

Indian Opinion

No. 18—Vol. XXVII.

Friday, May 3rd, 1929.

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

NOTES AND NEWS

DETAILS of Mahatma Gandhi's case in connection with the burning of foreign cloth in Calcutta have come by the last mail from India. Mr. Sen Gupta defended Mahatma Gandhi and others who were arrested with him. Judgment was delivered in Mahatma Gandhi's absence from Calcutta and the fine imposed on him and others was paid by a pleader. The point in dispute was whether the Shardhanand Park in which the burning of the cloth took place could be called a street. The Court has held that it comes within the meaning of a street. An appeal is to be lodged against the Court's decision.

If the report appearing in the *Natal Mercury* of an Indian stowaway trying to evade the Union Immigration laws by jumping off the *Karapara* into the sea in order to swim across and stealthily enter the country be true we certainly do not congratulate him for the feat he was about to perform. We understand he is now in police custody at the Point. We can only say that such men are a disgrace to their community and to their country and one cannot sympathise with them in the fate they meet.

At an electioneering meeting at Greytown the Prime Minister (Gen. Hertzog) was asked whether Asiatics were allowed to buy land outside Native areas. General Hertzog is reported to have stated that in the Cape they could buy land anywhere; in the Free State nowhere; and in the Transvaal only in certain locations set apart for them. He pleaded ignorance of the law in Natal.

May 15, from 10 a.m. to 12 noon, has been declared the nomination day and June 12, from 7 a.m. to 8 p.m. the Parliamentary election day.

"I issue a general warning that men who come before me who have driven into someone and have then driven on without caring for the results will get lashes." This was a general warning issued by Mr. Justice Kruuse at the Rand Criminal Sessions recently while sentencing a European ambulance driver at Springs to a fine of £25 or six months imprisonment for running into a Native cyclist and causing his death.

Summarising briefly the main items in the South African Party election programme General Smuts dealt with the Party's Asiatic policy in the following terms:—"Our policy remains unaltered and may be summarised as 'no Asiatic immigration and repatriation as fast as possible, and with no chance of return.'"

According to a Reuter's message from London dated April 26, the Simon Commission has returned from India. Sir John is reported to have expressed the hope that the Commission's report would be available before the end of the year. The London branch of the Indian National Congress, it is stated, staged a hostile demonstration at Hyde Park when the Welfare League of Indians formed a procession headed by Mr. Saklatvala, M.P., carrying banners and black flags and distributing leaflets. The demonstration, it would appear, necessitated great police precautions and a line of policemen, standing two deep, guarded the barrier of the platform at which

the train which carried the Commission arrived, while others, mounted and on foot, were posted inside and outside the station.

The Rt. Hon. Srinivasa Sastri is proceeding to East Africa to tour Kenya with Sir Samuel Wilson, who will investigate conditions in East Africa in connection with the Hilton Young report. Interviewed by Renter prior to his departure, Mr. Sastri said he was concerned to learn that he had been reported in East Africa as having described the Indian in East Africa as inferior from every point of view—morally, intellectually and economically—to the European. Mr. Sastri emphatically asserted he had made no such statement anywhere.

The Viceroy of India, Lord Irwin, has sent to Mr. Sastri, on behalf of himself and the Government of India, a message of Godspeed in his East African mission in connection with the position of Indians there. He has also expressed the Government's grateful recognition of Mr. Sastri's sense of public duty in proceeding to East Africa when he might legitimately have pleaded a well-earned, well-deserved, rest. Mr. Sastri goes in an unofficial capacity.

THAT CHANGE OF HEART

EVER since Mr. Sastri announced at Delhi that there was a change of heart towards India in South Africa and described it as a miracle people from all over the Union have been pointing out to the constant new disabilities imposed upon them by the authorities and to the racial discrimination in places where it had never before been introduced such as in the Post and Telegraph offices in the Transvaal and some parts in the Cape and on railway stations and ask if that is the change of heart. In Johannesburg the licensing question is still hanging. Indian traders who have not been issued renewals of their licences are at a loss to know where they stand. The wholesale merchants are naturally afraid of increasing their business and if they did dare to take any risk they would naturally not get the same banking facilities as they did before for fear of their losing their licences and the smaller traders who depend upon the larger ones would not get the same credit as they did before. There is, therefore, naturally a slump in the Indian trade and if the present state of affairs is

allowed to remain very long it would not be surprising if many would have to close shop. These are signs that signify, no doubt, a change of heart towards India but it would seem to be not for the better but for the worst. Nothing will, however, help us until the election time is over. It will, therefore, be advisable for our brethren to wait until then. The Government is fighting for its own existence and it can do nothing at present for us.

In so far as the election itself is concerned we neither stand to gain nor to lose by whoever comes into power. Neither Party has its own conscience. Neither is independent to use its own judgment. It dances to the tune of its electorates. It is no longer a question of justly ruling over their subjects. It is a question of pleasing the whims of the electorates in order to come into power. General Smuts has declared his Party's policy on the Asiatic question to be "no immigration and repatriation without the opportunity of returning." Who knows he may not sing entirely another tune tomorrow should the mentality of his electorates change. Likewise with the Party under power at present. Our salvation lies not in any Party coming into power but in the justness of our cause and in our strength to fight it against all odds.

