

Indian Opinion

No. 20—Vol. XXVII.

Friday, May 17th, 1929.

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

NOTES AND NEWS

SHOCKING tales of barbarous treatment accorded to their Native employes by white farmers never seem to end. One would have thought the case of Nafte who was recently sentenced to seven years imprisonment and ten lashes for cruelly beating one of his Native employee to death would have served as a lesson to other farmers. But it seems to have had no effect what so-ever.

Here is another such tale coming from Kroonstad. Renter's report runs as follows:—

How a farmer chased two of his Natives on horseback, fired shots at them to make them run and then tied them up and thrashed them with a sjambok was related in the Magistrate's Court when Johannes Willem Oosthuizen, of the farm Tempel, was charged on two counts of assault. One of the Natives said that he and the accused had an argument, which led to the accused striking witness's son with his fist. Witness intervened and accused then went to his house and returned on horseback, armed with a gun. He chased the witness and his son, firing shots close to them to make them run. At the accused's house, Oosthuizen's wife took away the gun, whereupon Oosthuizen tied the Natives up hand and foot and gave each of them a severe thrashing with a sjambok. He then went away to the lands, and on his return thrashed them again. The younger Native's face was cut. Oosthuizen first laid a charge of assault against the two Natives, who were tried and found not guilty, whereupon they charged him. He was fined £5 on each count.

A fine of £10 for such an offence seems to us to be inadequate. Had the accused been a Native and the complainants white men the sentence would have been quite different. Why? Because, it is argued, the black man must be taught to respect the white man. But is it not time that such white men as these should be taught to be more civilised? And who can best do that? The Church and the courts of justice. It is high time that the latter took such heinous offences more seriously and dealt with them in the manner in which Justice Solomon dealt with the case of Nafte.

In view of the need for a further study of race relations in South Africa and the co-ordination of the efforts of many bodies and agencies at present engaged in the betterment of the conditions of life among non-Europeans, says a Renter's message from Johannesburg, a non-political "South African Institute for Race Relations" has been formed, the committee of which consists of Dr. C. T. Loram (chairman), Rev. Professor J. Du Plessis (Stellenbosch), Mr. Howard Pim (Johannesburg), who is the treasurer, Mr. T. W. Mackenzie (Bloemfontein), Mr. J. H. Nicolson (Durban), Professor D. D. T. Jabavu (S.A. Native College, Fort Hare), Professor E. H. Brookes (Pretoria), and Mr. J. D. Rheinalt-Jones (Johannesburg). The Institute is intended to serve as a connecting link between a number of bodies and agencies at present engaged in various forms of activities among non-European peoples. It will initiate investigations upon social, economic and other problems, with a view to the accumulation of information and the dissemination of knowledge on matters affecting the non-European races of South Africa. The encourage-

ment of agricultural development, the organisation of health facilities and provision of recreational, educational and religious agencies will also come within the scope of the Institute's activities.

We welcome the formation of a non-political institution of the kind mentioned above for the purpose of acquiring knowledge on matters affecting the non-European races of South Africa. A disinterested and independent body like this can be of very great value to the neglected non-European people of this country if not for anything else, for the true state of affairs it can disclose to the people who are unenlightened in that respect in this country as well as to the world at large. If non-Europeans include Indians as well, and they no doubt do the way that term is generally used in this country as also in its true sense, then might we suggest that an Indian also be appointed as a member of that body who could be of assistance in getting in closer touch with conditions of Indians?

Speaking at an African Society dinner in London Mr. L. M. S. Amery, Colonial Secretary, is reported to have said replying to critics of East Africa that he regarded the responsible self-government of East Africa, as well as of other parts of the Empire, as the ultimate goal. Mr. Churohill's declaration of 1922, said Mr. Amery, still held good, namely, he did not contemplate any settlement or system which would prevent East Africa looking forward in the fullness of time to complete responsible self-government on the basis of Rhodes's principle of equal rights for all civilised men.

