

# Indian Opinion

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## NOTES AND NEWS

**M**AHATMA GANDEHI writes in *Young India* dated August 9:—Just at the time of going to press I have before me a copy of **INDIAN OPINION** containing the supplement giving full particulars regarding the condonation scheme. I have time just now only to give the form of application to be made so as to reach the Department of Interior (Immigration and Asiatic Affairs) before 1st October next.....Let those who wish to return to South Africa send their applications betimes. I hope to publish other papers and information next week.

The Executive of the South African Indian Congress met at Johannesburg last Sunday where representatives of the Cape, Natal and Transvaal were present. Those representing Natal were Messrs A. Christopher, Sorabjee Rustomjee, V. S. C. Pather, A. L. Kajee, M. A. Motala and S. R. Naidoo. Among the important matters discussed at the meeting were the Condonation Scheme the feeling being unanimously in favour of the scheme, and the impending departure of the Rt. Hon. Srinivasa Sastri. The following resolution was passed by the Executive:—

"That the Congress informs its provincial bodies that it has been decided to celebrate the birthday of Mr. Sastri by holding meetings on September 22, 1928, praying for his health and at the same time urging Mr. Sastri to prolong his stay in this country.

"That representations be made by the South African Indian Congress to the Viceroy of India, Mr. Gandhi, the Indian National Congress, Hon. Mr. Natesan, the Rev. C. F. Andrews, Mrs. Sarojini Naidu, the Indian Citizenship Association and such others as the officials deem fit, to bring influence to bear upon Mr. Sastri to prolong his stay in South Africa, and also informing them that a "Sastri Day" would be observed on his birthday throughout the Union.

"That congratulatory wires be sent to Mr. Sastri on that occasion."

The members of the Congress Executive met Mr. H. N. Venn, Commissioner for Asiatic Affairs at Pretoria on Monday. The discussion, which lasted for over two hours, was connected mainly with the Government's condonation scheme. An important announcement is expected to be made within the course of a few days.

The following is a copy of a cable sent to Mahatma Gandhi at Ahmedabad by the South African Indian Congress:—

"Would be condoneess who were unable (to) leave India by last boat may cable "COMASIA", Pretoria, their intention (of) applying (for) condonation, giving registration, domicile or identity certificate number before 30th September. Please give wide newspaper publicity throughout India."

While making representations on behalf of the Indian community to the Wage Board which sat last Tuesday in Durban, Mr. A. Christopher (Deputy-President of the South African Indian Congress)

conveyed to Mr. F. A. W. Lucas, K.C., Chairman of the Board, the deepest sympathy of the Indian community of South Africa in the terrible loss sustained to him by the tragic death of his father Mr. William Lucas which took place at the Roodewal Diggings, near Reismierbult Station, Transvaal. The chairman in return expressed his heartfelt thanks to the community for their sympathy.

A body known as the "Amalgamated Union of Durban Launderers' and Dry-cleaners and Pressers" was formed last week at Durban by a largely attended meeting of Indians employed in the various laundries and dry-cleaning and dyeing establishments in Durban and district.

## A USEFUL INSTITUTION

**T**HE Parsee community is renowned for its munificence. It is symbolised even in South Africa where there are but a handful of Parsees in a manner that would put to shame any other section of the Indian community which exceeds the Parsees both numerically and financially. We refer to the M. K. Gandhi Library and Parsee Rustomjee Hall, that very useful institution, established by the late Mr. Parsee Rustomjee in Durban the seventh anniversary of which will be celebrated on Saturday afternoon. This institution forms part of the property at 140 Queen Street in the name of Bai Jerbai Rustomjee Trust whose income goes towards national education. The library is the only one of its kind in South Africa thrown open for the free use of the public by one single individual. Mr. Rustomjee knew how to earn but he knew well how to spend also. Being the only one of its kind the M. K. Gandhi Library is the pet child not only of the Parsee community or that of the Committee that governs that institution but also of the community. Hence it is an annual occasion of great celebration. It is high time that such institutions became common things among a large Indian community such as there is in South Africa with its accumulated wealth. A community that can afford it should not depend upon outsiders for educational insti-

tutions, hospitals, nursing homes and the like. Such institutions which are essential for any civilised community if supported independently, as the one referred to above, would go a long way towards improving the lot and status of the Indians in South Africa. And who could dare say it is not possible to do so? It only requires on the part of our wealthy brethren that sense of duty to their poorer brethren, the sacrificing spirit and that knowledge how to spend what God has given unto them which was possessed by the late Mr. Parsee Rustomjee. The M. K. Gandhi Library is day by day becoming a very popular institution not only among the local Indians but also among outside visitors for which congratulations are due to the governing Committee and its energetic secretary Mr. B. M. Patel. The Library was opened on the Parsee New Year day. Hence it is on that day each year that the anniversary is celebrated. While, therefore, wishing the institution a long life we also wish the Parsee community "A HAPPY NEW YEAR."

