted to cherish their grievance. Thus, society, which should be our field of co-operation, has become that of competition, in which, through its tyrannical standard of respectability, all the members are goading one another to spoil themselves to the uttermost limit.

Civilization to-day has turned into a vast catering establishment. It maintains constant feasts for a whole population of gluttons. The intemperance which could safely have been tolerated in a few has spread its contagion to the multitude. The universal greed, produced as a consequence, is the cause of the meanness, cruelty and lies, in politics and commerce, that vitiate the whole human atmosphere.

A civilization with such an unnatural appetite must depend for its existence upon numberless victims, and these are being sought in those parts of the world where human flesh is cheap. In Asia and Africa a bartering goes on, whereby the future hope and happiness of entire peoples are sold for the sake of providing fastidious fashion with an endless train of rubbish.

The consequence of such material and moral drain is more evident when one studies the conditions manifested in the fatness of the cities and the physical and mental anemia of the villages, almost everywhere in the world. For cities have become inevitably important. They represent energy and materials concentrated for the satisfaction of that exaggerated appetite, which is the characteristic symptom of modern civilization. Such an abnormal devouring process cannot be carried on, unless certain parts of the social body conspire and organize to feed upon the whole. This is suicidal; but before its progressive degeneracy ends in death, the disproportionate enlargement of the particular section looks formidably great, and conceals the starved pallor of the entire body,—the sacrifice of the large maintaining the small in its enormity, and creating for the time being an illusion of wealth.

The capital needed for the commerce of life accumulates in villages; the city draws upon that for its various functions of civilization. So long as these are productive and creative, it is no loss. But when a disproportionate part of it goes to supply fuel to the fire of an extravagant self-indulgence, precious materials of life are reduced to ash heaps. In a fire-play of recklessness the spendthrift exhausts his future in making a burning rocket of his immediate present, sending it up to the void in a dazzling speed of progress. But it is a brilliant process of dissolution, because by its erratic excesses the food is consumed not for feeding life but for pampering a flame of passion.

News In Brief

A Renter's message from Surat dated April 2

states: Mr. Gandhi has arrived here. He addressed a meeting at which the resignations of 170 village officers were announced. It is understood that 1,000 volunteers were enrolled.

Mr. Paul Korn, of Budapest, who was injured in the sleep-nerves during the Great War, has not slept for the last 15 years. He continues to be healthy and doctors are trying to solve his case.—*The Hindu*.

A real cave man has been found living in a cave near a baboon's lair on the Drakensberg range, about 10 miles from Van Reenen. A young Native wanted on a serious charge chose this abode, living on wild game he captured and having as his neighbours a troop of baboons. He was arrested by the Van Reenen police sergeant, who, after a strenuous search by the aid of a torchlight flashed into a cave, found the man, who was clad in a sheep-skin. The accused was brought to Ladysmith, where he was remanded for medical examination, as it is believed he is demented.—*Natal Advertiser*.

"I worked for the Corporation for a month, and left because it was hard work," stated an Indian who pleaded guilty before Mr. G. A. Whitelaw, additional Magistrate of Durban, to stealing a blanket off a bed on a verandah in Gale Street. "Fourteen days' imprisonment with hard labour," said the Magistrate, "and when you come out find honest work."

Bishop Frederick Fisher of Calcutta has been extended the privilege of admission to Buddhist Monasteries recently at Burma. He is said to be the first Missionary to enjoy this privilege.

**ધી પ્રેસીડન્સી પ્રોવી-
ડન્ટ એન્ડ જનરલ ઇન-
શ્યોરન્સ કુ. લીમીટેડ**

હેડ ઓફીસ:

અમ્રત બીલ્ડીંગ, બેલાર્ડ એસ્ટેટ,
કોટ, મુંબઈ.

હાલુસ્તાનમાં આ એકલ પ્રોવીડન્ટ કંપની છે કે જે વેસ્ટ્યુએશન ક્ષેત્રનારી છે અને નફાથી કામ કરે છે એવું પુરવાર કરી આપનારી છે.

કન્ડસ્ટ્રીવલ ઇનશ્યોરન્સના ધોરણે રૂ. ૨, ૩, ૧ અને માત્ર આઠ આનાના માસિક પ્રીમીયમથી કામધ પોલીસી દતારી આપે છે.

૧૯૨૭ કરતાં ૧૯૨૮ માં થએલો વધારો:

નવાં કામમાં થએલો વધારો ૧૫૦ ટકા.

પ્રાપ્તમા કન્ડકમમાં થએલો વધારો ૨૦૦ ટકા.

કન્ડમાં થએલો વધારો ૩૦૦ ટકા.

એવન્સીઓ સારી એવેલ આપનારી અને બીજી

કંપનીઓના કામમાં હરકલ કરનારી નથી.

કામેલ અને પ્રમાણીક કામ કરનારાઓને સારી શરતો આપવામાં આવશે.

—તાકીદે અરજ કરો

હેડ ઓફીસને.

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