The *Natal Advertiser* in its "personal" column pays the following tribute to the Agent of the Government of India:—

Sir Kurma V. Reddi, Agent-general, public of Durban have now had an opportunity of hearing as a public speaker, is of a vastly different platform type from his predecessor, Mr. Srinivasa Sastri. Sir Kurma is earnest in manner and practical in outlook. While an enthusiast on many points, he is very far from being a visionary. His style of oratory convinces because his arguments are closely reasoned, but he lacks entirely that great gift for which Sastri stands pre-eminent—the gift of swaying men's emotions. For the rest, Sir Kurma Reddi has undoubtedly secured the entire confidence of all the component parts of the Indian community in South Africa, and because of his obvious sincerity and his manifest desire to help forward the solution of Union-Asiatic problems, he is accepted as one who will worthily carry on the work so admirably started by Mr. Sastri.

Words of the Wise

—No man is a better merchant than he that lays out his time upon God, and his money upon the poor.

—If there be a pleasure on earth which angels cannot enjoy, and which they might almost envy man the possession of, it is the power of relieving distress.

ARYAN BENEVOLENT HOME

NOT long ago we discussed in these columns the necessity for building hospitals and other institutions for the social welfare of the Indian community. We also pointed out that it was the duty of those of our brethren who were blessed with wealth to devote a certain amount towards the well-being of their poorer brethren. It is in this way only that a community can progress. Not by self-aggrandizement. We do not know if this matter has been given the thought it deserved, or whether it has been put aside as a matter of no importance. If it is the latter we are sorry for the future of the Indian community in this country.

But before we could think of establishing new institutions there are existing institutions which we find are lacking the necessary support. One of these is the one known as the Aryan Benevolent Home, situated at Mayville just on the outskirts of Durban. This institution has slowly grown by self-help on the part of a few enthusiastic members of the community who have their organisation known as the Arya Yuvuk Sabha. None of the members are by any means wealthy. They are mostly ordinary workers. They had to attend to their work during the day for their livelihood and during their spare time they did this magnificent social service as a hobby. They began their work in a mere tin shanty and they have now a substantial brick building. All this they have done by raising funds by begging and enacting plays, and some assistance they have had from not even a half-dozen philanthropic Indian friends. The institution is now eight years old. Destitute Indians and vagrants roaming about the Durban streets are housed and cared for in this institution. As it is a non-sectarian institution all are admitted without any distinction of class or creed. On Sunday last, as would appear from a report published in another column, Sir Kurma Reddi performed the opening ceremony of two new wards in that institution and the Mayor of Durban graced the function with his presence. The institution has gained deserving recognition from the authorities. The Provincial Administration is making an annual grant of £100; and although the organising Committee's application to the Durban Town Council for assistance was

turned down twice, we note with a sense of gratification that if another application were made the Mayor has promised to persuade the Council to reconsider it. Sir Charles Smith and Mr. H. Robinson, the Protector of Indian immigrants, are taking kindly interest in the institution. The interest is therefore, lacking, it is shameful to think, only on the part of our wealthy merchants. Whether they may or may not see the necessity of establishing new institutions let them not fail in their duty even at this late hour to give their generous support to an existing institution which should really be wholly conducted by them for the welfare of the poor.

Transvaal Notes

(FROM OUR OWN CORRESPONDENT)

Indian Ladies At The Y.W.C.A.

Miss D. McCarthy, National Secretary of Y.W.C.A., and Miss D. Bromley, secretary of the local Y.W.C.A., in conjunction with the Rev. B. L. E. Sigamony, discussed how it would be possible for the European women to get known to Indian women of this town and in consequence invitations were sent out to many Indian women and forty of them were invited to the Y.W.C.A. in Jeppe Street. Tables were set out around which sat Indian and European women. English and Indian music was rendered and songs were sung in English and Tamil. Mrs. Evans who had worked among Indians on the South Coast in Natal sang to the audience in Tamil some well-known lyrics which were greatly appreciated. Miss Wright and her friend sang a beautiful duet. Miss Batho Naidoo, grand daughter of Mr. Thumbi Naidoo, sang in Tamil. The two Misses Thumbi Naidoo sang a Hindu prayer. Mrs. A. D. Williams gave a Tamil comic much to the delight of the audience. Miss Rosa Sigamony sang the well-known hymn by H. Bonar "Thy way not mine O Lord." Miss D. McCarthy in welcoming the Indian ladies spoke with great feeling and said that she had no prepared speech but she was so delighted to see so many present that afternoon. She said that she truly loved them and that she and Miss Bromley felt that it was a real beginning on the part of European women to understand their Indian sisters. She said, "you come from an ancient race and ancient civilisation, that we love and respect you." She then told them what the Y. W. C. A. stood for. During the course of her remarks she said that before she became a worker in the Y.W.C.A. she used to be in a mission in President Street and on Sunday nights they used to have meetings and to which Mr. M. K. Gandhi used to come and they all of the Mission used to love to see him there. She knew Mr. Gandhi very well and she admired his great character and there was not a day that passed that she remembered Mr. Gandhi in her prayers. She will always pray for him as long as she lived.