## A Great Service To Indians

The *Natal Witness* writes under the above caption :

If Mr. Sastri's efforts to persuade his countrymen to accept the condonation scheme are everywhere successful it will perhaps be true to say that this, the latest of his services to the Indian community, is the greatest. And it is satisfactory to note that his advice has already been widely adopted. The Indians in Natal have accepted it, and his advisers in the Transvaal have told him that opposition to the scheme is appreciably less. There is just a month left before the Government's offer expires, and Mr. Sastri hopes in that time to persuade the Transvaal Indians who are still standing out that the offer was made in good faith, and that acceptance involves neither degradation nor police investigation. The opponents of the scheme in the Cape are apparently still stubborn. Mr. Sastri is probably not far wrong when he ascribes this to a few irreconcilables who are doing their best to pervert their fellows. Everywhere else the opposition has been purely factious, as might be expected when the nature of the scheme is analysed. Its purpose is to ensure that every Indian in the country is duly registered; that his existence is officially recognised. And for this procedure there is an excellent reason. The country being anxious to reduce its Indian population, presents each departing Indian with a bounty as an inducement to leave. If the places of those who take advantage of this policy are to be filled with by illegal entrants, the country obviously cannot benefit by the money it expends on bounties. Moreover, unless every Indian in the country is registered, the way would be open for perpetual fraudulence, since an Indian who had perfected a secret means of entry could leave the country again and again, returning each time by his underground channel to draw another bounty. It is simply a matter of taking an ordinary business precaution,

and the Government, which provides the money to speed the departing Indian, has every right to call the tune. Again as a matter of business, and also from a desire to keep within the spirit of the Capetown agreement, the Government refrained from setting any police investigation in motion, and instead accepted the condonation scheme. The scheme, it may be remembered, was drawn up, not by the Government, but by the South African Indian Congress, and was adopted by the Government as an act of grace to mark Mr. Sastri's appointment. Under its provisions the Indians concerned are invited to present themselves in good faith to regularise their positions. When the agitators seized on this invitation as a diabolical plot, designed to save the police the trouble of ferretting out the law-breakers for themselves, the Department of the Interior issued a statement explicitly denying any such duplicity, and pledging itself to make no investigations beyond those necessary to establish the presence of the applicant in the Union before July 5, 1924. The Government has been very long-suffering, especially when it is remembered that the class of persons affected by the scheme are in fact law-breakers. For this forbearance the Indians have to thank Mr. Sastri: By personal representations as well as by the confidence inspired by his personality he has persuaded the authorities to give the scheme every possible chance and to make every effort to convince the Indian community of their good faith. It would be a thousand pities if his services in this matter were vitiated by the very people he is trying to help, and if the excellent relations he has done so much to establish since his arrival were to be disturbed just when his mission is so nearly over. Fortunately the great bulk of Indian opinion is on his side, and it is to be expected that, reinforced by the inspiration of his presence, the Transvaal leaders will succeed in guiding Indian opinion along the right road. It is a pity that Mr. Sastri is not able to visit the Cape before the time limit expires, but even if the opposition there is not abandoned before the end of the month, the Cape Indians form so small a proportion of the total Asiatic population that their defection from the scheme would scarcely mar an otherwise successful campaign.

[NOTE—Our contemporary seems to have been misinformed when it says that the scheme was drawn up not by the Government but by the South African Indian Congress. The Congress had asked for a general amnesty but having failed in that they accepted the scheme drafted by the Government with a few amendments which the Government were generous enough to effect.—ED. I.O.]

## Will Durban Have An Indian University

The *Natal Advertiser* in its issue of August 29 has an interesting leading article under the above heading based on the Administrator's speech at the laying of the foundation stone of the Indian training college and high school. The paper quotes the following words of the Administrator :—

"We see before us to-day the beginning of Mr. Sastri's work. Soon from this spot will rise a great institution for the education of Indians in South Africa. What it may develop into it is hard to say.

"To-day it is a training college and high school—in a few years' time it may develop into a university college, with its academic and professional branches."

And then it goes to say :

"In these very significant words, the Administrator of Natal on Friday last referred to the possible—we had almost said "probable"—line of development of the Indian Training College whose foundation-stone he had just laid. It is not to be thought that men carrying the high responsibilities of Mr. Gordon Watson use words carelessly or without understanding their purport. A Provincial Administrator is in a better position than anyone else

to know what is in the minds of the Central Government regarding his own Province; and a hint dropped by him often has something akin to the warranty of Holy Writ behind it. This is more particularly the case when, as on Friday last, he is dealing with a living organism such as an educational institution, by its very nature is bound to be. The Indian Training College, like all other schools, will grow from strength to strength. In what direction it will grow its own sponsors may not, at the present moment, be able to say. This is for the present and future Governments to decide; and it would seem the decision is implicit in the Administrator's remarks. The day is coming, though it may be far distant, when the Indian in Natal will demand and will receive the highest education he is able to assimilate....."

