

Indian Opinion

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NOTES AND NEWS

THE speech delivered by Mr. Winston Churchill, at the recent East African dinner in London, with reference to the present Indian situation in Kenya Colony has been subjected to a great deal of criticism in India as indeed we had expected it would. Mr. Andrews, the well-known advocate of the Indian cause in the colonies, in a letter to the Press, (says a Reuter's message), describes Mr. Churchill's statement as a betrayal of Indian interests, and refers to the "secret document" Mr. Churchill sent to Kenya in October, under which Greeks, Italians, and other foreigners are able to buy lands in the Kenya highlands, while British subjects (namely, Indians) are unable to do so. Mr. Andrews complains that the Rhodes principle of citizenship, as exercised in the Cape Province, would involve the prohibition of Indian immigration.

Commenting on Mr. Churchill's speech at the East African dinner, the *Times of India* resents the injustice of excluding Indians from the highlands of East Africa, while the *Bombay Chronicle* speaks of Mr. Churchill's "betrayal," and declares that he is openly and shamelessly proclaiming a policy of squeezing Indians from regions where they have established themselves. The Indian Legislative Assembly is reported to have recommended the Viceroy to cable to Mr. Montagu its emphatic protest at Mr. Churchill's pronouncement at the East African dinner.

A Reuter's message from London dated Feb. 9, states:—Mr. E. S. Montagu, Secretary of State for India, addressing the "1920 Club" members, many of which are Coalition Liberals, on the subject of the position of Indians in the Empire, emphasised that the sole requirements for the success of the Government's policy in India were patience and sincerity. The differentiation against Indians in other parts would imply lack of sincerity, and render the goal of British policy in India impossible.

Replying to the speech made by Mr. Churchill at the East African dinner on Jan 27, on the position of Indians in Kenya, Mr. Montagu declared that Mr. Churchill announced the decisions of the Colonial Office, but the subject was still being discussed by the Government. He devoutly hoped that some way would be found of accommodating the views held by Mr. Churchill to the policy announced by the Government. He approved of the Parliament as the hope and aspiration of the Indian peoples. If an Indian were fit for the governorship of a great Province, the membership of the Viceroy's Council, headship of a great hospital in Mesopotamia or for citizenship of a new country, it was inconsistent with the sincerity of Britain's policy to say that because he was an Indian he could not hope for recognition.

A Reuter's message from Melbourne dated Feb. 12, says:—Mr. Montagu's speech in London on the position of Indians in the Empire is the subject of much comment here. It is regarded in some quarters as an attack on the "White Australia" policy. Mr. Hughes

(the Prime Minister), however, is of the opinion that Mr. Montagu was only referring to Indians in Natal, and he points out that neither the Secretary for India nor the Secretary for State raised objections to Australia's policy at the Imperial Conference last August.

We do not know that the Imperial Conference has accepted any such policy as that of a "White Australia" or a "White South Africa." Mr. Montagu has referred in his speech to Indians in the Empire and one cannot possibly understand how Australia could consider itself excluded from Mr. Montagu's remarks unless it considers itself to be outside the Empire.

Nairobi, Feb. 12 (Reuter).—A difference of viewpoint has arisen among Indians in East Africa over the attitude to be adopted as regards Mr. Churchill's speech at the East Africa dinner, in London last month, dealing with the position of Indians in East Africa. The Committee of the Indian Congress, now sitting at Mombasa, see in the speech a declaration of policy tantamount to a direct contravention of the pledge given by the Imperial Conference, on the strength of which, it is contended, Indians in December accepted an interim representation—namely, four seats in the Legislative Council and one on the Executive. The Committee passed a resolution in favour of the withdrawal of such representation, in the absence of a guarantee of the complete application of the principles of equality. Leading Indians in Nairobi, however, express disfavour with this resolution. The matter will shortly be threshed out by the full Congress. It has been decided to send an Indian delegation to India in connection with Mr. Churchill's speech.