Indians In South Africa

This is the subject of a judicious study of the Indian problem in South Africa by Mr. G. Hibbert Ware in the January number of the new Quarterly—*The Church Overseas*. The problem has two aspects, one political and the other religious; and the crux of the problem is: An alien community wants to remain permanently in the country in which it is settled. How is this community to be assimilated to, and peacefully absorbed into the general community?

The writer views the problem dispassionately, and considers the difficulties on either side. Indians in South Africa, he says, are not subject to acts of oppression or violence. "As a class, it is impossible to say that they are actively ill-treated. They have nearly all the rights and privileges that any settlers have in South Africa." But they are denied the parliamentary franchise. That is the main grievance. Undoubtedly, says the writer, "there would be dangers involved in granting the franchise to a community different in race, religion and habits, and not yet assimilated to the general community." But "the danger in withholding it is still greater." For he apprehends "the risk of their getting political power by corrupt means through their wealth instead of acquiring legitimate influence through their votes." Let us look more closely into the problem. There are about 161,000 Indians in South Africa, a comparatively small community in the population. The majority are descendants of immigrants who were invited some seventy years ago as cheap labour-

ers on South African plantations. And what is of importance to note, "they were given to understand that they could settle in the country." Now there is not the slightest desire on their part to return to their homeland in spite of handsome pecuniary inducements by the South African Government.

Hence the problem of the Indian community is "its peaceful absorption into the general community." This must be done in spite of obvious differences and difficulties. On the European side, there is, besides the colour question, the fear of the economic advance of the Indians. "The Whites fear that they will lose their occupation, and be reduced to a lower status through a competition in which they cannot hold their own." The fear of the Indians, on the other hand, is that they may be deprived of their livelihood by being excluded by legislation from occupations in which they can compete with Europeans or that their opportunities of advancement will be checked by some measure of so-called "segregation."

These fears have to some extent been justified by such unjust measures as the "Colour Bar Act." And what makes the problem more insistent is the suspicion of possible interference of India in the affairs of South Africa. What is to be done? The writer's conclusions deserve to be quoted:—

"The Indians at the present time are not making great demands. They are asking mainly for a continuance of their present opportunities. The movement to restrict their opportunities has come from the European side; the Indians on their part want rather to be let alone, knowing that the advance they are making with their existing opportunities can go far, and can go on for a long time. They are asking, however, for more educational facilities, more elementary schools, and more higher-grade education. They undoubtedly ought to have these, so far as the state can give them. As regards the franchise, I would say that their advance towards full political enfranchisement is inevitable. They are not demanding it yet, and I should not advise them to demand it; the time would be very inopportune for that. But I should certainly advise the European community to grant it as soon as possible, on the ground that political influence openly exercised by the vote is less dangerous to the state than influence exercised secretly by corrupt means."—*Indian Review*.

Indians In Canada

Interviewed by a correspondent of the *Hindu*, Mr. T. O. Goswami, M.L.A., gave striking impressions of his Canadian tour.

"In Canada, we found that India was a mere name—a mysterious land of strange customs and incomprehensible philosophies, peopled by 300 million listless spectators of the modern mechanical civilisation which the genius of the West was trying to instal. Frankly, very little is known of India in Canada. But intelligent people have heard of Gandhiji and Non-co-operation and the struggle for emancipation from bondage." Referring to the position of the Sikhs in the Dominion, he said:—

"There are 1,200 of our countrymen now settled in Canada—mostly Sikhs. They live mostly in the province of British Columbia, of which the growing port-town of Vancouver is the chief centre of commercial life and activities. In the island of Vancouver, some of them have a lucrative number of mills in which a large number of white Canadians, along with Indian, Chinese and Japanese workers are employed. In the towns of Vancouver and Victoria, Gurdwaras are the centres of their communal life; but throughout British Columbia, they do not possess full rights of citizenship, being de-

prived of the right to vote. This naturally was a subject engaging our special attention, and we negotiated with the Federal and Provincial Governments to have the disabilities removed. We were given polite answers, and were asked to return with the hope that the differentiation would soon be a thing of the past. Any way, the high-flown tributes to the glories of the universal British Empire seemed to suffer considerable abatement by declarations not only about the political condition of India, but also about the differential treatment accorded to Indian fellow-subjects in Canada, who are treated even less favourably than other coloured Asiatics. After all, the Japanese guns and the Japanese Navy are more powerful and persuasive arguments than platitudes about equality within the British Empire.

Western Civilisation And The East

Why European civilisation has failed to penetrate the East, and why the Western portion dominates the world, was explained to members of the Students' Jewish Association by Mr. Peretz Cornfeld, the eminent Zionist propagandist, at the Jewish Guild recently says the *Rand Daily Mail*.

"Europe entirely overlooked the vast cultural strength of the Eastern nations, and so Europe failed to subjugate these nations. If only it appreciated the spiritual and cultural sides, rather than the materialistic side, it would have overcome the East," declared the speaker.

There were three principal phases in the cultures of nations. First, the spiritualistic, in which the main factor and driving force was the attempt to probe Nature through reality—such a factor pertained to the Jews and Arabs. Secondly, aestheticism, which laid stress on beauty and art; the nations addicted to this feature were the Egyptians, Babylonians, Chinese and the Romans. Thirdly, utilitarianism, which aimed at deriving concrete results; mainly attributed to the countries of Phoenicia, Palestine, Greece and Rome, and later on the Western world as a whole.

