

Indian Opinion

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NO VOTE FOR INDIANS TOWNSHIP DISENFRANCHISEMENT

THE Natal Provincial Council resumed its Session on Friday last after disposing of other business proceeded to discuss Mr. Hulett's Bill amending the Township Law in respect of the qualification of voters and standing rules and orders were again suspended to enable the Ordinance to be taken through all its stages forthwith. The Bill having been read a first time.

Mr. HULETT, in moving the second reading, declared that the Bill was one that was urgently required by Natal. He claimed that the Bill was a just one, and that it did not deprive anyone of existing rights. The reasons that induced him to introduce the Ordinance were well-known. The Asiatic question had become a question of self-preservation for the white race. The Europeans had conquered and won this country, and they were not going to allow any alien race to come along and seize the reins of Government. Wherever the objection came from they would answer that the Europeans were responsible for the government of this country, and intended to legislate as they thought best in the interests of the country.

Col. RETEMAN seconded and added that the matter had been discussed so often that it was hardly necessary to go into it at length. The interest of the white race demanded that the Ordinance be passed.

Mr. FRANKS and Mr. COX also spoke in favour of the Bill, as did Mr. LINDSAY, who said it was already a doubt whether Natal could be said to be a white country now. If things went on as they were doing he was convinced that his grandson would not be able to live here, and indeed he was very doubtful whether his son would be able to make a living. They might say that Sir John Robinson and Mr. Harry Escombe had been short-sighted in allowing Indian traders to come in as well as indentured labour, but they had been honest, if short-sighted.

Mr. DYSON said that this Bill would not send a single Indian back to India or relieve the competition one iota. He asked the Council to have the legal position under the existing law thoroughly tested before passing this Bill.

Mr. COLEMAN recalled the history of the measure, and characterised Mr. Dyson's utterance as "the same old legal parrot cry". They did not care what measures were adopted so long as the

SUPREMACY OF THE EUROPEAN

as the governing factor in this Province was maintained. (Hear, hear.) Either white, black or brown had to rule and in the interests of the country it should be white. (Hear, hear.)

The Administrator said that it was the expert opinion of the late Council that the legality of the Estcourt case should be tested before a repealing Ordinance was introduced. The franchise to-day left the Indian a chance of qualifying as a voter for the Council, but the Ordinance they were discussing took away that opportunity.

The Administrator said that a debt of gratitude was due to the Escombe Administration for the way they had dealt with this question. He was at the Point where there was a great demonstration against the landing of Mr. Gandhi. That demonstration was not directed against the immigration of Indians, but against their landing at the Point when there was an epidemic of bubonic plague.

If they passed the Bill they would create an intense feeling in India and considerably embarrass the Union Government in their efforts to deal with the whole matter.

Mr. HAYCOCK reminded the house that for the past four years they had discussed Ordinances similar to this one. The first was returned on a point of technicality, and the second because it was opposed to the Asiatic policy of the South African Party, but after reading what General Smuts said in Natal, one would conclude that this was an Ordinance which he would welcome with open arms.

Mr. CLARKSON said that he regarded the Ordinance as the expressed feeling of Natal so far as the Asiatic vote was concerned and it was for the Government to deal with it as such.

Mr. FAHEY added that he would vote for the Ordinance, and thought that no man could do less. And any public man who did should be driven by public opinion out of public life.

Mr. HULETT in replying, paid a tribute to the firm stand taken by General Smuts in England.

The Ordinance was then read a second time, and the House went into Committee on the measure which passed through this stage without amendment or discussion.

The Bill was then read a third time, and the Council then adjourned until Wednesday, March 19 at 10 o'clock.

QUESTION ON LICENSE BOARDS

Mr. HULETT asked the Administrator: (a) Who recommended for appointment the persons who form the several Rural Licensing Board?; (b) Why were the Farmers' Associations and other similar organisations in the areas to be served by the Boards not asked to submit names for the consideration of the Administrator?

ADMINISTRATOR replied as follows: (a) The Magistrates in the principal centres of the licensing areas were appointed as chairmen of the Boards and all Magistrates throughout the Province (except Zululand) were asked to submit the names of qualified and suitable persons for consideration. (b) It was not considered desirable to consult any sectional organisations but nominations were received from certain public bodies.