Reuter (Delhi) states:—The Legislative Assembly, after a debate lasting three hours, adopted a resolution asking the Viceroy to represent to his Majesty's Government any failure in his Majesty's African territories to meet the lawful claims of Indians' citizenship, as affirmed by the Imperial Conference resolution.

The following is a copy of a resolution reported to have been passed at a meeting of the Executive of the Durban Citizens' League (representing the European section) held on Feb. 10, 1922. The resolution has been forwarded by the League to his Worship the Mayor and Town Council of the Borough:—

"That the Council of the Durban Citizens' League, viewing the increasing disfavour with which the burgesses of the Borough regard the practice followed by the Town Council of accepting bids for town lands from Europeans and Asiatics alike, and noting that the Natives (Urban Areas) Bill proposes to restrict Natives from buying lands outside Native locations and villages allocated for their occupation deems that the time has come when the burgesses of Durban and their Town Council should urge upon the Provincial Government the need for legislation enabling municipalities to allot areas within all townships for Europeans, Asiatic and Native occupation respectively, whether for business or residential purpose; also to prohibit the sale

or lease of lands by members of the one race to members of the others.

A renewed agitation for the removal of the colour bar from the Act of Union is about to take place throughout the Union, says Reuter (Capetown). Dr. Abdurahman, president of the African People's Organisation, said, in an interview with the *Argus* that the non-European peoples of the Union feel they have not been fairly dealt with, and if the movement is not successful they will cease to look to Parliament for redress of their grievances, but will organise industrially. Dr. Abdurahman said the movement was distinct from the one on the mines, and was in accordance with a resolution adopted at the African People's Organisation Conference in April, 1921. A petition has been prepared, and will be presented to Parliament.

The Point affair case of Messrs. Ismail Gora, Sorabjee Rustomjee and Mvnilal Gandhi which was remanded till Feb. 16, has been further remanded till March 16, owing to the absence of Police witnesses who are at present engaged in the Transvaal Strike affair.

Reuter's latest cables from India state that the Secretaries of the Indian National Congress have been arrested, and Civil Disobedience that was to have commenced during this month has once again been postponed.

The following advertisement appeared in last Wednesday's *Natal Mercury* :—

ANTI-ASIATIC MEETING

White men and women loyal to their race and civilisation are urged to be present at the mass meeting in the Town Gardens this evening at 8 o'clock for the purpose of demanding safeguards against Asiatic encroachments in land, trades, and other employment suited for Europeans in South Africa.

INDIANS ON THE WHARF

MR. SORABJEE'S APPEAL DISMISSED

The appeal of Mr. Sorabjee Rustomjee against the decision of Magistrate Mr. Clark in connection with the Point case in which Mr. Sorabjee was convicted and cautioned and discharged for the alleged offence of having "wrongfully and unlawfully obstructed the free use of the wharf by standing near s.s. *Karoo* when it was casting off, and refusing to stand back when ordered to do so by the Water Police", was heard last Monday in the Supreme Court (Natal Division) before Judge President Mr. Dove Wilson, Mr. Justice Carter and Mr. Justice Tatham.

Mr. D. Calder appeared for the appellant, and Mr. E. W. Baxter for the Crown.

Mr. Calder said that the appellant was ordered in a rude manner to stand back by a policeman. He did move back, and the policeman told him to go further back. He then refused to go back, and the question was whether this disobedience amounted to an obstruction of the free use of the wharf. The Administration could exclude persons from the wharf, but there was no question of any such exclusion here, as the policeman was not a servant of the Administration. There was no evidence at all of obstruction of the wharf, except his disobedience to a policeman, and that was not obstructive of the free use of it. He was not charged with being likely to obstruct, which was another substantive offence under the regulations. It was further stated by the appellant that there had been differential treatment as between the accused and

Europeans on the wharf.