Mr. Cornfeld emphasised that all these phases should be composite in this life. Life was something more than intellectual attainment, something more than economic values—the spiritual side must also be regarded.

Where the East differed so widely from the West was due to its regard for the family, which it considered was the social unit round which its life turned. In the West, on the other hand, maintained the lecturer, the unit was always individual who never felt any obligation to his family.

What East Has Taught

What the East has given to the West was next enunciated. Egypt has taught us to give beautiful concrete expression to ideas. India has taught us the basis of pure metaphysics wherein the body is entirely separated from the mind. China has shown the feeling of reverence, epitomised in "ancestor worship," which was mocked by the West. To Babylon we were indebted for the principles of equity, of justice which has inspired the Jews to adopt in their Torah. The Phoenicians, representing Western civilisation, devoted their energies to material prosperity.

"Why the West dominates the world is due to its aim of obtaining concrete results. But it has

also developed an art of its own, moral and spiritual values. All these values it has vitiated, pretending that they were something new," said Mr. Cornfeld. "They are blatant annexations."

Concluding a striking peroration, Mr. Cornfeld feelingly declared that the Jews were a link between the East and the West, and only now have they come to realise their importance to themselves and to the other nations.

"The Jewish group in Palestine is the nucleus of the ideal means of drawing together the widely divergent peoples, being placed so historically and geographically.

Political And Social Changes In India

Lack Of Confidence In British Government

An esteemed correspondent writes to us from England:—

"The political and social changes in India since I gave up my post in India as Secretary of the Indian National Christian Council, less than two years ago, are very striking," the Rev. William Paton, Secretary of the International Missionary Council, told me on his return from a visit he has just paid to India and the Near East in the course of his work in the interests of international missionary co-operation.

"Politically the feeling is very much worse than it was in 1927, and the whole situation is much graver," he continued. "There is an almost entire lack of confidence in the bona fides of the British Government. The boycott of the Simon Commission has been nearly complete apart from the appearance before them of the Minorities, who wanted to plead their case and of the official evidence. On the other hand the lack of unity between the Indian political groups is conspicuous, and no Hindu and Mohammedan rapprochement seems possible. Nevertheless, I am glad to say that in spite of political feeling the personal relations between the Indians and the British are good.

"I was struck, however, by the increase of social enthusiasm on the part of the Indians; though this is certainly not due to Miss Mayo's book. Everywhere there is deep interest in such matters as the age of consent, child marriage, while many conferences of Indian women on matters affecting them are a remarkable feature of the social landscape. The social awakening of Indian women is a really important fact just now. Along with this is a more widespread anti-religious feeling than there was two years ago. In South India there is a new weekly paper devoted to social reform, but definitely against religion of all kinds. This movement is due to the influence of Moscow and Turkey. Of the elder politicians Mr. Gandhi is still the most revered, though his methods are suspect among the younger men.

"I am not a politician," said Mr. Paton, "but I believe the only hope of an orderly evolution in India is by an attempt to get a real understanding between the leaders of the Indian political parties and the Government."

Mr. Paton attended the meetings of the World Student Christian Federation at Mysore in December, whose members were most handsomely entertained by the Maharajah of Mysore, a Hindu. The group which met there was a remarkably international one, and its members afterwards did good service by

visiting the various student centres. Especially noteworthy was the influence of Mr. Max Yergan, the American Negro who is doing such fine social work on behalf of the Y.M.C.A. among the Bantu population of South Africa.

During Mr. Paton's stay in India he attended four conferences of the Indian National Christian Council. That at Madras was concerned with following up the work of the International Missionary Conference at Jerusalem. At Coimbatore rural problems were specially considered. At Agra the subject dealt with was Higher Education, while at Poona they discussed industrial problems. "The Council is shortly publishing its report on industrial conditions following the enquiry conducted for them by Miss M. C. Matheson," said Mr. Paton. "This will be of great importance in view of the commission on the subject which the Government has appointed, and over which Mr. J. H. Whitley will preside. The problem in Bombay and other industrial centres is one of the most difficult India has to face."

Mr. Paton returned home via Iraq, Syria and Turkey. "Everywhere the chief fact that struck me was the growth of Western influences in the life of the people and of the widespread turning away from religion.

"As far as Turkey is concerned, the whole new situation there needs to be watched with very great sympathy. The British stand very high in the minds of the Turks. They are trying to create a strong unified Turkey. This dictates their attitude to foreign groups, and combines and creates are naturally suspect. Though there is an entire dropping of the Pan Islam idea, there is little Moslem reaction which makes you feel that Mustapha Kemal has got through his reforms not only by the force of his personality, but because he has interpreted what silently his people want.

Everyone between 16 and 60 goes to school in Turkey to-day to learn the Western script, which Mr. Paton says he was told is really found to be better suited to the Turkish language than the Arabic script. Incidentally the simple readers are also designed to give the Turks instruction in Western manners and customs. The fez is unseen in the streets to-day except in the case of a few clergy who are licensed to wear it.

There is a rigid prohibition of anything approaching religious propaganda in the schools; though in the mission schools Christianity may be taught to Christians. Even in these schools, however, certain subjects must be taught in Turkish by Turkish teachers approved by the authorities.

Apart from the schools, however, said Mr. Paton, the principle of personal religious liberty is recognised and there is nothing to prevent an adult becoming a Christian.