When she was in Durban she had the pleasure of visiting Mr. Gandhi's settlement at Phoenix where she spent a pleasant day with Mr. and Mrs. Manilal Gandhi. As Christians, she said, it is our bounden duty to love our neighbours and when you ask yourselves the question as to why we want to know you all it is because of the great love we have for our Lord and Saviour Jesus Christ who demands from Christians that they should love their fellowmen

as they love Him. In conclusion I say that we love you all and we want to do all we can for you and we shall expect you to come again the next time we have a gathering of this nature.

Miss Bromley spoke in similar strain and said that they will look forward to the next meeting when they will learn to know more of each other.

Musical choirs, songs and other games brought the happy function to a close.

Aryan Benevolent Home

Opening Of New Wards And Eighth Anniversary

(FROM OUR OWN CORRESPONDENT)

The opening of the new wards and eighth anniversary of the Aryan Benevolent Home took place on Sunday last the 12th of May, 1929, at Mayville when a most distinguished and representative gathering was present. The school was most tastefully decorated with buntings and palms adding to the scenery and occasion. His Worship the Mayor (Councillor A. Eaton) presided. The hall was filled to overflowing and many persons had to be content with listening from outside. The proceedings opened with prayers for the success of the undertaking of the Sabha's object. The president of the Society then garlanded His Worship the Mayor and Sir Kurma V. Reddi and presented bouquets to the Mayoress, Mr. H. Robinson (Protector of Indian Immigrants), Mr. Sorabjee Rustomjee, Mr. B. M. Singh and Mr. J. D. Tyson. Congratulatory letters and telegrams were then submitted to the meeting from various parts of Natal. His Worship the Mayor rising to speak was received with applause. He greatly appreciated the efforts of the Society in ameliorating the distress of the destitute Indians, and paid handsome tributes to Messrs. Sorabjee Rustomjee and B. M. Singh for their support of this institution. He also paid a tribute to the stallholders and squatters of the Indian market for their munificence in providing the Home with vegetables etc., and deprecated the actions of many of the richer Indians for not assisting this noble cause. He was hopeful that in the course of another year perhaps the Municipality of Durban may contribute its share in the maintenance of the Home and was glad to see that the Provincial authorities allowed a small grant.

The President Mr. D. G. Satya Deva delivered his address in Hindi thanking the Mayor, Sir Kurma V. Reddi and the other guests in responding to the Sabha's humble invitation and hoped that in the future support for the completion of the Home will be accorded. A translation in English was read by Mr. S. L. Singh.

The secretarial report was then submitted by Mr. S. L. Singh covering much of the activities of the Home from its inception and giving a list of the donations which enabled the Committee to erect the new wards at a cost of five hundred and thirty pounds, and hoped that in the very near future a further thousand pounds will be forthcoming to complete the front portion. Two hundred and eighty inmates were catered for during the year and besides maintaining this Home, the Sabha was conducting a school to cope with the growing needs of the district.

All this work entailed a great deal of expenditure and appealed to the community for financial support in this humanitarian cause. Tributes were paid to the stallholders and squatters of the Indian market and to the retailers in Grey Street for donations of groceries, etc.

Sir Kurma Reddi in rising to speak was met with thunderous applause, and in speaking paid glowing

tributes to His Worship the Mayor, Mr. H. Robinson, Mr. Sorabjee Rustomjee and Sir Charles G. Smith for their sympathy and contributions to this good cause. He urged his Mohamedan friends to come and inspect the Home and open their purses, thus relieving the Home authorities of much financial difficulties and helping a worthy object. He spoke at length on the laws of Karma and said that in India the merchants surcharged the masses an extra per cent. on their commodities and this extra charge was entirely devoted to the charity, with the result that much monies were devoted to noble causes.