The Judge-President remarked that this allegation did not seem to be borne out by the evidence.

Mr. Baxter argued that everyone on the wharf was there by permission, and that such permission could be withdrawn at any time in order to permit the free use of the wharf.

In giving judgment, the Judge-President said that the accused had been the only person occupying the space between the outside of the wharf and the railway line; he had refused to retire behind this line when ordered to do so by a policeman. The constable was acting upon the instructions of the Administration, which were that the space between the edge of the wharf and the outside railway metal was to be kept clear when a vessel was about to cast off. Such a rule was necessary to prevent accidents and the handing of articles to persons on board, and to allow officials a free use of the wharf. The accused, in refusing to move behind the railway metal, did obstruct the free use of that portion of the wharf.

Mr. Justice Carter and Mr. Justice Tatham delivered concurring judgments, and the latter stated that if the allegation of the appellant had been true, that Indians had been differently treated from Europeans, the Court must have interfered, but he could not see from the evidence that this had been so.

The appeal was dismissed.

THE AHMEDABAD CONGRESS

CIVIL DISOBEDIENCE RESOLUTION

On the resolution on Civil Disobedience passed by the Indian National Congress at Ahmedabad, the text of which we published in our last issue, Mr. Gandhi was allowed to speak for 30 minutes by the President. The following speech was made by Mr. Gandhi :—

"I shall hope if I can at all avoid it, not to take even the 30 minutes that Hakim Sahib has allotted to me; and I do not propose, if I can help it, to take all that time, because I feel that the resolution explains itself. If at the end of 15 months' incessant activity you, the delegates assembled in this Congress, do not know your own minds, I am positive that I cannot possibly carry conviction to you even in a two hours' speech and, what is more, if I could carry conviction to you to-day because of my speech, I am afraid I would lose all faith in my countrymen, because it would demonstrate their incapacity to observe things and events. It would demonstrate their incapacity to think coherently, because, I submit there is absolutely nothing new in this resolution that we have not been doing all this time, that we have not been thinking all this time. There is absolutely nothing in this resolution which is at all startling. Those of you who have followed the proceedings of the Working Committee of the All-India Congress Committee for two months or three months and have studied the resolutions cannot but come to the same conclusion that this resolution is absolutely the natural result of the national activities during the past 15 months. And if you have at all followed the course, the downward course, that the repressive policy of the Government has been taking, you can only come to the same conclusion that the Subjects Committee has come to through this resolution—that the only answer that a self-respecting nation can return to the Viceregal pronouncements and to the repression that is overtaking this land is the course mapped out in this resolution.

NO DEPENDENCE UPON ANYBODY

"I am not going to take the time of the English-knowing friends over the religious subtleties of the pledge that the volunteers have to take. I wish to confine my remarks on that subject to Hindustani-knowing ones, but I want this assembly to understand

the bearing of this resolution. This resolution means that we have outgrown the stage of helplessness and dependence upon anybody. This resolution means that the nation, through its representatives, is determined to have its own way, without the assistance of any single human being on earth, except from God above. (Applause.) This resolution, whilst it shows the indomitable courage and the determination of the nation to vindicate its rights and to be able to stare the world in the face, also says in all humiliations to the Government: 'No matter what you do, no matter how you repress us, we shall one day wring reluctant repentance from you and we warn you; think betimes, take care what you are doing and see that you do not make the 300 millions of India your eternal enemy.'

THE DOOR LEFT OPEN

This resolution, if the Government sincerely wants an open door, leaves the door wide open for the Government. If our Moderate friends wish to rally round the standard of the Khilafat, round the standard of the liberties of the Punjab and therefore, of India, if this Government is sincerely anxious to do justice and nothing but justice, if Lord Reading has come to India to do justice and nothing less,—and we want nothing more—if he is really anxious to do all those things, then I inform him from this platform, with God as my witness, with all the earnestness that I can command, that he has got an open door in this resolution, if he means well, but the door is closed in his face if he means ill. There is every chance for him to hold a round table conference, but it must be a real conference. If he wants a conference at a table where only equals are to sit and where there is not to be a single beggar, then there is an open door and that door will always remain open, no matter how many people go to their graves, no matter what wild career this repression is to go through. So far as I am concerned and if I can take the nation with me, I inform him again that the door will always remain wide open. There is nothing in this resolution which one who has modesty and humility need be ashamed of.