".....No government can withhold knowledge from those fitted to receive it without standing self-condemned in the eyes of all fair-minded men. When the Indian in South Africa is ready for higher education, he should be given access to it. When the Native is ready for it he should be given access to it. When the European is ready for it he should be given access to it. You do not promote the white man's welfare when, in chagrin, you hit out savagely at his competitor and deny the latter his legitimate rights. You do not make the white man cleverer or more learned by keeping the non-white in ignorance. You do not advance one man's rights by intensifying another man's wrongs. Unless all are lifted up, all will in time sink deeper, some in sloth and some in sheer despair....."

".....No man who has any allegiance to learning dare set bounds to it or decree who shall and who shall not profit by it. For our own part we regard Natal as that part of the Union where, sooner or later, Rhodes' conception is going to be submitted to the acid test; where men are not going to be judged so much by their colour or their ancestry as by their response to civilised ideals; and where equality of opportunity is, sooner or later, to be guaranteed to all civilised—as against white—men....."

## Mr. Gandhi Looks Back

*The Star* (Johannesburg) comments as follows on Mahatma Gandhi's "Satyagraha in South Africa":—

Mohandas Karamchand Gandhi, ascetic, Mahatma, political agitator, and social reformer, has paused in his activities in India to tell the story of the passive resistance movement he led in South Africa over 20 years ago. It is almost ancient history now to a short-memory public who have since passed through so many greater tragedies, excitements and upheavals. Yet it is a narrative containing much of human interest, and it can be recorded now without the bitterness that the actual events aroused. Mr. Gandhi writes of it, not perhaps without prejudice, but at least without malice. The volume of over 500 pages, published by S. Ganesan, of Triplicane, Madras, is called "Satyagraha in South Africa," and the author draws a rather subtle distinction between Satyagraha and passive resistance, though for all practical purposes the English term may well be applied to the methods by which the legislation of the Transvaal was fought by the Asiatics in the decade following the Anglo-Boer War.

In the last 14 years Mr. Gandhi has travelled far beyond the ideas of his South African days. Yet without South Africa he might not have entered upon the career with which the world has become familiar, and India might never have witnessed the methods which he has applied in its public affairs. But it was only by chance that Mr. Gandhi ever came to South Africa. In the early 'nineties of last century he was a young barrister waiting for briefs at Porbandar, a small town on the coast of Kathiawar. He had been born in the seaport, and he had little to look forward to save a legal life spent in the scores of little native States crowded into that remote part of Western India. But the traders of Porbandar had for centuries been an enterprising race. In the early days of Indian emigration to Natal one well-known family had established a successful business at Durban. In time, it became involved in litigation with an Indian firm at Pretoria. A member of the

Porbandar family happened to be on a visit to Kathiawar, and it struck him that, it would be an advantage to take back with him to South Africa an Indian lawyer who could instruct the English lawyers engaged to represent the firm in the South African courts. He asked young Gandhi to undertake the work. The latter was dissatisfied with his local prospects. "It was disgusting to have to give commission to those who brought me work. The intriguing atmosphere of Kathiawar was choking to me." In this state of mind he jumped at the offer, and in April, 1893, set sail for Durban. He went knowing nothing of the conditions under which Asiatics lived in South Africa and possibly his ignorance, or his manner, excited irritation. At any rate he complains of "thrashings" and of being ejected from trains and hotels, and he made up his mind that when he completed his work he would leave the country for ever. He was on the point of sailing when a Bill was introduced into the Natal Assembly to disfranchise Indians, and he was persuaded to delay his departure, in order to help to fight the measure. The part he played in the agitation led the Natal Indians to insist that he must remain and assist them in other matters, and so he became an advocate of the Supreme Court of Natal, and instead of staying in South Africa for 12 months he remained, save for brief intervals, for over 20 years.