Other speakers included Advocate A. Christopher who appreciated the work of the Home and said that the poor always supported the poor and gave generously to any worthy cause.

Mr. H. Robinson, Protector of Indian immigrants speaking said that he would always be willing to do his share in assisting the Sabha in its activities.

Councillor Dr. Arbuckle said he was a resident of the locality from his boyhood and was a former chairman of the Health Board, and was pleased to note a change in the relationship between the Board and the Indian community. He extolled the work of the Home and wished it every success.

Mr. Sorabjee Rustomjee said a great duty devolved on the Municipality of Durban and hoped that a street collection would be granted the Home each year, so that no ratepayer could begrudge the use of funds from the Municipal coffers. He maintained that the merchants when appealed to would respond in the right spirit.

Mr. Jackson (Secretary of the Mayville Health Board) expressed pleasure in being invited and wished the institution every success and as far as the Board was concerned, goodwill and sympathy would be extended.

Prominent among those present were His Worship the Mayor and Mayoress, Sir Kurma V. Reddi; Dr. and Mrs. Arbuckle, Mr. J. D. Tyson, Advocate A. Christopher, Mr. and Mrs. Jackson, Messrs. Sorabjee Rustomjee, B. M. Singh, V. Lawrence, Rooknoodeen, T. M. Naicker, B. A. Meghrajh, K. K. Pillay, Pundit Pravinsingh, P. R. Pather, A. I. Kajee, L. Panday, A. Sookdeo, P. K. Govender, M. Sooboo Naidoo and several others.

Indian Teachers' Salaries

Deputation To The Administrator

On Friday last a deputation of the Natal Indian Teachers' Society, consisting of Messrs. T. M. Naicker (president), V. Vinden, E. Choonoo and E. Thomas, waited upon his Honour the Administrator of Natal, Mr. H. Gordon Watson, the Provincial Executive and Mr. Hugh Bryan, Superintendent of Education, with the object of laying before them their views in connection with the proposed new scales of teachers' salaries, house allowance, grading, pensions and other matters vitally affecting the future of Indian teachers in Natal.

Mr. Naicker, who introduced the deputation, touched upon the house allowances for head teachers, which, he said, should be increased substantially.

In regard to staff rationing in Indian schools, it was pointed out that they should be treated on the same basis as the European schools, and urged that the grading and staffing of Indian schools should be based on the average enrolment of pupils above six years.

It was also suggested that leave regulations and pensions provisions for Indian aided school teachers be introduced by the Department of Education.

The Administrator, who gave the deputation a very courteous hearing, said that the Provincial Executive would carefully consider the various

points raised by the spokesman of the deputation. He also told the deputation that the Department of Education was going to give the new scales of salaries a trial before contemplating further reforms in that direction.

The delegation then withdrew.—*Natal Mercury*.

Mr. Sastri At Mombasa

Mr. Sastri has arrived at Mombasa to accompany Sir Samuel Wilson on his "closer union" tour. At a luncheon with 30 Europeans and 30 Indians in Mombasa, he warmly repudiated allegations as to having made statements derogatory to East African Indians.

He said he was unable at present to disclose how the Government and people of India proposed their plan of commission.

He added that a common franchise was the declared aim of Indians, and recalled that when the 1923 London mission discussed this question the Government of India supported the claim.

"Neither I nor the Government of India are likely to weaken on that decision at a moment when that view has received the support of an authoritative commission," Mr. Sastri added.

In the long run the interests of Kenya were involved in the matter. He recognised that the consent of the Europeans was necessary for its attainment, but it should be their endeavour to persuade them that a common franchise was not damaging to European interests, but the opposite.

Referring to the accusation of being moderate, he shamelessly avowed the fact and believed that in Mombasa there were many equally culpable, but they should come into the open and declare their moderation. Extremists have shown whither they were heading, and the duty of moderate men was to make their voices heard. Only in this way would they get what was possible.

The speech created a profound impression.

At Nairobi

Mr. Sastri's visit was not welcomed in some Indian quarters, which suggest that he is too moderate and not likely to improve the Indians' status in East Africa says the *Natal Advertiser* Nairobi correspondent.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter XII.