NOT AN ARROGANT CHALLENGE

This resolution is not an arrogant challenge to anybody, but this is a challenge to an authority that is enthroned on arrogance. It is a challenge to the authority which disregards the considered opinion of millions of thinking human beings. It is an humble challenge and an irrevocable challenge to authority, which, in order to save itself, wants to crush freedom of opinion, freedom of forming associations, the two lungs that are absolutely necessary for a man to breathe the oxygen of liberty, and if there is any authority in this country that wants to curb the freedom of speech and freedom of association, I want to be able to say in your name from this platform that that authority will perish and that authority will have to repeat before an India that is steelled with a high courage, a noble purpose and a determination till every man and woman who chose to call themselves Indians are blotted out of the earth. It combines courage and humility.

A MAN OF PEACE

God only knows, if I could possibly have advised you to go to the round table conference, if I could possibly have advised you not to undertake this resolution of civil disobedience, I would have done so. I am a man of peace. I believe in peace. But I do not want peace at any price. I do not want peace that you find in a stone. I do not want peace that you find in a grave. But I do want that peace which you find embedded in the human breast, which is exposed to the arrows of a whole world but which is protected from all harm by the almighty power of the Almighty God.

I do not want to take any more time of the delegates. I do not want to say a word more. I do not want to insult your intelligence by saying a word more in con-

nection with this resolution in English.

Speaking in Hindi, Mr. Gandhi warned all that if ever non-violence was given up India could never attain liberty. The Mahomedans might think that Atgasthan and the Tuks were their strong and the other minorities might go to seek the help of the British Government. Swaraj, he said, was in their pockets, but they were misers and were not paying its price.

CHANGE IN CONGRESS CREED

MR. HASRAT MOHANI'S RESOLUTION

Mr. Hasrat Mohani moved his resolution for a change in the Congress creed. According to him the creed should be:

"The object of the Indian National Congress is the attainment of *Swarajya* or complete independence free from all foreign control by all legitimate and peaceful means."

Mr. Mohani said Mahatma Gandhi had at the Nagpur Congress told them that if the Khilafat and Punjab wrongs were not righted by Government they could declare independence. He wanted that promise to be fulfilled after one year's trial. There could be no solution of the Punjab and Khilafat unless the repetition of these wrongs was made impossible by destroying British Imperialism and endeavouring for complete independence. Moreover, India would never be given dominion status, for those that got it, and belonged to the same religion and the same white race, which India was not. All the delegates had gone there to declare independence as their goal and he asked whether they would go back without issuing their mandate. (Some cries of 'no') Mr. Mohani was strongly supported by four speakers including Mr. R. Venkataram, Swami Kumarasand and P. P. Alwar.

MR. GANDHI'S OPPOSITION

Mr. Gandhi, in opposing Mr. Hasrat Mohani's motion, made a short impressive speech which was received with shouts of approval. He said:—

