

Indian Opinion

No. 33—VOL. XX. FRIDAY, AUGUST 18TH, 1922.

Registered at the G.P.O. as a Newspaper.
PRICE FOURPENCE

NOTES AND NEWS

THE *New York Nation* writes as follows on the National Movement in India:—

Can a Government kill a great popular movement by wholesale imprisonment of its leaders? That is the question which is raised by the statement of the Bombay correspondent of the *Manchester Guardian* that ten thousand of the leading Indian Non-co-operators are in jail (one of the imprisoned leaders put the number at 25,000) and that Gandhi has been unable to find any one to whom to turn over his own immense power as leader of the movement. It may be consoling to assert that you cannot imprison ideas, but history records more than one case when state and church and master class have prevailed by injustice and checked the march of ideas by killing or imprisoning those capable of putting them in action. There is no question that the Non-co-operation movement in India is marking time. It may be gathering strength for new effort. Certainly the fine religious fervour which Gandhi kindled is by no means quenched. But whether active nationalism will press forward along the lines Gandhi laid down, or turn to a more or less constitutional struggle to wrest increasing power from the bureaucracy, or break out in violent and probably unsuccessful revolt, it is impossible to predict. "What is certain is that whenever any Government lives by confining as common felons ten thousand of the most idealistic and capable of its subjects it forfeits its right to the respect of mankind and inflicts a grievous wound on society."

Indians in South Africa will be deeply grieved to learn the following sad news concerning Lord Sinha which appears in *Sansivim*:—

Lord Sinha has written a letter to a friend in which he says that in England his illness has increased and he feels very uncomfortable. He finds some relief in talking to his relatives but only one hour's time is allowed him by doctors to talk with his wife and his brother. In India he used to take boiled rice and cooked fish. Where he now is, he cannot get these. It is his desire that his death should take place in his own home. It is probable that he will soon be removed from England to India."

Writing in *Navajwan* (Ahmedabad) Mr. Ramdas Gandhi describes his tour in some of the towns and villages of Gujarat and contradicts the statement that the people are impatient. He says, "The people are simple and religious. They have understood and realised the religious aspects of this purification movement. There is no despondency in them, on the other hand, they are very sanguine and their faith and devotion to the movement are as strong as ever."

The *Bengalee* writes as follows in connection with the Hon. Mr. Sastri's visit to Australia:—

As for existing grievances of the Indian settlers in that part of the world, they do not seem to have assumed any serious magnitude at all. It appears that only two thousand Indians in all are now in Australia, and in one important State, at any rate, the Indian settler enjoys the privilege of the franchise.

Where the Indians have not the franchise, there does not appear to be any particularly hostile feeling amongst the white Colonists to extend it to them. Under the circumstances, one does not quite see the importance of Mr. Sastri's mission in the Southern Pacific Continent. South Africa is the key of the Indian question, and there Mr. Sastri ought to proceed at once to see if his unique statemanship will be of any use to thousands of helpless Indian settlers.

We take the following from an Indian exchange which shows how the Liberals are also losing faith in the present bureaucratic Government of India:—

There has been an official announcement that the Hon. Dr. Tej Bahadur Sapru will shortly resign for reasons of health his post as Law Member of the Viceroy's Executive Council. At the same time an Associated Press message says that it is understood that he will resume his practice at the Allahabad High Court. If this is true, the cause of the impending resignation of Dr. Sapru must be something else. A sick man cannot resign one post and immediately start practice in a High Court. Dr. Sapru must have been sick not physically but mentally at certain recent acts of Government. No sensible person will ever continue in office while his own countrymen and friends are indiscriminately thrown into jail. Even such a sober and peace-loving person like Pandit Malaviya has been of late the recipient of bureaucratic fiats, and he was constrained to defy the order of the District Magistrate of Gorakhpur. Thus the conscientious among the Liberals are by one gravitating towards the position of the Non-co-operators, and a time must come when they will fully occupy it. Under the present circumstances Non-co-operation is the only policy for the people of India.