The Dundee Licensing case—a report of which appears in this issue—is one more instance of the unfettered discretion vested in Licensing Authorities. There is no security for any Indian Trader—he might have been in business for 40 years as in this case or any number of years, he has but to make a purely technical error again as in this case by lodging his application in time but failing inadvertently to pay the fee, or any other technical error which prejudices nobody. And his license may be refused on the ground of no necessity or any other convenient ground. After being in business for forty years in one locality to be told that there is no necessity at the instance of another trader who has been about half that period in the same locality would be ironical in thought but when it is actually done, it is not only unjust but cruel. Who can say that European Traders cannot have their own way against Indian Traders—there is the law to assist them.

NOTES AND NEWS

S.S. **KHANDALLA** on her outward voyage soon after leaving Bombay had a case of small pox among her third class passengers. She touched at Mombasa but proceeded to Zanzibar to disembark her Mombassa passengers under quarantine at this Port. She then returned to Mombassa and in due course reached Durban. Her 1st and 2nd class European and Asiatic passengers were allowed to land; so were the European staff of the boat. People on business were allowed to go to and fro from the boat, the boat herself lay alongside the wharf, but 85 Indian deck passengers were detained from Tuesday to Sunday, the Indian crew was detained and the Indian Parsee Doctor was also detained on board for 24 hours before he was allowed to go ashore not because the exigencies of the situation demanded his presence aboard but because he was an Indian. We do not know why there should be any differentiation in the treatment aboard a ship at this Port. If one human being can communicate disease, so can another human being, no matter to what race either belongs.

The population of Fiji according to Dr. Basil Wilson to-day is 154,000 consisting of 2,500 half castes, 4,000 Europeans, 60,000 Indians, 84,000 Fijians and several Persian, Chinese, Japanese and people from other Pacific islands.

Nairobi, Jan. 4.—The Legislative Council has passed the Constitution Bill, which follows out the terms of the White Paper and provides for the election of eleven Europeans, five Indians and one Arab, exclusive of the official majority. The franchise is granted to all Indian adults of both sexes without any educational or property qualifications, and Indians from subject Indian native States are also included. Speaking in the Council Chamber, Sir Robert Coryndon, said he regretted that the Indian members of the Council were not present at that meeting to share in the passage of the Bill, which gave the community the principle for which it had long contended. He hoped the time was close at hand when Indians would co-operate with other races in developing the growth and prosperity of the Colony with energy and harmony.—Renter.

Delhi, Jan. 4.—Pundit Malaviya and other members have tabled motions in the Legislative Assembly urging the Viceroy immediately to release Gandhi.—Renter.

London, Jan. 9.—Anxiety is being felt in India according to *The Times* Delhi correspondent concerning the apparent eagerness of the Kenya Government to hurry its Immigration Bill through the Legislative Council for fear that the Labour Government in Britain might amend or even reverse the decision taken by Mr. Baldwin's Government. It is understood the Government of India is communicating with the Secretary of State on the subject. Objections are being expressed in Delhi to the adoption of communal instead of common franchise in Kenya from the Indian standpoint since, if Kenya became self-governing, or joined the South African Union, India will be stopped from again raising the question of Indian representation. Regarding the Immigration Bill, Delhi will point out that this measure goes beyond the Colonial Office White Paper provisions which laid down that the Governors of Kenya and Uganda should submit to the Colonial Office immigration proposals in accordance with Native African interests. Such proposals would naturally be submitted to the Government of India for its observations through the Secretary of State, but instead the Kenya Government laid before the Council a Bill to the provisions and principle of which the Government of India was bound to take exception. Under the Bill the Immigration Officer could refuse any immigration on the ground of his entry

being prejudicial to Native interests, and a majority of Indian immigrants are clerks, mechanics and petty traders who are always object to their competitors on the ground that they should compete with the Native. The correspondent says that should the Bill pass to the Government of India its present form they are likely to be and he concludes: "The advances of over-ventures within the Empire furnish different sections Nationalists with a common platform where Tej Sapru and Mr. Das—"Mercury" Special Service can meet No. 10.

WHITE MAN'S RULES

DURING the first reading of the Township Ordinance—a measure calculated to disempower Indians in townships—the Natal Indian Congress presented a petition, which was at the time published in these columns, to the Natal Provincial Council, opposing it and praying to be heard by the Council before a Select Committee.