'Friends, I have said only a few words in Hindi in connection with the proposition of Mr. Hasrat Mohani. All I want to say to you in English is that that proposition and the manner, the levity with which that proposition has been taken up by so many of you—some of you I hope—has grieved me. It has grieved me because it shows a lack of responsibility. As responsible men and women we should go back to the days of Nagpur and Calcutta and we should remember what we did only an hour ago. An hour ago we passed a resolution which actually contemplates a final settlement of the Khilafat and Punjab wrongs and transference of the power from the hands of the bureaucracy into the hands of the people by certain definite means. Are you going to rub the whole of that condition from your mind by raising a false issue and by throwing a bombshell in the midst of the Indian atmosphere? I hope that those of you who have voted for the previous resolution will think 50 times before taking up this resolution and voting for it with levity. We shall be charged by the thinking portion of the world that we did not know really where we were. Let us not be charged with and let us understand our limitations. Let Hindus and Mussalmans have an absolute indissoluble unity. Who is here who can say to-day with confidence 'Yes, Hindu-Muslim unity has become an indissoluble factor of Indian nationalism?' Who is here who can tell me that the Parsees and the Sikhs and the Christians and the Jews and the untouchables, about whom you heard this afternoon, who is here, I ask, who will tell me that these very people will not rise against any such idea? Think, therefore, 50 times before you can take a step which will rebound not to your credit, not to your advantage, but which may cause irreparable injury. Let us first of all gather up our strength, let us first of all sound our own depths, but let us not go into waters whose depths we do not know. And this proposition of Mr. Hasrat Mohani

lands you to depths unfathomable and I ask you in all confidence that you will reject that proposition if you believe in the proposition that you passed only an hour ago. The proposition now before you rubs away the whole of the effect of the proposition that you passed only a moment ago. Are creeds such simple things like clothes which a man can change at will and put on at will? Creeds are such for which people die and for which people live for ages. Are you going to change your creed which with all deliberations and after great debates in Nagpur you accepted? There was no limitation of one year when you accepted that creed. It is an extensive creed. It takes in all the weakest and the strongest and you will deny yourselves the privilege of clothing the weakest among yourselves with protection if you accept this limited creed of Maulana Hasrat Mohani, which does not admit the weakest of your brethren. I, therefore, ask you in all confidence to reject this proposition." (Applause.)

After Mr. Gandhi had finished his speech the President put the motion of Mr. Mohani to the vote and declared it rejected by a large majority. The supporters of Mr. Mohani, though in a minority, were appreciable in number.

OTHER RESOLUTIONS

After the adoption of Mr. Gandhi's resolution, five resolutions were put from the chair and adopted without discussion. These relate to the appeal to Moderates and others not believing in non-co-operation to help the movement in respect of Swadeshi, untouchability, prohibition and unity; (2) condemning the Government measures for the suppression of the Malabar disturbance and also condemning the Moplahs responsible for forcible conversions; congratulating Kemal Pasha and the Turks on their successes, deploring the Bombay riots, assuring all communities of the earnest desire of the Congress to guard their rights to the fullest extent; (5) making changes in the Congress constitution by reducing the age-limit for Congress membership from 21 to 18, making it incumbent upon all ex-presidents to accept the Congress creed if they wanted to remain *ex-officio* members of the Congress and giving option on the matter of transferable vote.

OFFICE-BEARERS FOR NEXT YEAR

Pandit Motilal Nehru, Dr. Ansari and Mr. Rajagopalachari were re-elected general secretaries for the next year but as Pandit Motilal and Mr. Rajagopalachari are in jail, Mr. V. J. Patel and Dr. Rajan were appointed to act in their places. Seths Jamanlal Bajaj and Chottani were re-appointed treasurers.

CLOSING OF SESSION

Hakim Ajmal Khan in closing the session asked the delegates to go back to their provinces with the fixed determination to carry out the programme they had mapped out for themselves to-day. He thanked all who were responsible for the Congress arrangements.

Mr. C. Vijayaraghavachariar proposed a vote of thanks for the acting President, the Hakimji, who he described as a great pillar of Hindu-Muslim unity. Swami Shradhdhanand supported the vote of thanks and it was carried with acclamation. Mr. Vallabhbhai Patel, chairman, reception committee, garlanded the Hakimji amidst cries of 'Bande Matram.'

Seth Jamanlal proposed a vote of thanks for the reception committee for the excellent arrangements they had made which was adopted amidst applause.