The second annual Congress of the British Empire Service League was held in East London on August 9, at which the Durban branch of the non-European auxiliary was represented by Mr. A. Christopher. An able speech, says the *East London Daily Despatch*, was delivered by Mr. Christopher. Captain Wearer (Pietermaritzburg) proposed that direct representation should not be permitted, and Mr. J. Lomax (Cape-town) pointed out that the men of the Cape Corps, which was a very old regiment, did not desire such representation. Dr. Hill (East London) moved an amendment that it should be permissible for a non-European branch to petition congress to amend the rules and regulations governing the formation and conduct of such branches and send a European member of the League to represent them on the League. Mr. Ross (Bedford) seconded the amendment, which was carried, the resolution being also agreed to. Sir William Campbell congratulated Mr. Christopher on the most able way in which he had stated the case for his branch. He could convey to the latter the message that they could always be assured of the utmost sympathy of congress towards their non-European ex-servicemen. (Applause.)

Messrs. G. A. Natesan & Co., Madras, have just

brought out an exhaustive, comprehensive and thoroughly up-to-date edition of Mr. M. K. Gandhi's *Speeches and Writings* (published by them some years ago) revised and considerably amplified, with the addition of a large number of articles from *Young India* and *Navaajwan* (rendered into English). The inclusion of these papers have almost doubled the size of the old edition and the present collection runs to about 1,000 pages of well-arranged matter ranging over the whole period of Mr. Gandhi's public life. It opens with a succinct biographical sketch of Mr. Gandhi bringing the account of his life down to the historic trial and sentence. The Volume begins with the Indian South African Question and covers his views on Indentured Labour and Indians in the Colonies, his jail experiences in South Africa, his pronouncements on the Khaira and Champaran affairs, his discourses on Rowlett Bills and Satyagraha, and finally his *Young India* and *Navaajwan* articles on the Non-co-operation movement, including select papers on the Khilafat and Punjab Wrongs, the Congress, Swadeshi, Boycott, *Charaka*, National Education and Swaraj. The additional chapters are arranged under suitable headings and include his messages on the eve of and after the arrest, his statement before the court, the trial and judgment. Then follows a symposium of appreciations from such diverse men as Tolstoy and Tagore, Prof. Gilbert Murray and Dr. Holmes of New York besides excerpts from the British and American press. The book which is bound in cloth and indexed contains portraits of Mr. and Mrs. Gandhi and three characteristic pictures of Mr. Gandhi taken at different periods of his life. An important feature of the book is the Introduction by Mr. C. V. Andrews who explains Mr. Gandhi's intellectual position on the subject of the "British Constitution" and the "British Empire." The book is priced Rs. 3 only.

Reuter (London) in a message dated Aug. 13 reports that Mr. C. R. Das, the leader of the non-co-operation movement in India, has been released from gaol. He was congratulated at a large open-air meeting of Indians at which he was presented with an address.

A Reuter's message from London dated Aug. 14, states:—

Mr. Polak, formerly of Johannesburg, who has just returned to England from India, interviewed by Reuter, declared that Indian opinion was greatly exercised over the anti-Indian movement in South Africa, which culminated in the passage of anti-Indian Ordinances in the Natal Provincial Council. Mr. Polak stated that whilst relief was felt at the two Ordinances being disallowed the permission to reintroduce the Durban Land Alienation Ordinance in an amended form was described in influential quarters as an unconstitutional breach of Section 147 of the South Africa Act, which confines the control of Asiatic affairs to the Union Government. It was contended that the latter was not competent to delegate its powers in this matter to a subordinate Legislature. This aspect was emphasised at a recent public meeting at Bombay. Mr. Polak added, that a movement was afoot in India, under the auspices of the Imperial Indian Citizenship Association, to memorialise the Indian and Imperial Governments with a view to making representations to the Union Government.

From the above message it would appear that India has been misinformed about the Ordinances. The facts as we know them are that the two Ordinances viz. the "Rural Dealers Licensing Ordinance" and the "Townships Franchise Ordinance" have been suspended for the time being and the "Durban Land Alienation Ordinance" has been assented to by the Governor-General-in-Council without any alteration whatsoever. Our contention that it constituted a breach of Section

147 of the South Africa Act was ignored by the Provincial Council and has apparently had no effect on the Union Government either. It is certainly a point to be contested as already suggested by Mr. Polak, but even if it is found that it is not contrary to the said Section, Indians as a self-respecting community have, in our opinion, no other alternative but to raise the strongest protest possible against it.