From the report in Wednesday's *Natal Mercury* which we reproduce elsewhere, we learn that the Ordinance was passed at one sitting of the Council, the Standing Rules and Orders being suspended for the purpose—The indecent haste. And the Indian community unheard.

We reminded our readers the other day of the Ordinance in which the Durban Land Alienation Ordinance was considered at the time of its passage and the position of the Community never really at the hands of the white race who in power claim in their own interests to be depriving Indians of their ordinary human rights. And their present attitude does their past. Even a "right" is given a man before he is deprived of his "liberty." But not so the governing race in its provincial legislative dealings with a subject race.

Mr. G. H. Hulett, the father of the Ordinance, speaking to the Ordinance, said it was not one and did not deprive anyone of existing rights. Whatever right of a subject race for the preservation of the white race—the mighty who occupy the place of power is just to Mr. Hulett. To take away the rights of Indians and, as far as we understand the Ordinance, not even a saving clause in favour of those already on the Township Roll, is to Mr. Hulett equivalent to depriving anyone of existing rights. The European declared had conquered and won the country but forgets conveniently to remember how many of the whites of to-day, the Britisher, the Jew, the Syrian and other continental whites claim to be the offspring of the European settlers. He also forgets he is a descendant of and representative of the class of settlers who waxed rich on the sweat and blood of the slavery of Indians—who were introduced to the promises of land and plenty to the white man kept his word to his civilisation not strong enough to

The interests of the white race is in the hands of Col. Retjman to the interests of the Indian community. Mr. Lidgett doubted whether Natal should be a white country now. Mr. Lidgett provoked one to ask is he another Kaffir to life—not in the British Isles.

ould have—but a strange trick of fate must have led him in this country now to be awakened and to think the country to be the British Isles turning back—perhaps he is a new-comer to this country—perhaps he has become rusty in his South African story? The Native of the soil? He is to the white man at present a negligible quantity.

Mr. Dyson would take the Township Vote away from the Indian but in another way—by the aid of an existing law! Mr. Coleman did not care what measures were adopted so long as the supremacy of the white man was maintained as the governing factor in the country; whether white black or brown had to rule in the interests of the country, it should be white—Must it ever be so? Is the race in power to do whatever it likes—subject as ever to be helms? Is not the civilisation of the white man great and powerful in itself, to absorb the peoples within its borders or is it so weak that it must ever have the policeman by its side?

Mr. Clarkson said that he regarded the Ordinance as the expressed feeling of Natal so far as the Asiatic was concerned. The expressed feeling of Natal! Non-Europeans who form the major population of Natal do not count with Mr. Clarkson. A number of whites must say it—and it is the expressed feeling of Natal.

Mr. Fahey's dictum was that any public man who did not vote for the Ordinance should be driven by public opinion out of public life. Again, we ask; who are the public? The whites! And who are the whites? The Public!

The reading of the Provincial Council proceedings on the Township Franchise Ordinance has been painful to us. Not a voice was raised for the Indian! Even the Administrator in asking that the Ordinance be not passed offered the present Council the opportunity to take away the township franchise from Indians by a resort to the Courts.

Protests by the Indian community have been lodged with the Acting Governor-General-in-Council. Twice the Ordinance has been refused assent and we again would stress the point that Indians have no say in the lawmaking and while that power is in the hands of one race, it should not be allowed to use it willy-nilly to the hurt of others. And there can be no justification in principle and even on the manner in which Indians have exercised the Township Vote for it to be taken away from them. The cry of Hulett and his following is the cry of wolf! wolf!—having its existence in their imagination.

We know there are Britishers in the country who and a displeasure upon the methods and objects of the Administration. The Administration's barbarous proceedings of a civilised of the late Council should be tested by the feeling to the consideration of subject qualifying as a while they hesitate a told harm is they were discussed, Indians is South Africa but to the

The Administration—We appeal to them that now is dealt with this in working for fair-play and justice. There was a great hold the traditions of the British against the im-landing at the

DUNDEE LICENCE REFUSED

FORTY YEARS IN BUSINESS

After 40 years' trading as a wholesaler and retailer in Dundee, the *Natal Advertiser* reports, an Indian merchant, H. J. R. Khan, has failed to convince the Licensing Officer that the renewal of his licence is necessary.