The session came to a close and the audience dispersed amidst scenes of enthusiasm. It is understood that there are four invitations from Andhra, Sind, Karnatak and Bihar for the next session of the Congress, but in view of the political situation this question has been left for the decision of the All-India Congress Committee.

PANDIT MALAVIYA ACCEPTS CONGRESS CREED

Pandit Madan Mohan Malaviya, an ex-president of

the Indian National Congress, has signed the Congress creed and has, in accordance with the modifications in the constitution adopted become an *ex-officio* member of the All-India Congress Committee and, therefore, an *ex-officio* delegate.

THE MALABAR MOPLAH

BY ONE WHO KNOWS HIM

Outside the Malabar littoral, the Moplah seems to be known almost entirely for his intense spirit of religious bigotry and fanaticism, so it is well to point out that bigotry and fanaticism do not by any means constitute the sum total of his characteristics and that he possesses several traits and virtues which win him the esteem, admiration and trust of all who are brought in contact with him and have opportunities of studying him at close quarters. No doubt, the Moplahs are the most clannish race, not only on the Malabar Coast, but throughout the Southern Presidency as well. Did trouble or calamity overtake a Moplah, his co-religionists would unhesitatingly go to his rescue, and it is a common thing to find the Moplahs of every rank and station in life, from wealthy merchants and landholders down to the coolie class, raising subscriptions to help the poor Moplah accused of some offence of which he is popularly believed to be guiltless, or to rehabilitate some poor fellow who had been ruined in business, or to rebuild some Moplah house or hut that fire or flood had destroyed. As a race, the Moplahs are remarkably industrious and thrifty, with wonderful business aptitude and a rare spirit of enterprise and speculativeness, and it is not hazardous to say that did they avail themselves more largely of modern education, they would fill a very much bigger place in the fields of commerce and industry, perhaps even to the extent of making competition inconveniently keen for some of the other communities. In the jungly regions, especially of Ernad and Walluvanad, the Moplah pioneer and squatter reclaims forest patches and scrub jungles and turns them into smiling, profitable home steads. Alongside in hospitable streams and lagoons, he reclaims marshy, uninviting tracts and, by hard and patient toil, transforms them into rice fields or cocoanut gardens. Often, however, just when he is beginning to reap the fruits of his labour and enterprise, a neighbouring landlord comes along and threatens him with eviction on the ground that he had been encroaching and cutting down valuable tree growth, etc., and, recognising the futility of fighting a man with money and influence at his back, the squatter acknowledges the landlord's title and timber, ginger pepper, nux-vomica, bamboo.

The place which the Moplahs fill in the economic scheme of Malabar is larger and more important than that of any other community. A great deal of the trade and commerce in such valuable Malabar commodities as copra, coir, cocoanut oil, timber, ginger, pepper, nux vomica, bamboos and salted fish is in Moplah hands, although few if any Moplah merchants and exporters trade direct with Western countries. Throughout the District, the bulk of the petty trade and shop-keeping too is in Moplah hands, and, in fact, the Moplahs go very near monopolising the grocery, hardware, haberdashery and such other trades. Moreover, Moplah traders and shopkeepers may be found at times at great distances from their homes, small colonies of them being established in large Indian cities like Bombay, Calcutta and Madras, and the present writer has met them in Burma, Ceylon, the Straits and other Colonies. The Moplah makes a serviceable organiser of labour, and numbers of them are prosperous Railway Forest, Public Works, Mercantile and other Contractors. The river and road transport of the district is largely in their hands, and a very considerable proportion of the country carts and river boats are both owned and worked by Moplahs.