THE RELEASE OF MR. C. R. DAS

A VERY brief message from Reuter (London), brings us the news of the release of Mr. C. R. Das. The day of his release must have been observed throughout India as a day of great celebration. So far away, as we are, from the Motherland, we were not little anxious for that day to come when that great leader who kindled not only the heart of Bengal but the whole of India with patriotism would be once more amongst his fellow-countrymen; and it is not a matter of little joy that that day has at last come. The British authorities in India, instead of removing the grave wrongs done to India, have done all that was in their power to do, and are still persistent in their attempt, to crush, out of existence, the movement that has sprung as a result of those wrongs, and as one of the attempts to achieve that object, they snatched away from the people of India their recognised leader Mr. C. R. Das who was the President-elect of the last session of the Indian National Congress held at Ahmedabad. They succeeded in taking away his body but not his spirit; and our readers are fully aware of the brilliant success of the Ahmedabad Session which was described by many as one unparalleled in the history of the Congress. Thus their attempt to wreck the work of the Congress had utterly failed and we do not know what they have gained by keeping Mr. Das imprisoned so long. Though occasional messages are being transmitted to us in this country to make us believe that the Non-co-operation movement in India is dying out and that the action of the Government of India in imprisoning the leaders was justifiable, but those who are carefully watching the movement and studying it cannot fail to read between the lines. Barring that the authorities have arrested and put the leaders into prison there is no substantial proof that they have succeeded in arresting the movement. On the other hand, the failures of the authorities are so manifestly visible that they require no proofs. The Allahabad *Leader* is a staunch supporter of the Indian Government and represents the most moderate section of Indians in India. We take from it the following:—

"The Non-co-operators are not at present engaged in preaching subversive doctrines. Their activity is confined to advising people to work the constructive programme. They have ceased to exhort people to break or defy the law and yet we find that they are being prevented from speaking in some places by issue of orders under Section 144 Cr. P. Code. The other day, Pandit Madan Mohan Malaviya, who has never supported the destructive programme of Non-co-operation, who wants people to work within constitutional limits and who has not been in favour of the boycott of Law Courts and Councils, was served at Gorakhpur with an order under this section. Pandit Motilal Nehru was prevented from addressing a public meeting under the same section at Gorakhpur. And now Pandit Harkarnath Misra has been ordered under section 144 not to open his lips at any public meeting within the next two months in the Kheri district. . . . We think it is

high time for the Government to revise its policy in view of the altered circumstances and to see that that freedom of speech is not needlessly interfered with in this unjustifiable manner."

Our purpose in quoting the above is to show that when such remarks should emanate even from the staunchest supporters of the Government there must be something radically wrong with that Government and their case must doubtless be very weak. As stated in the above note, it is the constructive side of the programme that Non-co-operators are at present engaged in carrying out and if that side is properly looked after it is but natural that the destructive side will look after itself. The principal items of the constructive programme are the establishment of National Schools; the introduction in every home of a spinning-wheel and hand-loom; and the production in increasing quantity of hand woven cloth. India's energy has of late been concentrated to this work and the success of it is evident from the fact that not a few people have been imprisoned even for the crime of encouraging and advocating these National activities. Mr. Patel's article, reproduced in another column, goes to prove, further more, the success of this programme in so far as the establishment of National Schools is concerned. Ahmedabad is the centre of Gujarat and as one of their repressive measures to break down the movement Government had suspended the Ahmedabad Municipality. They have thereby gained nothing. The result of it, as stated by Mr. Patel, is that there are at present in that city 46 National and 57 Govt. schools. In the middle of June there were 8400 pupils in the former schools whereas in the latter there were 2000; and since the suspension of the Municipality some of the latter schools are rendered vacant. When this is the result in the city of Ahmedabad the rest could be judged. We feel and we hope that Mr. C. R. Das will not have cause, after his release, to be disheartened or disappointed at the progress made by his countrymen. His presence among them will no doubt be an inspiration and will bring new spirit into India. That the Almighty may grant Mr. C. R. Das a long and prosperous life and that he may enjoy the fruits of the sufferings he is undergoing for the sake of his country and his countrymen will be the earnest prayer of every Indian in whatever part of the world he may be.