Application was made to Mr. J. H. Hardy, the Town Clerk, in his capacity as Borough Licensing Officer, Mr. O'Hea appearing for the applicant for the renewal of Khan's licence in respect of premises in Wilson Street in what is known as the Asiatic area.

Khan, it appears, has been in India for the past 12 years, and according to his statement mismanagement by his employees had brought his affairs to disorder, rendering it necessary for him to meet his creditors and enter into a composition with them.

AN OVERSIGHT

During the interruption involved by these proceedings his manager, although lodging the usual application for renewal of the licence, omitted to call at the Town Office and take out last year's licence. Upon application being subsequently made for its renewal, Khan was informed that his licence had lapsed, and his application would be only treated as a new one.

Upon the application being made the Chamber of Commerce stepped in and opposed it.

At the hearing the Chamber of Commerce was represented by Mr. J. W. Francis. Evidence was led by Mr. T. H. Y. Worthington, attorney for the trustee, the applicant, his son, A. K. Khan, and Mr. Adam, for the licence; and from Mr. A. L. Williams, representing the Chamber of Commerce against this application.

The evidence of these witnesses reflected the misfortune of Khan in the hands of his manager and his bona-fide intention to conduct the business for the future as to insure its rehabilitation at the earliest possible date, and the payment in full of all his creditors. He had been a shop-keeping in Dundee for over 40 years, said Khan's attorney, and it would be a destructive act of the greatest injustice if, through the oversight of payment of his licence money for the last year, he should now be deprived of his right to trade.

NO NECESSITY

Mr. Williams, for the Chamber of Commerce, stated that he had been in business at Dundee for 23 years past and saw no need for the continuance of the applicant's business. Business had decreased 40 per cent. as compared with 1921, and there were plenty of traders to deal with what business there was. An application by Karodia, Son and Nephew had been refused by the Licensing Officer and the Board of Appeal recently on the grounds of no necessity, and this application should be treated in the same way. He admitted that the applicant had been in business for many years before he commenced store-keeping at Dundee, and that Karodia, Son and Nephew's application was in respect of a new business.

Advocate O'Hea pointed out that the applicant had a long and stainless record; his creditors recognised that he had been a victim of his manager's mismanagement. They wished him to continue trading. He should in all justice be allowed to renew his licence and, given the opportunity to recover his sound business position.

Mr. Francis contended that after refusing Karodia, Son and Nephew's licence the Licensing

Officer could not consistently grant this one, which he was technically entitled to regard as an application for a new licence.

The Licensing Officer said that he accepted this view and refused the application.

INDIA AND AFRICA

(By MR. C. F. ANDREWS IN YOUNG INDIA)

To night we reach Aden and all the day long we have been making our way up the Gulf. The air that comes from the mountains of Arabia is fresh and cool. We are close to the passage where the two continents of Africa and Asia nearly meet, and all through the coming days we shall have Asia almost within sight on the one hand and Africa on the other. Every time that I have crossed the Indian Ocean, I have felt more deeply the intimate connexion which exists by Nature's own law and choice between India and Africa. Yet we are told to-day by arrogant and insolent voices, that India has no place in Africa at all, but must be excluded from Africa not only in the South but in the East.

"We have shut," says Major Grogan, in a well-known passage, "the front door from India into Africa at Durban; now we must shut also the back door into Africa at Mombasa." In equally insolent language, with a touch of blasphemy added, Lord Delamere has written from Kenya:—

"There is a wider aspect. Our concern for our homes in Kenya and the well-being of the native people does not blind us to the fact, that the *danger* (from the Indian) to the Empire and to Christianity is greater. If the East is permitted to penetrate Africa and the Trusteeship of the vast native population be transferred to other and alien hands, then gone is the dream of a series of Christian African States, created and linked together to the genius of British Colonisation. Australia, New Zealand, Canada and South Africa have all closed their doors to Indian immigration. All have seen the *danger*.—To those on-the-spot, the menace is apparent. To those at home, it is vague and indefinite. For this reason we desire investigation here. To sum up:—

(i) Is England to be marked with the stain of betraying the African native to Eastern rule?