while, on the coast, the fishing and fish-curing industries are also to a great extent in Moplah hands. As a navy on the railroad, a cultivator in field and garden, a coolie in every industry in town and village, the Moplah labourer is to be more efficient, more industrious, more resourceful and, above all, more reliable than the work people drawn from other communities in the district. At one time Moplabs furnished a large proportion of the labour employed on the Kolar Gold Fields. Thousands of them are to be found on coffee, tea and rubber plantations, not only in Malabar, but in various other South Indian plantation tracts. As a sample of the enterprise of this community, it may be mentioned that the first motor bus service established in Malabar was organised and started by a small Moplah Syndicate. The wooden ship-building industry at places like Calicut, Beypore and Ponnani has been kept alive, notwithstanding the advent of steam mainly through the enterprise of Moplah merchants and shippers, who gave it a very distinct impetus during the war, when steam tonnage had so largely disappeared from the Indian seas, and, in this connection, I am reminded that the only inland steam boat service, that between Tirur and Ponnani, is also due to the enterprise of the Moplah. For picking up a good business idea and turning it to account, the Moplah is all there. The moment an ice factory was set up some years ago in Calicut, some few Moplabs started railing fresh fish, packed in ice, to Ooty, Podanur, Bangalore and other more or less distant railway stations. Similarly, when a demand sprang up a few years ago in Western and Upper India for the better varieties of Malabar mangoes, the Moplah quickly discovered that there was money to be made, and since then, residents in the districts have found it difficult to obtain the best local mangoes, as the Moplah buys up the produce wholesale and rails it off where much better prices are obtainable. In a word, thrift, industry, perseverance, a nose for business openings, pluck to put up with a reverse and a determination to make the most of a bad situation are among the outstanding characteristics of this race, whose vices and weaknesses have therefore been depicted for the most part, to the exclusion of the good points, which are acknowledged by those who have an intimate acquaintance with the community.

The Moplah is undeniably a fond parent and son, a genuine friend, who would stand by you come what may. He possesses a sense of self-respect in the rough and won't stand being sat upon when he finds he does not deserve it, but his sense of justice is by no means undeveloped and when justly punished, he bears no malice. I have no desire to minimise his intense fanaticism or those anti-social traits of his that have made him notorious, but fanaticism is largely due to a combination of causes, chief among them being the poverty of the Moplah masses in the region to which fanatical outbreaks have always been restricted and the teachings of a priesthood, who, to a large extent, are a good deal more bigotten than learned or cultured.

—Bombay Chronicle.

SOME INDIAN EXPERIENCES

BY A WESTERNER

The following from the Honistead Supplement to *The Farmers' Weekly* by Elsie M. Crane will be read with interest by our readers:—

We left South Africa on the 6th last month on the s.s. *Karapara* from Durban, and after a most interesting voyage of nineteen days, having called at all the East Coast ports, we arrived in Bombay on Sunday the 25th. It is a wonderful city, and there are just thousands and thousands of Indians everywhere. All the chemists, or the greater number, are run by them, and all the railway officials are Indians too. There are many beautiful buildings in Bombay, and palms

and bright tropical flowers everywhere. The public gardens are too lovely for words, and were presented to the city by one of the rich Parsees of the land. There are flowers of almost every description, and numbers of banyan trees. They do look so queer with their untidy-looking roots hanging down groundwards!

We motored up to Malabar Hill at sunset; from there one obtains a beautiful view of the city and the sea. It was almost indiscernibly lovely watching the lights coming out one by one, and all the ships being lit up. On one hand was the sunset glow reflected on the water. On the other the city.

At almost every corner there are beggars, some of them entreat for alms, crying out that they are starving to death, etc., etc., while in many cases they are fatter and healthier looking than many of the little natives out in Africa!

On Monday night we left by train on the G. I. P. for Muzaffarpur, which is in Bihar, and after a very interesting journey we changed at Gaya into the E. I. R. as far as Patna, which is the capital of Bihar. There we crossed the Ganges in a little steamer, taking fifty minutes from bank to bank. It was exceptionally full then, owing to the heavy Monsoon rains, and was between two and three miles in width.