"The leaders of the ancient Greek and Armenian Churches in the Near East," said Mr. Paton, "are particularly anxious for British interest and help just now. I was most kindly received by their Patriarchs. In North Syria the Armenians are rebuilding their material life in a wonderful way in this French Territory."

One of Capetown's well-known magistrates was trying a long roll of motorists charged with petty offences the other day. As the prosecutor rattled off a list of those who had signed admission of guilt and forfeited their ten shillings, the magistrate heard his wife's name called. She had parked her car in some forbidden area. "Ten shillings," said the magistrate. He had to put his hand in his pocket and hand over the fine.

Transvaal Notes

(FROM OUR OWN CORRESPONDENT)

Annual Meeting Of Transvaal Indian Football Association

The annual general meeting of the Transvaal Indian F.A. was held on Wednesday last at 9 p.m. in the Trades Hall in Kerk Street. There was a full muster of officials and delegates present. Considerable enthusiasm and keenness was evinced, which, if maintained throughout the year will certainly raise the tone and standard of Indian sports.

The following officials were present: Mr. Willie Ernest president (in the chair); vice-patron, Rev. B. L. E. Sigamoney; vice-presidents, Messrs. R. Muloo (Pretoria), B. Maharajh (Pretoria), J. F. Marrian, S. M. Pillay (Pretoria), Himdad Khan; hon. secretary, Mr. Sol. D. Ernest; hon. treasurer, Mr. J. Tavaria.

The following clubs were represented by their delegates: Standards F.C.; Moonlighters F.C.; Crimson Leagues F.C.; Rangers F.C.; Sanathan F.C.; and the delegates from the Pretoria District Football Association.

In the past the association had been following the rules of the European associations in every detail, but during last season a committee consisting of the Rev. B. L. E. Sigamoney, Messrs. Sol D. Ernest, W. Ernest and J. F. Marrian were instructed to draft rules which would suit the conditions under which the Indians were playing. The newly framed rules were passed and for the first time the T.I.F.A. could say that they had a constitution of their own.

The following officials were appointed:—Patron, Sir K. V. Reddi, Kt., B.A., B.L. (Agent-General for India), president, Mr. W. Ernest (re-elected); hon. life vice-presidents, Messrs. Harry Peters, V. S. Pillay (Pretoria), and David Ernest; vice-presidents, the Rev. B. L. E. Sigamoney, Messrs. R. Muloo, Baboolal Maharajh, J. F. Marrian, S. Manickum Pillay; hon. secretary, Mr. K. Narainsamy; hon. treasurer, Mr. Himdad Khan; hon. auditors, Messrs. R. Lugenbarthy and J. Marrian; record clerk, Mr. Peter Ramsey; ground committee, Rev. B. L. E. Sigamoney, Messrs. W. Ernest, K. N. Singh and Peter Ramsey; delegates to the South African Indian Football Association, Messrs. R. Muloo and Sol D. Ernest.

Comments

The annual general meeting of the Transvaal Indian Football Association will be long remembered by those who were present for the very friendly atmosphere that prevailed and also for the keenness evinced by the members. "The members are to be congratulated on their wise selection of officials for the season.

There was a jubilant note struck because of the great victory achieved by Transvaal over their doughty opponents Natal, last season by 7 goals to 1. There was an unconscious feeling right through the discussions that the victory so gloriously achieved by the Transvaalers must be maintained next year. The desire was to give the younger men greater opportunities of befitting themselves by affording them all the opportunities which will help them to become efficient players.

Mr. Willie Ernest The President

There are few men in South African sporting circles who enjoy the confidence and popularity of Indian sportsmen than Mr. Willie Ernest. I know there are a few who may not agree with me, but what public man is there whether in politics, sport or religion who has not his opponents or critics and even enemies. Mr. Willie Ernest has slowly but surely by his doggedness cleansed the sporting stables. If one were to repeat some of the methods that were adopted in the past, it will make every

honest man hide his face with shame. I am told that a well-known sportsman was suspended by the chairman without even consulting the committee, simply because he emphasised his pointing by striking on the table which is an ordinary debating method. That is a thing of the past and no man with any education or standing would do that now if he were to occupy the presidential seat.

To-day the Association can boast of its own Constitution and Rules to guide its members which was the first time they had one. The thanks are due to the Rules Committee who worked hard to bring it about.

This is the sixth year of Mr. Willie Ernest's presidency and he is the "Indian Mussolini" in sport here. May he be long spared to do his best for the sportsmen of Transvaal, and leave a noble tradition behind which will be devoutly followed.

The Secretary

Mr. K. Narainsamy who has been elected Secretary comes of a sporting family. He is the son of the late Mr. K. Harrisingh "Fatty" as he was sportingly known, and the nephew of that great and wonderful player Mr. G. Moona. Who does not know this little wizard? Mr. Narainsamy is one of Transvaal's promising young men and there is no doubt he will do his duty fearlessly and honestly.

First Indian Club For Girls And Women

Some time back the Rev. and Mrs. B. L. E. Sigamoney invited a number of European women belonging to the Christian Student Association and Indian ladies for tea at their residence for the purpose of giving European women an opportunity of meeting Indian women. The meeting was a great success for it showed that they had things in common and it was only because they had no opportunity of meeting one another that each was ignorant of the other's point of view. At this informal talk it was agreed that the European sisters should start a club.