(ii) Is the young growth of Christianity and Western civilisation to be supplanted by Eastern creeds and superstitions?

(iii) Is the pioneer and the man who is "up against the wilderness", in spite of solemn pledges, to be made the sport of political opportunism?"

(*The Italics are mine.*)

I turn from this passage, filled with rancour and hate and malice and all uncharitableness, to the picture which I have ever kept fresh in my own mind of Mahatma Gandhi in his Ashram at Phoenix in South Africa. Let me draw it over again:—

We had been occupied all day at the store yard of dear Parsee Rustomji's shop, at 110 Field Street, Durban. From morning till afternoon, Mahatmaji had been overwhelmed with the burden of a thousand cares. The whole compound had been full of Tamil women and children, who had come for help at the climax of the Passive Resistance struggle. He had soothed them by his words; he had ministered to them with his hands; he had prepared food for them; he had taken their little babies one by one and nursed them while a smile had made his face beautiful and a tender light had shone from his eyes. I had watched the scene, while waiting to be of any service, and the thought had come again and again to me of the passage which I love best of all in the Gospel Story:—

"They brought young children to Christ, that he shall bless them. But the disciples rebuked those that brought them.

"But when Jesus saw it, he was much displeased

and said: Suffer the little children to come unto me, and forbid them not; for of such is the Kingdom of Heaven.

"Verily, verily, I say unto you, except a man be changed in heart and mind, and become as a little child, he shall in no wise enter the Kingdom of Heaven.

"And he took the little children up in his arms and laid his hands upon them, and blessed them."

It was even so,—with just such love and tenderness as that!—that I saw Mahatmaji, that morning, as he took the little children up in his arms and blessed them. I watched many a poor mother's face, coarsened by hard evil life of the coolie 'lines', break into tenderness as Mahatmaji took her own little child and laid her little baby in his arms and blessed it. Each mother went away radiant with joy.

As the day went on, I wondered how the strain could be kept up. There was no time, even to take food; there was not a moment's rest.

Then, at last, Mahatma Gandhi told me to get ready to go to Phoenix by train from Durban Station, which was close at hand. We reached Phoenix just as the day was beginning to decline. The station master, a European, was a friend, and welcomed Mahatmaji back after a long absence. We reached first of all an Indian store on the way and the store keeper ran out to greet him. I noticed also that the Africans who were seated near the store were full of respect and almost reverence for Mahatmaji as he greeted them, bare-footed and bare-headed, with his home spun peasant's garments. The scene, as we reached the brow of the hill, was one of indescribable beauty, and the peace of it entered into my heart, bringing back to me the vision of Shantivanetan itself.

I cannot tell a fragment of the story of that evening. As it grew dark, we sat there in the moonlight together. There was an African Christian woman who lived in the same compound with us and helped Mrs. Gandhi with household matters. Her face was worn, but it was lighted up with a smile as Mahatmaji drew near. Then Mr. Kallenbach came running up quickly, brimming over with fun, carrying a child in his arms. The mother of Mr. West was there and Mahatmaji greeted her with reverent regard. But the tiny children immediately laid their own claim to Mahatmaji, and he gave himself up to them with all his heart. A pale, invalid Mahomedan boy claimed his attention most, and obtained the most love in return. It was very evident how dear the sick child was to Mahatmaji. All through the evening the little one sat upon his knee and Mahatmaji would stoop tenderly to ask him whether he had pain. A Zulu girl came in from the Mission who was loved by all. So the evening wore on. In the silence of the night we sang our religious songs and prayed to our Father to bless all mankind. When I retired, after saying 'good night', my heart was very full and tears not of pain, but of joy, came to my eyes. There, in Africa, I had found Christ, whom I had sought in vain in the proud churches which refused to allow any one except 'Waite' men and women to cross their threshold. I sat for a long time in silence at the end of that day, and the Gospel scene came back to me so fresh with new meaning that I could almost picture Christ moving about in the Ashram, sitting with us at our evening meal and joining with us in our worship of the Father of all mankind.