PROGRESS OF NATIONAL EDUCATION IN INDIA

A RECORD OF WORK IN SUSPENDED MUNICIPALITIES

The following is a free translation of Mr. V. J. Patel's article in the Gujarati *Nava-jwan* in which Mr. Patel has given an account of the Non-co-operation Movement in Municipalities which were suspended by the Indian Government with a view to crushing down the movement of National education. We reproduce it below from the *Swaraaj*, and we have no doubt it will be read with interest by our readers in this country:—

The Government suspended the Municipality of Ahmedabad four months back with the idea of exercising its control over the educational institutions of the city. It expected that, after the suspension of the Municipality, the movement would be set back and so independent schools could thrive. There would be need of funds, the parents would not send their children to these schools and the teachers who were generally poor would not leave the Government controlled schools and go over to the independent

institutions. Thus thinking, the Government suspended the Municipalities of Ahmedabad, Nadiad and Surat. But the Government was disillusioned. The National Education Society of Gujarat has at present 46 national schools in Ahmedabad. Of these 13 are girl schools and 8 Urdu schools. The school buildings are very nice and spacious. There are 270 teachers working in these schools. Of these, 55 are trained teachers and 165 are those who resigned their services from the municipality and have joined the national schools. In the current week (that is in the middle of June) the number of students is 8,400. The Mussalman students number 904 and girls 2,197. Day by day, the number of students in the schools is increasing.

Up to this time, Rs. 30,000 have been spent on the national schools. Monthly expenses come to nearly Rs. 10,000. Our National Education Society has to collect a total amount of one lakh and a quarter of which fifty thousand rupees have already been collected.

The committee appointed by the Government has under its control 57 schools in which there are 250 teachers and at the most 2,000 students. Before the Municipalities were suspended there were ten and a half thousand students in these schools. Now there are many schools are no students.

Even in Surat the same is the state of affairs. This clearly shows that the Government is defeated and the people are not with the Government, though fully understanding the mind of the people works quite against them by adopting methods of repression. Bhai Dayalji was removed from the field of activities with some pretext or other. But the movement cannot be stopped on this account. The prominent people of Surat have taken up this item of national education and are working vigorously for it. I hope that the people of Ahmedabad and Surat will never yield to the Government, come what may.

THE SWARAJ MOVEMENT IN INDIA

Mr. C. Rajgopalachari writes in *Young India* (Ahmedabad):—

Judging from what is often spoken and written, one might think that the difference between Mahatma Gandhi's plan of action and the bomb throwers is that while the latter believed we could be saved by killing Englishmen in India, the former believes that we will achieve our salvation by injuring them in their trade or by making their lives uncomfortable without directly causing physical injuries on their persons. This conception of Mahatma Gandhi's doctrine is, it should be needless to say, radically wrong. Again, it is believed by many that the only difference between Mahatma's methods and the old constitutional methods is that while the latter consisted in begging and protesting and raising a big noise, the former is based on hitting and embarrassing—only no physical weapons should be used. This, too, is a vitally erroneous conception of Satyagraha. The fundamental basis of Mahatma's doctrine, as well as of his plans, is that the law of life is love. Human nature, he holds, must respond to love. Hatred, ill-will, tyranny and cruelty are all deviations from the natural law. To put things in the right path, we have only to apply the force of love. If another does you wrong, bear the injury yourself and return good-will. The suffering should be all yours; then, the opponent's heart will melt. The only embarrassment intended by Mahatma Gandhi is the pain arising out of the constitution of human nature on the sight of a fellow-being's suffering which is called sympathy, or *Hamdard*. This is the energy on which Satyagraha is based, an energy as true and as potent as electric energy generated in a power station.