"Satyagraha" sprang out of the Transvaal Asiatic Law Amendment Ordinance disallowed by the British Government under Crown Colony rule, but immediately passed again by the Responsible Government set up in 1907. It was actually born on September 11, 1906, in the old Empire Theatre, Johannesburg, at a great meeting of Indians called to protest against what was called "the Black Act." Sheth Haji Habib suggested a solemn oath; never to submit to the new finger-print conditions. Mr. Gandhi says that, "although I had no intention of taking an oath or inviting others to do so, when I went to the meeting, I warmly approved of the Sheth's suggestion." The pledge was taken, and gradually the new resistance movement spread and developed. Mr. Gandhi christened it Satyagraha, "that is to say, the Force that is born of Truth and Love or non-violence." One need not follow Mr. Gandhi through the chapters in which he recalls the varying phases of the struggle, leading in the end to the great march of the Natal Indians into the Transvaal in November, 1913. In those eight years of Satyagraha there were settlements, and renewals of the conflict, and internal dissensions, and assaults, and months in prison, and long manoeuvrings in the courts and Cabinets. Mr. Gandhi deals at some length with the breach of faith, of which General Smuts was accused in not repealing "the Black Act," but he adds that, "in point of fact, the General's action did not perhaps amount to intentional breach of faith." The descriptions of the famous march, and of life at Tolstoy Farm, throw some interesting sidelights on the movement, and Mr. Gandhi, who has never lacked moral courage, makes some admissions which most leaders would have left unaid. The whole story is told with fairness, and without bitterness, but naturally the conflict is viewed only from one angle. The author sees very clearly the Indian side of it, but he cannot fully appreciate the European standpoint and the feeling which, at the time brought such immense pressure to bear upon the Botha Government, both in the Transvaal and in the Union. Mainly a personal, autobiographical document, it is not impartial enough for history; but it forms part of the raw material upon which the historians of the future will draw. Mr. Gandhi has travelled far, both mentally and politically, since he sailed away from South Africa in July, 1914, never to return. In India his ideals and his methods assumed new shapes. But though he suffered much

in South Africa, the country has still a warm place in his heart. Perhaps but for it and the tests it imposed upon him, he would not to-day be "Mahatma" Gandhi.

## The Starving Millions of India

Messrs. A. A. Purcell, M.P., and J. Hallsworth, who toured India during four months, November, 1927, to March, 1928, conducted first-hand investigations on behalf of the General Council of the Trade Union Congress of Great Britain.

The delegates covered 14,000 miles. They inspected every kind of industrial plant and undertaking and investigated the conditions of life in peasant villages, bazaars, oilfields, rubber plantations, tea gardens, and factories.

As a result of their investigations they testify, in their report, that the millions of India are in a state of permanent semi-starvation. They live in hovels compared with which the vilest British slums would seem palatial. They are smitten with disease. They die off like flies. From birth to death they never know what it is to go unhungry, they never know comfort or cleanliness or decency. They have lived over a century under British rule. And this is what it has brought them. This is not the result of any law of nature. It is the direct result of ill-government and of a ruthless capitalist exploitation."

### What a Contrast

While this is the real condition of the people of India, read what the London correspondent of *The Hindu* writes about the Princes of India:—

There is nothing to be said against the Indian Princes in their proper places and doing their proper work (which so many of them fail to do), but what is going to be done about the unprecedented invasion of these Potentates? They may be perfectly within their rights in coming over here to submit the claims of their order and their States to the Butler Committee (assuming that this could not have been more appropriately done in India), but in the opinion of many people they are not serving the true interests of India by absenting themselves from their States over long periods and by making displays of their wealth that are in tragic contrast to the desperate poverty of many of their own subjects.

Perhaps the English Press is partly to blame for the wrong impressions of India, which are conveyed to the public by the doings of these princely visitors. All the emphasis is placed upon their material possessions and their autocratic powers. We are told more about a particular diamond or headdress than we are about the conditions in which millions of people live under the rule of the man who wears it. Here is the *Evening Standard*, for instance, broadcasting with breathless headlines the news that His Highness of Patiala has a personal income of £900,000 a year and runs a fleet of 20 motor-cars. He is described as bringing mountains of luggage on the occasion of his last visit and engaging a suite of nearly 100 rooms at a West End hotel. "Wears priceless earrings and jewelled turbans; employs two cooks to produce his carries," etc., etc.

Apparently the Maharajah's Foreign Minister, Professor Rushbrook Williams, has nothing better to do than to sound his master's praises after the same fashion, while another member of the party, speaking of His Highness as an ardent shopper in London, says, "I have known him go into a shop and spend £1,500 in a few seconds."

Then we are told all about the Maharaja of Kashmir (what we did not know before), the Maharaja of Kapurbala, the Nawab of Bhopal, and all the other magnificent personages who are now honour-

ing London with their presence. Even the stolid *Times* has come out with a special article on similar lines, as if it was of more importance for the British public to know how rich and mighty these rulers are than to know something of the conditions under which their peoples have to live from day to day. I am saying nothing for or against the special purpose which has ostensibly brought them to this country at the present time, though even as to that the public here are blissfully ignorant. My only point is that the manner of life they follow and the parade which is made about them wherever they go must tend to create a totally wrong impression of India as she really is.