THE STAIN OF INDIGO

Champanan is the land of King Janaka. Just as it abounds in mango groves, so it used to be full of indigo plantations until the year 1917. The Champanan tenant was bound by law to plant three out of every twenty parts of his land with indigo for his landlord. The system was known as the *linkathia* system, as three *kathas* out of twenty (which make one acre) had to be planted with indigo.

I must confess that I did not then know even the name, much less the geographical position of Champanan, and I had hardly any notion of indigo plantations. I had seen packets of indigo but little dreamed that it was grown and manufactured in Champanan at great hardship to thousands of agriculturists.

Rajkumar Shukla was one of the agriculturists who had been under this harrow and he was filled with a passion to wash away the stain of indigo for the thousands who were suffering as he had suffered.

This man caught hold of me at Lucknow, where I had gone for the Congress of 1916. 'Vakil Babu

will tell you everything about our distress,' he said, and urged me to go to Champanan. Vakil Babu was none other than Babu Vrajakishore who became my esteemed co-worker in Champanan and who is the soul of public work in Bihar. Rajkumar Shukla brought him to my tent. He was dressed in a black alpaca *arkhau* and trousers. Vrajakishore Babu failed then to make any impression on me. I took it that he must be some Vakil exploiting the simple agriculturists. Having heard from him something of Champanan, I replied as was my wont: 'I can give no opinion without seeing the condition with my own eyes. You will please move the resolution in the Congress, but leave me free for the present.' Rajkumar Shukla of course wanted some help from the Congress. Babu Vrajakishore Prasad moved the resolution expressing sympathy for the people of Champanan and it was unanimously passed.

Rajkumar Shukla was glad but far from satisfied. He wanted me personally to visit Champanan and witness the miseries of the riots there. I told him that I would have to include Champanan in my tour which I had contemplated, and give it a day or two. 'One day will be enough,' said he, 'and you will see things with your own eyes.'

From Lucknow I went to Cawnpore. Rajkumar Shukla followed me there. 'Champanan is very near here. Please give a day,' he insisted. 'Pray excuse me this time. But I promise that I will come,' said I, further committing myself.

I returned to the Ashram. The ubiquitous Rajcoomar was there too. 'Pray fix the day now,' he said. 'Well,' said I, 'I have to be in Calcutta on such and such a date, come and meet me then, and take me from there.' I did not know where I was to go, what to do, what things to see.

Before I reached Bhupen Babu's place in Calcutta Rajkumar Shukla had gone and established himself there. Thus this ignorant, unsophisticated, but resolute agriculturist captured me.

So early in 1917, we left Calcutta for Champanan, looking just like fellow rustics. I did not even know the train. He took me to it, and we travelled together, reaching Patna in the morning.

This was my first visit to Patna. I had no friend acquaintance with whom I could think of putting up. I had an idea that Rajkumar Shukla, simple agriculturist as he was, must have some influence in Patna. I had come to know him a little more on the journey, and on reaching Patna, I had no illusions left concerning him. He was perfectly innocent of everything. The vakils, that he had taken to be his friends, were really nothing of the sort. Poor Rajkumar was more or less as a menial to them. Between such agriculturist clients and their vakils, there is a gulf as wide as the Ganges in flood.

Rajkumar Shukla took me to Rajendra Babu's place in Patna. Rajendra Babu had gone to Puri or some other place, I now forget which. There were one or two servants at the bungalow who paid us no attention. I had with me something to eat. I wanted dates which my companion procured for me from the bazaar.

There was strict untouchability in Bihar. I might not draw water at the well whilst the servants were using it, lest the drops of water from my bucket might pollute them, the servants not knowing to what caste I belonged. Rajkumar directed me to the in-door latrine, the servant promptly directed me to the out-door one. All this was far from surprising or irritating to me, for I was inured to such things. The servants were doing their duty, and, as they thought, doing what Rajendra Babu would wish them to do.

These entertaining experiences enhanced my regard for Rajkumar Shukla, if they also enabled me to know him better. I saw now that Rajkumar Shukla could not guide me and that I must take the reins in my own hands.