In accordance with this expressed desire Mrs. Helen Bull, Miss L. C. Feneysey and the Rev. B. L. E. Sigamoney convened a meeting which was held on Saturday afternoon (20th April) at the St. Anthony's Indian Mission Medical Dispensary. Fifteen women were present. The Rev. Sigamoney was voted to the chair and he explained the object for which the meeting was called. It was to give them an opportunity of studying and discussing various interesting subjects, physical, intellectual and social.

Mrs. Helen Bull said she had spoken to many women students of the University of the Witwatersrand and they were keen to come along and help them. She considered it was a privilege for them to be allowed to be of some help to her Indian sisters. Miss L. C. Feneysey, the travelling secretary of the Student Christian Association pleaded guilty of not knowing anything of the Indians even though she was a South African. She said that the first meeting was a great eye-opener and she would do all she could to help. Miss Rossonw, a third year medical student, was elected secretary and for the present no officials will be chosen until the club gets into working order.

The club met last Saturday and one of the first things they did was to get a large piece of flannelette and they are now busily making garments for the poor of the district for the winter months. Games and music were indulged in.

Pretoria Indian Football Association

The annual general meeting of the Pretoria Indian Football Association was held in the Bio Hall at Pretoria. A very large number of spectators and

delegates were present. Considerable enthusiasm prevailed and the Pretorians had won the inter-district matches against Johannesburg and their strength as a playing centre was growing. For the South African Indian Tournament six of their members were selected, namely, Panth Tommy, Anthony Patrick, Sooboo Pillay, Kala Khan, P. M. James, Alfred Thumbiran, and they distinguished themselves.

Mr. S. Manickam of the Pretorians was appointed Manager of the team and he performed his duty most meritoriously and largely due to his efforts as Manager the Transvaal won the cup. He was the best Manager the Transvaal ever had, and I hope that it will be a lesson for the Transvaal in the future to appoint the right man. Some managers only like the honour and nothing else.

The following elections took place: Patron Mr. V. S. Pillay, President Mr. R. Mooloo, Vice-Presidents Messrs. R. Lugenbarthy, Moorgas Padayachee, and M. Padayachee; Honorary Secretary Mr. S. Manickum Pillay, Honorary Treasurer Mr. Govind Bhana. Delegates to the T.I.F.A.: Messrs. R. Lugenbarthy, M. Padayachee, Essop Moosa, C. Khan, G. Bhana, and G. Managee.

Presentation

The Pretoria Association recognised the valuable services rendered to Transvaal Indian sport by Mr. S. Manickum Pillay as Manager of the last Transvaal team by presenting him with a blazer.

A Visit To Miss Mayo

Dinabandhu Andrews writes as follows about his visit to Miss Mayo:—

"I felt it necessary, since I had imputed political motives to Miss Mayo in my first article on *Mother India*, to see her personally; and an opportunity occurred.

"After a very long conversation with her, during which she herself did most of the talking, it seemed clear to me that she had gone out independently without a conscious political motive.

"But this only drives the problem of her grossly unfair book still deeper. The thought is coming home to me, that owing chiefly to the excessive use of machinery in the West compared with the East, giving all kinds of comforts, luxuries and conveniences, West and East are in serious danger of drifting apart; and those who dwell on the surface of things and do not look deeply *below* the surface to the hidden things in human life are likely to drift further and further apart in the two hemispheres. Those Americans like Richard Gregg, William Simpson and others, who have not been caught up into the machine stage of human existence, can appreciate and love India. They find the heart of India, instinctively and immediately. Verrier Elwin, to mention another name, can do the same thing. We can welcome such souls from the West and open our heart to them: for they instinctively respond.

"But we cannot expect a personality such as that of Miss Mayo ever to understand. Therefore, when she writes about India, it is bound to be a misinterpretation.

"This thought grew upon me, hour after hour, as I listened to Miss Mayo and spoke to her in reply. I am sorry that I uncharitably imputed political motives to her, which I now withdraw; but at the same time I experienced, while talk-



ing with her, a sense of the great and vast dividing rift, which is extending between those who are absorbed in the superficial aspects of Western life and ourselves.

"On the other hand, it seems to me that we have in every country of the West the choicest spirits, who think deeply and are distressed at those giant mechanical forces in the West that have got beyond man's control; and these men and women are akin to us in India, and can truly sympathise and understand. We can expect an understanding verdict from them."

Dinabandhu has given me the option of publishing this note and whilst in fairness to Miss Mayo, I have thought it necessary to publish it, writes Mahatma Gandhi in *Young India*, it is due to the public for me to say that in spite of Dinabandhu Andrews' retraction, I am not shaken in my opinion that the book bears in it patent evidence of a political bias. It contains falsehoods which the authoress might have known to be such. She has since written things which too are probably false. In the face of such patent facts, evidence to the contrary must be held to be irrelevant.

The Story of My Experiments With Truth

[By M. K. GANDHI]

Part V. Chapter X.

ON THE ANVIL

The Ashram had been in existence only a few months when we were put to a test such as I had scarcely expected. I received a letter from Amritlal Thakkar to this effect: "A humble and honest untouchable family is desirous of joining your Ashram. Will you accept them?"

I was perturbed. I had never expected that an untouchable family with an introduction from no less a man than Thakkar Bapa, would so soon be seeking admission to the Ashram. I shared the letter with my companions. They welcomed it.