The country in parts is just like Natal, really, and one has the same kind of vegetation practically everywhere.

On our way we passed many rice lands. It is all planted under water, and a rather pale green in colour, but very pretty. Numbers of natives were preparing hemp for the factories, and were beating it in water to separate the fibres.

The cattle out here are entirely different from the African ones, and are very much smaller; in colour they are white with slate-grey humps, and very small horns. One often sees them drawing vehicles like Scotch carts, but such queer ones!—they are all made of wood, even the entire wheels, and it is quite a common occurrence to see them collapse on the road.

Last week one of our neighbours invited us over to see a Hindu festival some miles away, as it was one of the chief ones of the year, and there was to be a procession of elephants at sunset well worth seeing.

In the morning we drove out, and by kind permission of the landlord, we were allowed to ride round to the fair on two of his elephants. It was great fun, and they went slowly enough to enable us to see everything plainly.

There were thousands and thousands of natives, and most of them were crowded round the stalls where all sorts of things were to be sold, sweets and cakes at one, wonderful brasswork vases, bowl lamp stands pots, ashtrays, dishes, and plates, at another, muslins, silks, prints, turbans, silver bracelets, bead necklaces, clay pots; pans, monkeys, elephants, people, carts and all sorts of things at others. One end of the fair was devoted to the selling of cattle and horses, and such numbers of them I have never seen before. During the late noon we were asked to go and see the Babu (landlord) who is a kind of Rajah in his way, and is enormously rich. We drove into the court yard of the palace where the elephants (18 in number) were being prepared for the procession. Our guide ushered us upstairs into the sitting-room overlooking the court yard where we are to wait until the Babu and his family—son and grandson—should come in.

EASTERN TRAPPINGS

While we were waiting we watched the elephants being robed for the procession. Their heads and ears were all painted in most startling colours of purple, red and yellow! The chief one was hung with cloth of gold and decorated with gold ornaments. The howdah or riding chair was also made of gold, and 22 years ago cost £11,000! On this one the Babu rode. His son's steed was hung with grey cloth worked in scarlet, the howdah of which was made of silver. The rest were simply covered with scarlet and gold cloth

and were ridden by the Indian Guards, who were dressed in uniforms of the same colour.

The Babu and his family were dressed for the great occasion in shot silks of most gorgeous hue, and were bedecked, Eastern fashion, in all the jewels of the house. I forgot to mention that one State elephant is kept on which no one rides. It is likewise hung with grey, the howdah and ornaments were of silver too. This one was the smallest of the three.

The one on which the grandson was to ride was hung with white satin with a howdah of ivory, uncarved, but fitted with cushions of satin to match the trappings. These three led the procession, their riders, the aged Babu and family dressed for the occasion in priceless jewels and gorgeous shot silk. The other fifteen were draped in scarlet and gold and were ridden by the Babu's attendants robed in similar colours.

Just as the sun set, casting a ruddy light over the gorgeous scene, the procession set forth amid a blare of Indian tum-toms, and the lusty shouts of thousands of spectators who thronged the precincts of the courtyard. There was a show of fireworks and renewed shouting and cheering, then suddenly an Indian rushed in front of the procession, and throwing up his hands cried out in Hindustani, "Long live Gandhi!" The cry was taken up and echoed by many hundreds—much to the disgust and indignation of the Babu who is one of the loyalist Indians in this country.!!

After that we worked our way out of the crowd, and motored home after a most interesting and delightful day.

India is a very interesting and wonderful place. It is so strange to see the buffalo grazing with the little white oxen, in the herding compounds, and they are really remarkably tame, and are often ridden by the little Indian girls, some of whom have the smallest and most delicate little features imaginable. It is a very great event whenever our car passes their village, and there is one shout of "There goes the 'wind cart'!" and a whole string of them will rush out to the roadside and clap their hands and laugh as hard as they can.

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