NATIONAL MOVEMENT IN INDIA

THE BOYCOTT OF BRITISH CLOTH

HERE has been a considerable falling off in the imports of British cloth into India within the last year or two. The total (in millions of yards) has gone down from 2,011 to 1,941, the chief sufferers being the United Kingdom and Japan. On the other hand, there have been notable increases in the imports from U.S.A., Italy, Belgium, Switzerland and Austria in the piece goods market. The movement for the boycott of foreign cloth, particularly British, has been stimulated by recent event, and the figures for 1929 will be even more striking than those of previous year. Until Great Britain does justice to India to meet her demand for political freedom in a spirit of reasonableness, the movement will grow and cause serious dislocation to British industries, says *New India*.

Mahatma Gandhi On The Payment Of His Fine

Asked by a representative of the Associated Press of India if it was a fact that the fine imposed on him by the chief presidency magistrate of Calcutta was paid by the pleader on behalf of the Bengal Provincial Congress Committee, Mahatma Gandhi said that he could not believe that the fine was paid by or on behalf of the Bengal Congress Committee. He could call nothing his own in this world, from which he could pay the fine, and this apart from his views on payment of fine. Mr. Sen Gupta knew this thing and, therefore, whoever had paid the fine could not be a friend.

Drain Of Rs. 60 Crores A Year To Foreign Countries

The secretary, Foreign Cloth Boycott Committee of the Indian National Congress, has sent a circular letter to all municipalities and local boards in India in which he states :—

"I venture to draw your attention to the item of boycott of foreign cloth which occupies a prominent place in the Congress programme for national regeneration and organisation. I need hardly emphasise that the use of foreign cloth by a nation which produces its own cotton and can easily be self-dependent for its requirements of cloth involves a heavy drain of its wealth to outside countries. In our case, as you well know, amounts to about 60 crores a year. The Indian National Congress has decided to carry on a vigorous campaign for the boycott of foreign cloth and the use of handspun and handwoven *khadi*. It needs no argument from me to convince you that practically every pie out of a rupee spent on the purchase of *khadi* goes to the agriculturists of the country. The use of *khadi* is thus one of the most effective means for the economic salvation of rural India which constitutes over 90 per cent. of the nation. I have no doubt that you and your colleagues, being representatives of the people living within the local area, will regard it as your duty to co-operate with the nation in carrying out a programme which is of such vital importance to it."

All-India Congress Committee's Resolutions

A meeting of the Working Committee of the All-India Congress Committee was held at New Delhi on March 27 when Mahatma Gandhi, Pandit Motilal Nehru, Dr. Ansari, Mr. Srinivasa Iyengar, Seth Jammalal Bajaj, Maulana Abul Kalam Azad, Mr. Rajagopalachariar, Babu Rajendra Prasad, Babu Shiva

Prasad Gupta, Pandit Madan Mohan Malaviya and Pandit Jawaharlal Nehru were present.

The following were among the resolutions passed :

Wholesale Arrests

'The Working Committee strongly disapproves of the wholesale arrests of labour leaders and workers including several members of the All-India Congress Committee and the large number of house searches all over the country. The committee strongly condemns the method adopted by the authorities of bringing the accused from all parts of the country to one place and that too an out of the way place like Meerut, where they were deprived of facilities and privileges which are open to such accused in presidency towns, to which a great majority of the accused belong.

'These arrests and searches, as well as the persistence of the Government in proceeding with the Public Safety Bill and the Trades Disputes Bill in spite of the determined and widespread popular opposition, constitute an attack on the nationalist movement in the country and a serious menace to the labour movement in the country.'

Prohibition Campaign

The meeting of the Congress Working Committee has resolved to appoint a central committee consisting of Mr. C. Rajagopalachariar, Dr. Ansari, Babu Rajendra Prasad and Mr. Vallabhbhai Patel to give effect to the prohibition scheme and sanctioned Rs. 500 per mensem for the next nine months as expenses.

Removal Of Untouchability

It further resolved to appoint a committee consisting of Seth Jammalal Bajaj, Pandit Malaviya and such others as Mr. Bajaj might nominate to take charge of the untouchability work and sanctioned Rs. 200 per month as expenses for the work of this committee.