I wrote to Amritlal Thakkar expressing our willingness to accept the family, provided all the members were ready to abide by the rules of the Ashram.

The family consisted of Dudabhai, his wife, and their daughter Lakshmi, then a mere toddling babe. Dudabhai had been a teacher in Bombay. They all agreed to abide by the rules and were accepted.

But their admission created a flutter amongst the friends who had been helping the Ashram. The very first difficulty was found with regard to the use of the well, which was partly controlled by the owner of the bungalow. The man in charge of the water-lift objected that drops of water from our bucket would pollute him. So he took to swearing at us and molesting Dudabhai. I told every one to put up with the abuse and continue drawing water at all cost. When he saw that we did not return his abuse, the man became ashamed and ceased to bother us.

All monetary help however was stopped. The friend who had asked that question about an untouchable being able to follow the rules of the Ashram, had never expected that any such would be forthcoming.

With the stopping of monetary help came rumours of proposed social boycott. We were prepared for all this. I had told my companions that if we were boycotted and denied the usual facilities, we would rather go and stay in the untouchables' quarter and live on whatever we could get by manual labour.

Matters came to such a pass that Maganlal Gandhi one day gave me this notice: "We are out of funds, and there is nothing for the next month."

I quietly replied: "Then we shall go to the untouchables' quarter."

This was not the first time I had been faced with such a trial. On all such occasions, God has sent help at the last moment. One morning shortly after Maganlal had given me warning of our monetary plight, one of the children came and said that a Sheth was waiting in a car outside and he wanted to see me. I went out to him. "I want to give the Ashram some help. Will you accept it?" he asked. "Most certainly," said I. "And I confess I am at the present moment at the end of my resources."

"I shall come to-morrow at this time," he said. "Will you be here?"

"Yes," said I, and he left.

Next day, exactly at the appointed hour, the car drew up near our quarters and the horn was blown. The children came with the news. The Sheth did not come in. I went out to see him. He placed in my hands currency notes of the value of Rs. 13,000 and drove away.

I had never expected this help, and what a novel way of rendering it! The gentleman had never before visited the Ashram. So far as I can remember, I had met him only once. No visit, no enquiries, simply rendering help and going away! This was a unique experience for me. The help deferred the exodus to the untouchables' quarter. We now felt quite safe for a year.

Just as there was a storm outside, so was there a storm in the Ashram itself. Though in South Africa, untouchable friends used to come to my place and live and feed with me, my wife and other women did not seem quite to relish the admission into the Ashram of the untouchable friends. My eyes and ears detected their indifference, if not their dislike, towards Danibehn. The monetary difficulty had caused me no anxiety, but this internal storm was more than I could bear. Danibehn was an ordinary woman; Dudabhai was a man with slight education but of good understanding. I liked his patience. Sometimes he did flare up, but on the whole, I was well impressed with his forbearance. I pleaded with him to swallow minor insults. He not only agreed but prevailed upon his wife to do likewise.

The admission of this family proved a valuable lesson to the Ashram. In the very beginning we proclaimed to the world that the Ashram would not countenance untouchability. Those who wanted to help the Ashram were thus put on their guard and the work of the Ashram in this direction was considerably simplified. The fact that it is mostly the real orthodox Hindus who have met the daily growing expenses of the Ashram is perhaps a clear indication that untouchability is shaken to its foundation. There are indeed many other proofs of this, but the fact that good Hindus do not scruple to help an Ashram where we go the length of dining with the untouchables is no small proof.

I am sorry that I should have to skip over quite a number of things pertaining to this subject, how we tackled delicate questions arising out of the main question, how we had to overcome some unexpected difficulties and various other matters which are quite relevant to a description of experiments with Truth. The chapters that follow will also suffer from the same drawback. I shall have to omit important details, because most of the characters in the drama are still alive and it is not proper without permission to use their names in connection with events with which they are concerned. It is hardly practicable to obtain their consent or to get them every now and then to revise the chapters concerning themselves. Besides, such procedure is outside the limit of this autobiography. I therefore fear that the rest

of the story, valuable as it is, in my opinion, to seekers after Truth, will be told with inevitable omissions. Nevertheless, it is my desire and hope, God willing, to bring this narrative down to the days of Non-co-operation.

'Lathi'—The Law Of The Land

Says the *Amrita Bazar Patrika*:—The logic of *lathi* is the only effective logic in countries east of Suez—it supplies the place of law more often than not—it is the law itself as often as not. *Lathi* invites loyalty, *lathi* enforces loyalty. A *lathugri* and a *lathi*,—these are the symbols of the Law. A *lathi* in your hands without the *lathugri* on your head marks you out for a victim of law but if you happen to be a *lalmukh*, why you are beyond the pale of *lathi* and above the law. Professor Dicey wrote a learned treatise on the Law of British Constitution and with legitimate pride as a patriotic Briton he pointed out that in England as in no where else under the Sun it is the rule of law to which everybody is subject. Well, *lathi* may sometimes be requisitioned to maintain the rule of law. But in India it is the rule of *lathi* that prevails and it is the law which upholds the *lathi* and not *vice versa*. But mind you, *lathi* must be used to the extent that its use is considered to be necessary. It must not be used in excess of the exigency of the occasion. Who would decide the exigency? Those who are authorised to use the *lathi*, of course. And who would decide whether it was used in excess or not? Why, those who are put in charge of those who are authorised to use it. So *lathi* has always kept itself within the bounds of the law. Law, which is unlike Blind Justice, is lynx-eyed in spotting out those who have a mind to break it, has not yet been able to find in one single instance that the licenced *lathis* have ever exceeded the limit. *Lathi* in the trail of Simon Commission is in the fitness of things. What is, is, and always should be—abouts *lathugri* with a *lathi* led by a *lalmukh*. 'What should be, is not and so what is should not be allowed to be but should be converted into should be'—say the presumptuous people to whom the place of law and *lathi* in the sequence of things is not clear and so the *lathi* descends on their head, shoulder or backs with a crash. So, long live the Simon Commission which takes its name after one of the greatest lawyers of the day and longer live the *lathi* and the *lathugri* which are becoming synonymous in India with the law of the land.