THE LAW OF LOVE AND SUFFERING

If any person does not accept this basic doctrine,

that every human being is essentially good and must respond if you only know how to reach his heart and undertake suffering, returning good for evil, then there is no common ground between that person and Mahatma Gandhi. There is no use believing that we follow Mahatma Gandhi simply because we go to the prison or strike work, or close shops, or wear Khaddar or withdraw from practice or boycott schools or disobey laws, as and when he directs. All these acts have two effects. In so far as they injure the other party they are unavoidable incidents and to that extent cause anger or ill-will and retard the attainment of our goal. In so far as they bring suffering on ourselves and bring home to the mind of the wrong-doer that we undertake that suffering on account of his wrong, they are Satyagrahic processes leading to the purification of the wrong-doer. Our aim and object should be to reduce the evil arising out of the former incidents by special efforts, and increase the latter to the maximum degree attainable. The best way to attain this is by developing good-will in our hearts while we offer non-co-operation or Civil Disobedience.

EFFECTS OF MISCONCEPTION

The erroneous conception of Mahatma Gandhi's programme pointed out above is at the basis of many of the suggestions for improvements and modifications of his plans which have therefore been rejected. It is also at the root of much of the hostile criticism of his work, from friends as well as enemies. It is enough if a flagrant instance or two are pointed out. Mr. Bapat suggested in a pamphlet that Satyagraha should include the use of physical force and the causing of injury to persons and property, because, he said and perhaps truly believed, that Mahatma's non-co-operation is aimed at causing injury to the Government and Englishmen. Again; one often hears at Khaddar meetings descriptions of the prospect of hungry and dying families in Lancashire as if that would give joy to our hearts. If Mahatma heard such propaganda used in the cause of his Khaddar, he would shudder in pain and anguish of heart again, counter-offensives and retaliations by way of mass civil disobedience are all talked of, as if the secret of civil disobedience were the tactical blow or a modified form of violence; forgetting that the essence of civil disobedience is the suffering undertaken and not embarrassment and that the latter should in fact be reduced to the minimum and the former to the maximum in order to produce the quickest effect.

BOMBAY PROGRESSIVE ASSOCIATION

PROTEST AGAINST TREATMENT OF INDIANS IN SOUTH AFRICA

The following telegram was sent to the Government of India by Mr. Jehangir Bomanji Petit, as Chairman of the Managing Council of the Bombay Progressive Association:—

Council, Bombay Progressive Association, deeply deplores the recent outburst of anti-Indian feeling in South Africa finding expression in the Rural Dealers' Licensing Ordinance, the Townships Franchise Ordinance and the Durban Land Alienation Ordinance.—three outrageous laws deliberately designed to make Indian position impossible in Natal. Council trusts that Government of India will do all in their power to open the eyes of the Union Government and His Majesty's Government to the enormous strain that this Legislation has placed on the cordiality of relations between India and the Empire and earnestly requests that the Government of India will make a courageous stand before the authorities in South Africa and in England in defence of the Indian community whose very existence in South Africa is threatened by these Ordinances.

Council also considers recent anti-Indian agitation

in East Africa, following so deliberately and systematically the Right Hon'ble Winston Churchill's East African Banquet Speech, as a deliberate act of provocation to the Indian community of East Africa and intended to prevent or jeopardise the just solution of the whole Indian question in Kenya and Uganda which is still awaiting decision at the hands of His Majesty's Government. India construes Mr. Churchill's recent sanction of the Kampala Segregation Scheme as a lamentable surrender on the part of the Colonial Secretary to the interested campaign of Europeans promoted by sheer racial jealousy.

The acute feeling of indignation and resentment that these events in South and East Africa have caused in the Indian community in these parts are shared and supported by the entire population in India and Council feels it its duty to warn the Government of India that unless effective measures are taken to secure the veto of the Natal Ordinances mentioned above by the Government of South Africa or by His Majesty's Government, and unless an early settlement of the East African Indian question on the lines of Lord Chelmsford's East African despatch is secured, there will be no end of troubles which these events will cause in South Africa and East Africa respectively and also sympathetically in this country. Indians of all shades of opinion irrespective of caste and creed urge upon the Government the adoption of a bold and effective policy to secure the removal of the stain on the British Empire which these proceedings involve and to counteract the disintegrating and destructive forces which they are calculated to promote and spread throughout this country against England and the British Empire.