## Indians in America

Prof. J. J. Cornelius Interviewed  
By 'The Hindu'

Professor J. J. Cornelius, formerly of the Lucknow University, who recently returned to India after a four years' sojourn in America where he had been at work interpreting oriental culture in general and Indian culture in particular to the people of that country, interviewed by a representative of *The Hindu* (Madras), said that in 1924 he went to America as a delegate to the World Conference of the Methodist Mission. While he was there he had opportunities to see the educational advancement made in that country and he decided to make a special study of its progressive methods of education. He therefore resigned his appointment in India and joined the Teachers' College, Columbia University. Besides studying expert methods in education, he delivered lectures on Indian nationalism. He has come back to India to settle down permanently and to work for the uplift of the motherland.

### Americans' Attitude Towards Orientals

Regarding the attitude of Americans towards the Orientals, the Professor observed as follows:—"The world war has brought about a great deal of change in America. The problem of a united nation in America has suddenly come up to the surface. America is composed of various races and people with different cultural background. An attempt is now being made successfully to assimilate all these heterogeneous groups. This desire has led to the enactment of the American Immigration Laws. America feels keenly that it should assimilate all the foreign elements present in its national life, of course, the occidentals alone, before admitting a large number of other races and nationalities. But in the case of the Orientals the immigration laws are very stringent, because America feels sharply that the Orientals have a different culture and standard of living and that they undercut the labour market. They cannot therefore be very easily assimilated. Hence the immigration laws are very strict towards the Oriental people. The first grievance in this matter is the attitude of America towards Japan. The Japanese have been severely excluded and they are regarded as an undesirable group. The same thing is also applicable towards Indians and other Oriental nationalities.

Another potent factor in the change of attitude of America towards the orientals is the rise of national consciousness in the East. They begin to feel that the East will soon be out of control of the West. There is a desire to bring about a compact of English-speaking peoples. This desire has given birth to all kinds of propaganda against the eastern races, especially the Indians. Every year a number of British politicians visit America and lecture and

write on the problems of the British Empire. The bureaucratic interpretation of the Indian problem is very current in such writings and speeches and it is extremely difficult for an Indian to interpret correctly India's problems and to get a fair hearing. This propaganda is carried on so effectively that even when a chance comes to the Indian nationalist to explain the true conditions, he is heard with a certain amount of suspicion and reservation. Most of the Indian news sent to America come through Reuter's agency. Much of them are unfavourable to India and they are given undue prominence in the American press.

### Miss Mayo's Book

Miss Mayo's book can be regarded as one more proof of the vicious form of propaganda against India. But I am glad, however, that so far as India is concerned in this matter, we have done some good work to counteract the harm done by Miss Mayo. One of the lecturers of the British Imperial propaganda in America, Mr. S. A. Radcliff made a statement sometime back to the following effect i.e., that Miss Mayo has really been one of the leading causes for the failure of the Simon Commission in India. This book, one may safely say, is rather popular in missionary circles in America though some missionaries in India have attempted to counteract the effect of this book. The anti-orientalist, the people who believe in the supremacy of the white race, had received Miss Mayo's book with blind enthusiasm. But there is a circle of people in America, more highly cultured, such as those one finds in the universities who feel that Miss Mayo has not only been very unfair to a great and ancient people but that such writings are likely to bring about international ill-feeling.

## The Story of My Experiments With Truth

[ BY M. K. GANDHI ]

### Part IV. Chapter XXVII.

#### MORE EXPERIMENTS IN DIETETICS

I was anxious to observe Brahmacharya in thought, word and deed, and I was equally anxious to devote the maximum of time to the Satyagraha struggle and fit myself for it by cultivating purity. I was therefore led to make further changes and to impose greater restraints upon myself in the matter of food. Again while the motive for the previous changes was largely hygienic, the new experiments were made from a religious standpoint.

Fasting and restriction in diet now played a more important part in my life. Passion in man is generally co-existent with a hankering after the pleasures of the palate. And so it was with me. I have encountered many difficulties in trying to control passion as well as taste, and I cannot claim even now to have brought them under complete subjection. I have considered myself to be a heavy eater. What friends have thought to be my restraint has never appeared to me in that light. If I had failed to develop restraint to that extent that I have, I would have descended lower than beasts and met my doom long ago. However, as I had adequately realized my shortcomings, I made great efforts to get rid of them, and thanks to this endeavour I have all

these years pulled on with my body and put in my bit of work with it.

Being conscious of my weakness and unexpectedly coming in contact with congenial company, I began to take an exclusive fruit diet or to fast on the Ekadashi day, and also to observe Janmashtami and similar holidays. I began with a fruit diet, but from the standpoint of restraint I did not find much to choose between a fruit diet and a diet of food grains. I observed that the same indulgence of taste is possible with the former as with the latter, and even more, when we get accustomed to it. I therefore came to attach greater importance to fasting or having only one meal a day on holidays. Moreover, if there was some occasion for penance or the like, I was glad to utilise it too for the purpose of fasting.