I turn to Kenya, and my mind recalls an early morning on the Railway, when I met Lord Delamere face to face, as I got out of the train and walked along the platform. He stared at me with a cold gaze. He must have known who I was; for the Indians of the neighbourhood had come with a garland of flowers to greet me. I could see him standing near by and could divine his thoughts. Here are some of them now before me, written down,—the words I have just quoted:—"There is a wider aspect", thus he writes,—"Our concern for our homes in Kenya and the well-being of the native

people does not blind us to the fact that the danger (from the India) to the Empire and to Christianity is greater. If the East is permitted to penetrate Africa, and the trusteeship of the vast native population be transferred to other and alien hands, then gone is the dream of a series of Christian African States..... England to be marked with the stain of betraying the African native to Eastern rule? Is the young growth of Christianity and Western civilisation to be supplanted by Eastern creeds and superstitions?"

I come back from that dull scene of dislain on the Kenya Highlands, in the chill early morning, and have to dwell once more on the moonlight evening at Phoenix when Christ seemed so visibly present, not among the rich and mighty, not among the specially proud and arrogant, but in that family circle of the poor and lowly, with Mahatma Gandhi in the midst and the little children round him, and Kallenbach and the young Zulu mission girl, and the Kaffir housewife, who did the cooking for us, and Deradas and Manilal and others.

THE FATAL ACCIDENT IN ITALY TO MR. W. W. PEARSON

It has been exceedingly difficult for me, while the news is still so recent, either to write or speak about the death of W. W. Pearson, who has been more than a brother to me, during all my life in Shantanketan. Later on, I hope to be able to do so more fully than I have yet done. Meanwhile I am publishing in the *Modern Review* this account given by his brothers and sister to his many friends in England which has been printed and circulated among them. I am certain that they would wish it to be circulated among his friends in India and elsewhere. It runs as follows:—

"On Tuesday, September 18, our brother, Willie, was travelling with an old Cambridge friend, Mr. Bateman, from Milan to Florence. They were alone in a compartment: at a station just before Pistoia (21 miles north of Florence) a passenger jumped into their carriage after the doors had been shut by the officials, and to save himself walking along the crowded corridor to the restaurant car, he omitted to fasten the lower catch of the door, which in Italian trains is near the floor. The views were very lovely at this point. Mr. Bateman and Willie were talking together and then Mr. Bateman went to the corridor window to look at the view while Willie looked out of the carriage window. When Mr. Bateman looked round a moment later the carriage door was open and Willie had vanished. The train was going at full speed and it was a long time before Mr. Bateman could get it stopped: when he did he could make nobody understand what had happened, as he could speak no Italian and there was nobody in the train who understood any English. In the meantime Willie was found unconscious by workmen on the line and was taken by them to a large Villa near at hand. The owner of the Villa, Count Corsini, administered first aid and brought him round to consciousness again. He sent for the Misericordia (Motor Ambulance) to take him to the Hospital in Pistoia. He was put in a private room, and next day an English nurse, wife of an Italian doctor, volunteered to nurse him. She was in the first place called in to interpret for the surgeons, and she at once made up her mind that she would not leave him night and day. Owing to her position as wife of the Medical Officer of Health for Pistoia, she was able to do this and to procure for him all sorts of extras

which were not provided by the Hospital itself. In this way he had every comfort and the most devoted and self-sacrificing nursing. He was far too ill to be examined, so it was impossible to ascertain the extent of his injuries, but it was feared that his spine was fractured and that there were internal injuries. His life hung by a thread for several days.

"In the meantime, after a little delay, the news had reached his relations in England, and a brother and a sister arrived in Pistoia on Saturday morning. By that time he had rallied considerably and there was even some hope that he might by a miracle pull through. But on Sunday he became worse again and he was getting steadily weaker. He was perfectly clear and conscious all the time and made a hard fight for life, although in the end he was glad to go. On Tuesday morning they started giving him morphia, and he slept under its influence until he passed peacefully away in the afternoon. From the first he was beyond the aid of any surgeon however skillful, but he had everything that devotion and skilled nursing could do. Owing to the injury to the spine his feelings were dulled: he suffered all the distresses of severe illness, but was never in acute pain, except when he had to be moved.