The articles may be written in English, Gujerati, Hindi or Tamil. But if they are in English it will be easier for me to get them translated into other languages. Illustrated articles on the social, educational, religious and political condition of Indians in the Colonies will be very welcome.

Yours etc.,
BENARSIDAS CHATURVEDI,
Editor 'Vishal-Bharat.'

91 Upper Circular Road,
Calcutta.

ઈટરનેશનલ પ્રોટીંગ પ્રેસ તરફથી બહાર પાડવામાં આવેલાં પુસ્તકો

નિચેના દરેક પુસ્તકો વાચવા લાયક અને સંગ્રહ કરવા યોગ્ય છે. દરેકની એક નકલ એક સાથે સાથે ખરીદનારને ૧/૬ કમીશન આપશું જે ઓરડર મોકલતી વખતે ભત્રેજા કાપી લેવું. ખાસ વિનંતી છે કે ઓરડર સાથે યોગ્ય મોકલવા અને નામ અને શીરનામું ચોખ્ખા અક્ષરમાં લખવા. વી. પી. ના ઓરડરોને ધ્યાન દેવામાં નહિ આવે.

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A Special Overseas Number Of 'Modern Review'

Mr. Benarsidas Chaturvedi, editor of *Vishal-Bharat*, writes to us as follows:—

Sir,—I have decided to issue special overseas numbers of the *Modern Review*, *Vishal-Bharat* and the *Navachetan* in August or September next. I need not tell you that the *Modern Review* is the best of the English magazines in India and *Vishal-Bharat* is one of the best among Hindi journals.

Modern Review has a very large circulation, it reaches the most cultured society in the country, and can help us a great deal in moulding the public opinion on our problems.

Navachetan is a very popular Gujerati journal of Calcutta (Address: 2, Manuk's Lane, - Calcutta) and I am asking a Tamil paper to fall in with our programme. So there may be four special Oversea numbers. Never before has any attempt like this been made to do publicity work for our cause on such a scale and I hope you will co-operate with me in making this venture a success.

ઇન્ડિયન ઓપિનિયન.

પુસ્તક ૨૭ મું.

ફ્રીડેઝ, શુક્રવાર, તારીખ ૩ મે ૧૯૨૯

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નોંધ અને સમાચાર



ઇન્ડિયનના આંતરિક ક્રમ વધે છે?

ઇન્ડિયનના આંતરિક ક્રમ વધતી જતી હોવાની દુઃખદ દરિયાદો યતી સાંભળવામાં આવે છે પણ તેનું મુળ વપાસતાં માલુમ પડે છે કે તે સખ્તાઈ વધારનારા આપણે પોતે છીએ. ખોટી રીતે ધુસતાં પણ આપણે અચ્ચાતા નથી અને એવી રીતે ધુસેલા માણસોની ખબર ઇન્ડિયનના આંતરિક ક્રમને વધારવામાં પણ આપણે જ પહેલ કરીએ છીએ. એટલે પછી જો ઇન્ડિયનના આંતરિક ક્રમ વધે તો તેનું કારણ આપણા અંતઃકરણને જ પુછી જોવું પડે. એક તાજે શાશ્વતીય દાખલો 'મરકથુરી' જે 'કારાપારા' માં ખતેલો મોટા અક્ષરે છાપ્યો છે. એક ભાઈ સ્ટીમર ખારમાં ઉભેલી અને હજુ ઠાકતરી વપાસ થવાની હતી તેટલામાં દરિયામાં ભુસ્કો મારી તરીને ધુસવાનો પ્રયત્ન કરતો હતો. સ્ટીમરના માણસોએ તેને જોઈને એક હોડી ઉતારી તેને પકડી પાછો સ્ટીમરમાં આણ્યો અને હવે તે સ્ટીમર પાછી ઉપડે ત્યાં લગી પોલીસને હવાલે છે. આ બ.ઇ શું ઓરીશ નાગરીક તરીકે દાખલ થતો હોવાનો દાવો કરી શકે ખરા? આવા કામો કરતાં જ્યાં સુધી આપણા બાઇઓ અટકશે નહિ ત્યાં સુધી ઇન્ડિયનના આંતરિક ક્રમ વધવાની આપણાથી આશા નહિ રાખી શકાય.