A PLEA FOR NO MORE WAR

"WE MUST KILL WAR OR IT WILL KILL US"

During the rest of my life I shall not forget the disillusionment and disappointment which dogged my daily life from 1914 to 1918 as I witnessed man after man and woman after woman—Christians, Socialists and Internationalists—giving up the witness for peace and joining in chorus with those who demanded more and more slaughter,—says Mr. George Lansbury in a striking article in the *Daily Herald*, writing about the "No more war" demonstrations.

THE CRY FOR SLAUGHTER

Sometimes it was difficult to preserve one's own faith, especially when some tried and faithful friend went over to the enemy, and, in doing so, refused for the time to continue his friendship; or when, as happened on one occasion, a comrade, with whom I had fought shoulder to shoulder in many an East End struggle, wrote to tell me that the *Herald* made him sick with its namby-pomby sentimentalism about the war.

To-day the minds of men and women are rather clearer. Many who defended the late struggle as a "war to end war" now realise that, so far from ending war, the one sure achievement has been to accustom people to all the horrors of mutual slaughter.

MANGLED MILLIONS

It will be well if all who take part in this effort on behalf of peace will just spread abroad the facts concerning the fearful loss of life and material wealth involved in the struggle which started in August, 1914, and ended in November, 1918. Great Britain alone lost 762,749 of her best and bravest sons; France, 1,071,500; Italy, 500,000; Russia, 1,700,000; Germany, 1,600,000; United States, 40,464; Austria, 800,000. In addition each country paid a terrible toll in many millions of men bruised and battered, disabled, and partially disabled.

The money claims on Germany by all nations is

£17,720,000,000. Great Britain's National Debt in 1914 was £667,473,765; it is now £7,900,000. France has increased her national debt from £1,367,000,000, to £9,538,000,000. Germany and Austria publish figures which are simply staggering, showing both nations to be bankrupt.

In addition to all this, there is the intolerable suffering and misery endured by the people of Northern France and Flanders, and those other countries over which armies marched and countermarched, and on whose territory the war was fought and won.

AIR RAID TERRORS

Besides these, there were the cruel loss of life amongst children, women and men, owing to air raids; the sinking of passenger and food ships, to say nothing of hospital ships sent to the bottom of the sea, and hospitals levelled to the earth by bombs from the sky; the frightful suffering inflicted on innocent childhood and womanhood throughout Central Europe and Russia by the inhuman blockade, during and after the war.

No statistician can tell us either the total loss in lives or money, though figures of a sort, as shown above, may be given; it is certain that the man or woman is not yet born who could give us any figure or word which would express a millionth part of the human degradation, misery and suffering involved.

All this would be horrible enough if we were now able to say there was no more danger; that the peoples of the world had learned their lesson, and in future would live in peace and harmony, but, alas, armies and air navies are stronger than ever. Although the Conference at Washington wiped out some capital ships, it is simple truth to say that preparedness for war on a more devastating scale than ever is greater to-day than in 1914.

The reason for this is that the same economic cause which made the last war inevitable are still in full operation. Nations fight each other in order to possess those parts of the world where natural resources are most prolific, and where markets are most convenient.

We shall vainly beat the air if we refuse to recognise the fact that though in the past there may have been religious and dynastic wars, though this is very doubtful, to-day all wars which take place in any part of the world are entirely due to economic causes. Individual groups within a nation claim the right to monopolise and corner industry for their own ends. The same groups use the power of the nation in order to secure the right to monopolise and exploit the resources of the so-called subject races of the world. In the case of Europe to-day, it is an astonishing fact that every bit of territory about which the various nations are quarrelling possesses natural advantages which each desires to claim for itself. Silesia and the Ruhr are and American Government toward the Soviet Government of Russia.

The other day, reading the published letters of the late Queen Victoria, I came across one written by Lord John Russel dealing with the French Government during 1851. In this letter, Lord John said he and his Government did not care what sort of a government existed in France—so two outstanding instances to prove my case.