I also saw, that the body being now drained more effectively, the food yielded greater relish and the appetite grew keener. It dawned upon me that fasting can be made as powerful a weapon of indulgence as of restraint. Many similar later experiences of mine as well as of others can be adduced as evidence of this startling fact. I wanted to improve and train my body, but as my chief object now was to achieve restraint and a conquest of the palate, I selected now one food and then another, and at the same time restricted the amount. But the relish was after me, as it were. As I gave up one thing and took up another, the latter afforded me a fresher and greater relish than its predecessor!

In making these experiments I had several companions the chief of whom was Hermann Kallenbach. I have already written about this friend in the HISTORY OF SATYAGRAHA IN SOUTH AFRICA, and will not therefore here go over the same ground. Mr. Kallenbach was always with me whether in fasting or in dietetic changes. I lived with him at his own place when the Satyagraha struggle was at its height. We discussed our changes in food and derived more pleasure from the new diet than from the old. Talk of this nature sounded quite pleasant in those days, and did not strike me at all as improper. Experience has taught me, however, that it was wrong to have dwelt upon the relish of food. One should eat not in order to please the palate but just to keep the body going. When each organ of sense subserves the body and through the body the soul, its special relish disappears, and then alone does it begin to function in the way nature intended it to do.

Any number of experiments is too small and no sacrifice is too great for attaining this symphony with nature. But unfortunately the current is now-a-days flowing strongly in the opposite direction. We are not ashamed to sacrifice a multitude of other lives in decorating the perishable body and trying to prolong its existence for a few fleeting moments, with the result that we kill ourselves, both body and soul. In trying to cure one old disease, we give rise to a hundred new ones; in trying to enjoy the pleasures of sense, we lose in the end even our capacity for enjoyment. All this is passing before our very eyes, but there is none so blind as those who will not see.

Having thus set forth their object and the train of ideas which led up to them, I now propose to describe the dietetic experiments at some length.

### Chapter XXVIII.

#### KASTURBAI'S COURAGE

Thrice in her life Mrs. Gandhi narrowly escaped death through serious illness. The cure was due to household remedies. At the time of the first of these occasions Satyagraha was going on or was about to commence. She had frequent hæmorrhage. A medical friend advised a surgical operation, to which she agreed after some hesitation. She was extremely emaciated, and the other

Teacher.—I shall not punish you this time, for there seems no evidence that you were seen in the school.

The man who isn't happy with what he has would never be happy with the things he wished for.

doctor had to perform the operation without chloroform. It was unsuccessful, but she had to suffer much pain. She however went through it with wonderful bravery. The doctor and his wife who nursed her were all attention. This was in Durban. The doctor gave me leave to go to Johannesburg, and told me not to have any anxiety about the patient.

In a few days, however, I received a letter to the effect that Kasturba was worse, too weak to sit up in the bed, and had once become unconscious. The doctor knew that he might not, without my consent, give her wines or meat. So he phoned to me at Johannesburg for permission to give her beef tea. I phoned back saying I could not grant the permission, but that if she was in a condition to express her wish in the matter she might be consulted, and she was free to do as she liked. But, said the doctor, I refuse to consult the patient's wishes in the matter. You must come yourself. If you do not leave me free to prescribe whatever diet I like, I will not hold myself responsible for your wife's life!

I took the train for Durban the same day, and met the doctor who quietly broke this news to me. I had already given Mrs. Gandhi beef tea when I phoned to you.

'Now, doctor, I call this a fraud,' said I. 'No question of fraud in prescribing medicine or diet for a patient. In fact we doctors consider it a virtue to deceive patients or their relatives, if thereby we can save our patients,' said the doctor with determination.

I was deeply pained, but kept cool. The doctor was a good man and a personal friend. He and his wife had laid me under a debt of gratitude, but I was not prepared to put up with his medical morals.

'Doctor, tell me what you propose to do now. I would never allow my wife to be given meat or beef, even if it means her death, unless of course she desires to take it.'

'You are welcome to your philosophy. I tell you that so long as you keep your wife under my treatment, I should have the option to give her anything I like. If you don't like this, I must regretfully ask you to remove her. I can't see her die under my roof.'

'Do you mean to say that I must remove her at once?'

'Whenever did I ask you to remove her? I only want to be left entirely free. If you do so, my wife and I will do all that is possible for her, and you may go without the least anxiety on her score. But if you will not understand this simple thing, you compel me to ask you to remove your wife from my place.'

I think one of my sons was with me. He entirely agreed with me, and said Kasturba should not be given beef tea. I next spoke to my wife. She was really too weak to be consulted in this matter. But I thought it my painful duty to do so. I told her what had passed between the doctor and myself. She gave a resolute reply: 'I will not take beef tea. It is a rare thing in this world to be born as a human being, and I would far rather die in your arms than pollute my body with such abominations.'