Mahatma Gandhi's Visit To Burma

During his recent visit to Burma Mahatma Gandhi was welcomed by all classes of Burmans and Indians as few people have been welcomed before. It is reported that at the great Shwedagon Pagoda, 50,000 Burmans welcomed the Mahatma and Mr. Paw Tun speaking on behalf of the Phonyis and the citizens of Rangoon said, 'After the Simon Commission's visit comes your visit and we receive you most warmly unlike the Simon Commission..... Your selflessness, your sacrifices, your patriotism and your memorable work have endeared you to all of us. We believe, you, by your noble example, are paving the way for the freedom of India and Burma. On behalf of the laity and the priesthood I extend a most cordial welcome to you.' At Prome he was welcomed by the biggest public meeting ever held in that town. At Paungde he was presented with an address in the course of which it was stated: 'The Indians and Burmans were brothers and, as such, inseparable. Some politicians are however trying to agitate for the separation of Burma from India. This should not be our point of view.' Similarly at other places wherever he went the Mahatma was most cordially received by all classes of people, both Burmans and Indians. A religious organization presented to Mahatma Gandhi a long interrogatory to answer. One question put to him was, 'Do you think it is in the interests of Burma that it should be a part of India for ever?' Mahatma

Gandhi replied: 'It is a difficult question for me to answer. All I can say is that it will be worth the while of Burma to remain part of India if it means a partnership at will on a basis of equality with full freedom for either party to secede whenever it should wish.'

Government have rejected the resolution passed by the Indian Legislative Assembly to reduce the salt tax and also the reduction in post cards from half an Anna to a quarter of an Anna. Both these taxes affect the poorer class detrimentally. This is but one of innumerable instances where the voice of the people is totally ignored by the benign(?) British Government of India.

Mr. Sastri's Address

At The Arthur Smith Hall

To Indo-European League (Durban)

The following is a hitherto unpublished verbatim report of an interesting address delivered by Mr. Sastri before the Indo-European League (Durban) meeting on 21st January 1929:—

Mr. Chairman, ladies and gentlemen.—The subject upon which I intend to talk to you to-day is that which arises out of the formation of an Indo-European League in this town. It is under the auspices of that body that we have met this evening.

The Indo-European League in this city is more or less based on the joint Councils for Europeans and Indians. Its purposes are more or less similar, its methods of work are also very much alike. The League itself is so young that I have nothing to report about it, except that so far as I am able to form an opinion, it promises well. The movement for bringing European and Indian together upon a common platform, for the purpose of discussing questions that arise from their mutual contact, I believe is all to the good. Nothing but benefit to both races can accrue from that common meeting, in order to understand common subjects and common needs. It is true that very often in this country, the races seem to collide one with the other where they ought to co-operate in mutual understanding, but to have a few people who understand one another, who have no hesitation to come together for social and other purposes in order to clear up misunderstandings that cloud the air, is a step that often has been taken in such circumstances and with very happy results. That in Durban, therefore, from which strife is not altogether absent, such an Association has not come into existence a day too soon, will I think be granted on all hands. I only hope that this Association will grow from strength to strength, and it will not attempt too much in the beginning, that it will learn to feel its way, and that it will remember in the course of its work that just as often as success brings success with it, so does failure very often bring failure with it. It is, therefore, wise not to attempt tasks beyond its infant strength, and if it establishes its prestige by aiming at small matters and recording successes in them, it may in course of time attack larger problems with some hope of making headway.

Ladies and gentlemen, we have a very good example to guide us in this matter. Notwithstanding past insinuations that so often find expression in the Press, and some uncomplimentary observations passed by those who ought to know better regarding the work of the League of Nations, those of us who know how slow human progress is, will admit that after all the League of Nations is wise in acting slowly. It is a body which has been born

perhaps somewhat before its time. Although we all recognise that if it had not been born at the Treaty of Versailles, it would perhaps still be very far from coming into existence at all. Whatever that may be, I think that I can never endorse the adverse criticism passed upon its work by those, who in ordinary life are by no means impatient, but somehow or other think that the League of Nations must be vastly better than any Nation that composes it. As if a community could ever be better than the individuals making it up. Similarly all bodies that aim at bringing people together for common endeavour must be patient, must learn to assay easily tasks before trying itself against big enterprises. I would, therefore, take the liberty of saying a word of caution to the people now in charge of the Indo-European League in this city, and implore them not to be hurried into risky courses by the criticisms or the vividly expressed expectations of those who merely watch from outside, and may not be sorry if the Association comes to grief.