હિંદીઓના જમીન ધરાવવાના હુક

ગ્રેટબ્રિટનમાં ઇન્ડિયન મીટીંગમાં વડા પ્રધાન બનરજી હરજીભાઈને નેટીવ લતાઓની બહાર હિંદીઓને જમીન ધરાવવા દેવામાં આવે છે કે નહિ એવો સવાલ પુછવામાં આવ્યો હતો. જવાબમાં પ્રધાને જણાવ્યું કે તેમાં તેઓ કોઈ પણ સ્થળે જમીન મેળવી શકે છે. ફ્રી સ્ટેટમાં ક્યાંય મેળવી શકતા નથી. ટ્રાંસવાલમાં તેઓને મારે ખાસ રાખવામાં આવેલા અચુક લોકોને માટે મેળવી શકે છે. નાટાલને વિષે તેમણે જણાવ્યું કે નાટાલમાં કેવો-કાપડો છે એ પોતે જાણતા નથી.

મહાત્મા ગાંધીજીએ હંડ નથી કર્યો

કલકત્તામાં વિદેશી કાપડની હોળી કરવા બદલ મહાત્મા ગાંધીજીને અને તેમના સાથીઓને ધમકા શ. ૧ ના હંડની વિગત હેલ્લી ટપાલમાં આવેલી છે. તે પરથી જણાય છે કે મેલ્ટરેટ્ટે ચુકાદો આપ્યો તે વેળાએ ગાંધીજી હાજર નહિ હતા. અને તેમના વતી વકીલાત કરનાર મી. સેન ગુમાએ જણાવ્યું હતું કે ગાંધીજીએ તેમને અગાઉથી જણાવેલું કે જો હંડ થશે તો તે તેમનાથી ભરી શકાશે નહિ. બધા વતી કુલ શ. ૫ નો હંડ એક વખતે ભરી દીધો હતો અને તે ચુકાદા સામે સુખી

કોર્ટને અપીલ થનાર છે. મુદો જે સ્થળે કપડાં બાળવામાં આવેલા તે જાહેર રસ્તો કહેવાય કે નહિ એ છે. કોર્ટે તેને જાહેર રસ્તો ઠરાવેલો છે જ્યારે આરોપીઓની દલીલ છે કે તે રસ્તો નહિ કહેવાય. તે પર અપીલ થનાર છે.

શાસ્ત્રીજી ઇસ્ટ આફ્રિકાની મુલાકાતે

લીલટન યંત્ર રીપોર્ટને અંગે ઇસ્ટ આફ્રિકાની સ્થિતિની વપાસ કરવાને સર સેમ્યુઅલ વીલસનની સાથે ના. શાસ્ત્રીજી ગયા છે. મુંબઈથી ઉપડતાં પહેલાં ઇસ્ટને મુલાકાત આપતાં શાસ્ત્રીજીએ કહ્યું કે મેં ઇસ્ટ આફ્રિકાના હિંદીઓને નૈતિક, આર્થિક અને કેળવણી એ સઘળી દ્રષ્ટિએ યુરોપીયનો કરતાં ઉતરતા વર્ણવેલા હોવાનો ઇસ્ટ આફ્રિકામાં રીપોર્ટ પ્રસિદ્ધ થયેલો જાણી મને ધણી ચિંતા ઉપસ્થિત થઈ છે. શાસ્ત્રીજીએ એવી ભાવનું કચન કોઈ પણ સ્થળે કરેલું હોવાનો પ્રદતાપુર્વક દંધાર કર્યો છે.

હિંદી સરકારના આશિર્વાદ

વાઇસરોય લોર્ડ અરવીને પોતાની વતિ અને હિંદી સરકારની વતિ શાસ્ત્રીજીને ઇસ્ટ આફ્રિકાના પોતાના મીલનમાં ફતેહ ઇન્જિનારો સંદેશો મોકલ્યા છે. શાસ્ત્રીજી ખીનસરકારી વરીકે ગયા છે અને સર સેમ્યુઅલને સલાહ આપ્યો.

"ઇન્ડિયન ઓપિનીયન"

શુક્રવાર, તા. ૩ મે ૧૯૨૯

આરથી શાસ્ત્રીજીએ દિલ્હીમાં જાહેર કર્યું કે હિંદુસ્તાન તરફ દક્ષિણ આફ્રિકામાં હકમ પલટો થયો પેલો હકમ પલટો છે અને તેને એક ચમત્કાર તરીકે વર્ણવ્યો આરથી આખા યુનીયનમાંથી લોકો સત્તાધીશો તરફથી તેઓ પર સતત નાખવામાં આવતી નવી મુશીબતો અને જે સ્થળોમાં અગાઉ કહી હતી નહિ ધરાવતો તે સ્થળોમાં દાખલ થયેલા વર્ણવેલ તરફ, જેવો કે, ટ્રાંસવાલમાં તેમજ કેપના કેટલાક ભાગોમાં પોસ્ટ અને વાર ઝાંશીસોમાં અને રેલવે સ્ટેશનોમાં દાખલ થયેલો છે, તે તરફ ધ્યાન ખેંચે છે અને પુછે છે કે: "શું આને હકમ પલટો કહેવાય?"

જોહાનીસબર્ગમાં લાયસેન્સનો સવાલ હજુ બટકી રહ્યો છે. જે હિંદી વેપારીઓને પોતાના લાયસેન્સના રીન્યુઅલ નથી મળેલાં તેઓ પોતાની સ્થિતિ શું થશે તે સમજી શકતા નથી. હોલસેલ વેપારીઓ પોતાનો વેપાર વધારવાને સ્વાભાવિક રીતે