I pleaded with her. I told her that she was not bound to follow me. I cited to her the instances of Hindu friends and acquaintances who had no scruples about taking meat or wine as medicine. But she was adamant. 'No,' said she, 'pray remove me at once.'

I was delighted. Not without some agitation, I decided to remove her. I informed the doctor of her resolve. He exclaimed in a rage: 'What a callous man you are! You should have been ashamed to broach the matter to your wife in her present condition. I tell you your wife is not in a fit state to be removed. She cannot stand the least hustling. I shouldn't be surprised if she died on the way. But if you must persist, you are free to do so. If you will not give her beef tea, I will not take the risk of keeping her under my roof even for a single day.'

So we decided to leave the place at once. It was raining and the station was some distance. We had to take the train from Durban for Phoenix, whence our settlement was reached by a road of two miles and a half. I was undoubtedly taking a very great risk. I sent a

messenger to Phoenix in advance, with a message to West to receive us at the station with a hammock, a bottle of hot milk and one of hot water, and six men to carry Mrs. Gandhi in the hammock. I got a rickshaw to enable me to take Mrs. Gandhi by the next available train, put her into it in that dangerous condition, and marched away.

Mrs. Gandhi needed no cheering. On the contrary, she comforted me, saying: 'Nothing will happen to me. Don't worry.'

She was mere skin and bone, having had no nourishment for days. The station platform was very large, and as the rickshaw could not be taken inside, one had to walk some distance before one could reach the train. So I carried her in my arms and put her into the train. From Phoenix we carried her in the hammock, and there she slowly picked up strength under hydropathic treatment.

In two or three days of our arrival at Phoenix a Swami came to our place. He had heard of the resolute way in which we had rejected the doctor's advice, and he had out of sympathy come to plead with us. My second and third sons Manilal and Ramdas were, so far as I can recollect, present when the Swami came. He held forth on the religious harmlessness of taking meat, citing authorities from Manu. I did not like his carrying on this disputation in the presence of my wife, but I suffered him to do so out of courtesy. I knew the verses from the Manusmriti, I did not need them for my conviction. I knew also that there was a school which regarded these verses as apocryphal, but even if they were not, I held my views on vegetarianism independently of religious texts, and Kasturba's faith was unshakeable. The scriptural texts were a sealed book to her, but the traditional religion of her forefathers was enough for her. The children swore by their father's creed and so they made light of the Swami's discourse. But Kasturba put an end to the dialogue at once. 'Swamiji,' she said, 'whatever you may say, I do not want to recover by means of beef tea. Pray don't worry me any more. You may discuss the thing with my husband and children if you like. But my mind has been made up.'

## Terms of Bardoli Settlement

Exchanges received by the last mail from India have brought detailed accounts of the terms of the settlement of the Bardoli Satyagrah. After the fighting speech made by Sir Leslie Wilson (Governor of Bombay) at the opening of the Legislative Assembly negotiations took place between the leaders and the Governor and the following minimum terms were put forward by Mr. Vallabhbhai Patel:—

(a) An Enquiry either by a Judicial Officer alone or by a Judicial and Revenue Officer jointly but in the latter case all matters including conclusions and report in case of difference of opinion the opinion of the Judicial Officer to prevail.

(b) Terms of reference suggested by them.

(c) Release of all prisoners.

(d) Restoration of all lands forfeited as well as sold. In the later case the Government to help and bring about a restoration.

(e) Reinstatement of all the talaties and village officers without exception.

(f) Compensation in some hard cases, particularly in the case of Valod liquor shop-keeper Dorabji and Navjibai.

The Government on the other hand required the following conditions to be fulfilled:—

(a) Payment of the assessment by Bardolians according to the pre-revision settlement.

(b) The difference between the two assessments to be deposited by Mr. Ramchandra Bhatt according to his offer.



(c) Cessation of all agitation in Bardoli Taluka.

On the terms proposed by Mr. Vallabhbhai Patel being fulfilled it was agreed that Satyagraha was to be called off simultaneously and Mr. Vallabhbhai would advise the peasants to pay the old assessment alone and Mr. Bhatt's deposit could be appropriated by Government towards the enhanced assessment. That was a matter between Mr. Bhatt and the Government and Mr. Vallabhai had nothing to do with it.

The above terms were agreed to by both the parties and the Government appointed a Committee of enquiry with Messrs. Mackie and Davies the latter being the Judicial Officer whose opinion on all matters to be the final. The terms of reference of the Committee were as follows:—

(1) To enquire into and report on the complaint of agriculturists of Valod, Mahal and Bardoli Taluka.

(2) Whether the revised assessment is proper within the terms of the Land Revenue Code.

(3) Whether the reports accessible to the public contain a data sufficient to warrant the enhanced assessment or that data are wrong, and if the revised assessment is not found proper what enhancement or reduction should be made in the assessment.