Everybody who came in contact with him seemed to realise the charm of his personality. Many came daily to enquire and see him, including the workmen who picked him up and the Count who administered first aid. He used his very small knowledge of Italian to the full to express his gratitude to all those who did anything for him. He was his perfectly natural self to the very end, always thinking of other people, and unflinching in his cheerfulness and humour. His surgeon said he had never seen such bravery in his life. His unconscious faculty for winning peoples' affection was never more manifest than in that last week when selfless and untiring devotion was lavished upon him by complete strangers.

"He was cremated in Pistoia on Wednesday, September 26th where his ashes remain until his family decides where they are to rest permanently."

C. F. A.

AN INTERESTING INTERVIEW

(Continued from page 3)

When I asked if there was any likelihood of Gandhi being released before his six year's term expires, he replied emphatically:—

"Not while I'm here. Of course, my term expires in December. They can do whatever they like with him after I go back to England."

After describing Mr. Gandhi's life in gaol Mr. Pearson proceeds:—

Mr. Gandhi's religious creed, as explained to me by his son, is based upon two things: truth and non-violence. He is willing to dispense with all forms and ceremonies which the world calls religion, and retain these two basic principles.

According to his son, Mr. Gandhi does not wish to be released from prison by the pressure of a popular demand, but only by the Government itself, when it has suffered a change of heart towards the Indian people. He will win his release by no promise to abstain from politics, but promises to devote the rest of his life to the liberation of his country.

COMPARED TO CHRIST

I have given the reasons for Gandhi's imprisonment from the lips of the man who was responsible for it, and

I have described briefly the life of the Mahatma in *guol*. There remains only to give the opinion of the mass of Indian people on the imprisonment of their "saint" and leader.

India is religious. Whether Hindu, Moslem, Parsi, or Sikh, it respects religion and knows the history of other religions. Consequently, India knows Christianity. And everywhere in India I have heard Mahatma Gandhi's imprisonment compared to the crucifixion of Jesus Christ.

Gandhi, they point out "climbed down to the depths of human misery and woe, where men toil desperately and die miserably down to the dark places of sweat and tears." And like Christ, he found "that the mastery of the world waits upon him who is willing not to make others suffer, but to suffer himself. He wore a loam cloth that no man in all the land should be embarrassed by a poverty greater than his own. Great crowds of 25,000 to 75,000 followed the Weaver of Sabarmati as they did the Carpenter of Nazareth. Four times he was imprisoned, thrice beaten by the mobs, and once left in the gutter to die.

When Gandhi lay stricken in a South African hospital after an attack which had broken his arm, he was asked what legal procedure should be taken against his assailant, and he replied, "Why should I seek to injure or punish him? The man did what he thought was right, risked his life for it. I believe in that man; I shall love him, and win him to me." And he did.

THE CRUCIFIXION

An Indian Moderate who is a Christian, a national leader, and a friend and admirer of the English, made this graphic comparison between the trial of Jesus Christ and of Mahatma Gandhi:—

"When the Roman Pro-consul arrested and convicted the Carpenter of Nazareth, Roman prestige was maintained, property and vested interests were protected, and the populace quieted down and forgot all about their momentary leader. The Pro-consul showed undoubted discretion. Roman prestige was at stake—Roman prestige, which for generations was the guarantee of world peace.

"Not that the Roman Pro-consul was without a perception of the greatness of the accused. He had probably heard something of His teachings and character. The silence of Jesus, that Non-co-operator in excelsis, made a profound impression on the magistrate and he tried feebly to save the prisoner. But the 'system' had tied him hand and foot. He could only wash his hands in futility, and hand over the accused to the extreme penalty of the law.

"So the judge, addressing Gandhi, the Weaver of Sabarmati said—"The law is no respecter of persons. Nevertheless, it will be impossible to ignore the fact that you are in a different category from any person I have ever tried, or am likely ever to try. Also, it would be impossible to ignore that in the eyes of millions of your countrymen you are a great patriot and a great leader, or that those who differ from you in politics look up to you as a man of high ideals and leading a noble and even a saintly life. I have to deal with you in one character only. It is my duty to judge you as a man subject to the law, who, by his own admission, broke the law and committed what to an ordinary man must appear to be a great offence against the State."

"Indian opinion," concluded this Indian Moderate "believes that when the great British statesmanship, with its claim of record, in governing alien races, has no resources beyond arresting and convicting Mr. Gandhi it has openly declared its insolvency, and has started on the road which Rome followed."

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