CAPITALIST RULE

Also it is imperative to remember that nowadays governments are controlled by groups of capitalists who will not tolerate any government other than those which conform to the standards of commercialism.

It is, therefore, of the utmost importance that on July 29 we should join in the demonstration with our minds clear as to the reasons which make wars possible, and also understand that good sentiments, good wishes, alone will not save us; that these are only of service in so far as they enable us to see facts as they are.

A CHANGE OF HEART

We need a change of heart which will compel us to say that because we love our fellow men and women we dare not engage in the terrible business of exploitation. Finally, let us all agree to ask nothing for our own country or ourselves which we are not willing to share with others.

We must kill war or war will kill us. The world has never yet been able to rest quietly and to work in peace, and never will be able to do so until a sufficient number of us, young and old, determine that under no circumstances will we agree to join in war of any sort or kind. I believe that if the workers of the world will refuse to fight against their fellow workers at home or abroad wars will at once cease, for there will be no one left to fight. In addition, once the masses see the futility of fighting they will devote time and energy to clearing away the causes which divide us and to discovering the means by which we can establish national and international co-operation.

—Swaraj.

SHOULD INDIAN BOYS GO TO EUROPE FOR STUDY

Above the signature Rustom P. Masoni the following appears in the *Bharata New High School Quarterly*—

"I would like to send my sons to England to complete their school education in a public school," I said one day to Mr. Bharda of beloved memory.

"By all means, if you don't mind losing them to yourself and your country," was the laconic and caustic reply.

"What makes you say so?" I asked in astonishment.

"My long experience," he replied, greatly agitated. "I have scarcely known a lad sent to Europe at a tender age return to India and embark on any useful career, whereas I know several who have either come to grief or deserted their families and their country,—tragedies that will make shed tears."

"Well then," said I in a lighter vein, although I knew he was in dead earnest, "I had better give up the idea of going there myself. Being a married man, I cannot afford to be annihilated from my family, let alone the country."

"No, do go," he replied, warming up once more. "Take your wife and children also. See things for yourself and come and tell me whether you agree with me or not that the best time for our boys to go to Europe for study or for business is after the critical period of adolescence after graduation."

I went, I saw, I surrendered. Bharda, our unfailing guide, was right. I discussed the question with some of the boys who had grown up, and married and settled in England, and they also confirmed his opinion.

I fear this *obiter dictum* of our departed *Goofoo* will perhaps turn down the scheme of some youths eager to cross the seas. They or their parents will naturally demand the reasons for it and concrete cases to support it. I regret I cannot satisfy their curiosity in this column but shall be glad to do so if I am asked in private.

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એમ. કે. ગાંધી લાયબ્રેરી

(બાઈ જરબાઈ રુસ્તમજી ટ્રસ્ટ)

ઉપરોક્ત લાયબ્રેરી હીંદી કોમના સંઘના વરગો તેમજ બીજાઓ માટે ખુલી છે અને ૧૪૦ ક્વીન સ્ટ્રીટમાં કસ્ટમજી મધ્ય ભાગમાં આવેલા પારસી રુસ્તમજી હોલમાં આવેલી છે. અહીં કંઈ પણ સવાજમ કે ફી ભરવા વગર લોકો તરેહ તરેહના છેલામાં છેલા બહાર પડેલા દેશી અને અંગ્રેજી છાપાઓ અઠવાડીકો તેમજ માસીકો અને જાત જાતના કારામાં કારા લેખકોએ લખેલાં અંગ્રેજી, ગુજરાતી, તામીલ, હીંદી અને ઉરદુ પુસ્તકો વાંચી શકે છે. આ લાયબ્રેરી દરરોજ સાંજે ૪ થી રાતે ૯-૩૦ સુધી ખુલી રહે છે અને શનિવાર, રવિવાર અને બહાર તહેવારોના દિવસોએ બપોરે ૨-૩૦ થી રાતે ૯-૩૦ સુધી ખુલી રહે છે.

ઉમર હાલ આમોદ ઝવેરી

પ્રમુખ

વી. લોરેન્સ

આન. સેક્રેટરી

એમ. કે. ગાંધી લાયબ્રેરી અને પારસી રુસ્તમજી હોલ કમીટી.