(4) Agriculturists to appear before the Committee with power to adduce and test evidence with liberty to appear by representatives including legal advisers.

## Book Reviews

### "INDIAN CHRISTIANS"

Messrs. G. A. Natesan & Co., Madras, have just brought out a companion volume to their recent book of Sketches of Eminent Mussalmans. For *Indian Christians* (Price Rs. 3. To subscribers of the INDIAN REVIEW Rs. 2-8) is a biographical and critical appreciation of leading Christian poets, publicists, reformers and ministers of the church in India. All of these have shed lustre on the country in their several avocations. For poets like Michael Madhusudan Dutt and Narayan Vaman Tilak, educationists like Krishna Mohan Banerji and Principal Rudra, scholars like Prof. Ramachandra and Mr. Swamikannu Pilai, Ministers of the Church like Lal Behari Dey, Nehemiah Goreh, Sathianathan, and the Bishop of Dornakal, publicists like Kalf Charan Banerjee, mystics like Sadhu Sundar Singh, social servants like Pandita Ramabhai, and the public workers like Dr. Datta and Mr. K. T. Paul—to mention only a few names from different parts of India—are ornaments to any community, nay to any country, to which they may belong. Indeed, the days are long gone by when to be a Christian was to be outlandish in spirit and in mode of life. It is hoped that this attempt to chronicle the lives and achievements of some noted Indian Christians will meet with the recognition it deserves.

### "CHAITANYA TO VIVEKANANDA"

Yet another volume of biographical studies has been issued from G. A. Natesan & Co., Madras—'Chaitanya to Vivekananda' or 'Sketches of the Saints of Bengal' (Price Rs. 1-8-0. To subscribers of INDIAN REVIEW Rs. 1-4-0)—a companion volume to their publication—'Ramanand to Ram Tirath.' In this book are presented the sketches of six saints, five Bengali and one Assamese. Both in their individual character and teaching and in their historic setting, they differ widely one from the other. Yet it is the ancient philosophy of the Hindus that finds varied utterance in the discourses of Chaitanya, the poems of Ramprasad, the sayings of Ramakrishna Paramahansa and the missionary speeches of Vivekananda. We have in these sketches not only a detailed biography of the saints and teachers but also a succinct account of the philosophy and religion

which each of them taught or propounded. The details of their life, even in the case of those removed from us by centuries, are happily preserved to us in native chronicles of exceptional value. The writers have drawn on them and unfolded in the usual biographical manner, the various stages of their lives, their doings, the religious and social reforms they effected and the missions or sects, if any, which they founded. These lives are full of interest for the student of life and religion.

## Hints On Health

### The Care of Teeth

Remember that if you want your teeth to serve you well and long, you must take care of them. If you neglect them they will treat you badly in return and cause suffering and sickness. Some excellent rules for keeping the teeth healthy are:—

1. Treat your teeth as you would like them to treat you, viz., well!

2. Eat food which makes and keeps your teeth and bones strong and healthy, viz., plenty of milk, butter, fruit, vegetables, brown bread. Fruit after meals is a tooth tonic.

3. Chew the food thoroughly and eat slowly.

4. Brush the teeth thoroughly after each meal, or at least at bedtime and after breakfast.

5. As soon as anything "wrong" is noticed with a tooth, consult a dentist and have the tooth attended to. Even if you feel nothing wrong, let the dentist examine your teeth once or twice a year to detect and treat the slightest signs of decay.

Prepared chalk is a cheap and useful tooth powder. See that it is fine and not gritty so as to injure the soft gum tissue around the necks of the teeth. Many other suitable tooth powders and pastes can be bought.

All interested in this important subject may apply to the Secretary for Public Health, Union Buildings, Pretoria, for a free copy of the Department's pamphlet (No. 365, Health) on "The Care of the Teeth and Prevention of Dental Caries in Children."

## VACANCIES For TEACHERS

The attention of those interested is invited to the list of vacant posts in Government Schools appearing in a supplement to the *Transvaal Provincial Gazette* of the 29th August 1928.

Applications must reach the School Boards not later than the 15th September, 1928.

Copies of the supplement may be obtained on application to the various School Boards in the Transvaal, or to the Secretary, Transvaal Education Department, Pretoria.

F. S. MALAN,

Secretary.

Transvaal Education Department.

દાકતર, નાનજની પ્રેક્ટીસ

અમનેના અણીતા દાકતર નાનજને પોતાની પ્રેક્ટીસ પાંત્રી  
માં કરેલી છે અને તેમને ડેકાલુ ૧૪૪ ૩૨૨ એવન્યુ અથવા  
૧૪૭ કાનિન સ્ટ્રીટ પર આવેલી એમ. કે. ગાંધી હાયવેરી  
વાળી પેસેન્જા નીચે છે.