My purpose this evening is to ask you to support this new association, and to bring before you certain large considerations, with which the whole question is fraught.

Ladies and gentlemen, when we take on work of this character, which seeks to surmount prejudices of standing and possibly run athwart views that are held with vigour and with conviction by large numbers of the community, when we start work of this kind, we are bound to encounter much antipathy and much opposition. Some of it may be vocal, some of it, however, may be underground, plenty of it, I am sure, will be cynical. Just say this sort of thing: "Oh we know this kind of thing—these people are sure to shut up their shop to-morrow—when they come out we will know what to say to them." Remarks of that kind are sure to be passed, and those who take on work of this character must be prepared for a line of attack, which the moment you grasp it will change its form and take a new complexion altogether. It is quite wise, it seems to me, for us to set this enterprise as it were against the big forces of the day; to see where it stands, to see what its underlying motives are, and then make up our minds whether it represents a cause to which we should give our adhesion. That way of looking at things is unfortunately not common, but I think it is the only way in which to begin. You must ask yourselves when an affair of this kind is for the first time brought to your notice, and you are asked to give your support—you are bound to ask yourself—where will this lead? Is it in conformity with the principles of life and conduct? How will it place me in relation to God, to the dictates of religion and humanity, and generally speaking to the forces of righteousness. Is this a cause that judged by these principles commends itself, or is it merely a matter of common experiences, with regard to which you may say yes to-day, or no to-morrow, according to circumstances; in regard to which it does not perhaps matter very much whether you say yes or whether you say no; whether you join or refuse to join. Please do not misunderstand me, for the considerations which I mean to urge are not necessarily considerations which apply to mutual relations between European and Indian, but are considerations of far vaster import, with which you will perhaps be confronted whenever you try to do a thing beyond the common.

Somebody has said that the greatest rule of life, that which sums up all our ethics, whether they belong to the order of religious prescriptions or not, that which sums up all the fundamental rules of conduct, observed in the Pagan as well as in the Christian world, that the most comprehensive rule of all would seem to be that we should endeavour to discover if we meet the will of God as expressed in Nature, just as well as in revelations, and having

discovered His will, try to conform to it, so that we should be instruments for the fulfilment of His purpose and not work at cross-purposes thereto, for if we did the latter, not only should we bring confusion into existing affairs, but possibly land ourselves in much misery, and from the point of view of spirituality, in serious ill. Now it is not an easy matter to discover the will of God in nature. There are very few who can pretend to have such a range of vision that they can take long cycles of time. For it is necessary that you should do that in order to discover God's purpose. It is a survey of human experience in the large, over generations such as only historians and profound historians at that are able to conduct. When such a survey is taken what of the principles, the great generalizations that emerge. Now no one will dispute the fact that in the course of our ordinary lives, we find evil prevailing occasionally over good. We find the wrong continually supplanting the right; we find what we stigmatise as unrighteous, succeeding unchecked for all that we can see, over righteousness. Sometimes a man succeeds all his life through chicanery and fraud and seems to pass away an apparently successful man, who made the most of his life, perhaps accumulated a fortune. Sometimes he will gain a reputation. Nevertheless none of us has the hardihood to say that evil is the rule of life. For we see it succeeds, and not very unoften we take, before we come to conclusions upon this capital point, we take not only our limited experience, but the experience of the whole of humanity for consideration. We take into account what has been recorded in the sacred books; we take into account whatever the great ones of our races have continually laid down as the golden rule in these matters, and perhaps any historian will be able to say in the long run how Kingdoms that have arisen seem to grow and fall; how Empires have been built up, but after a while have crumbled to nothing; how human power and human strength which have often seemed to succeed for a time but are not upheld by the eternal principles of right, come to a sudden or quick end, and then added to the great lessons that we learn, namely, that in this world, however things may seem, the rule is that nothing that is not based upon right, that nothing that is not based upon God's will, can stand the test of time. And I think, ladies and gentlemen, that even if a person could be found who is unwilling to use the language of religion, will not bring God and eternal laws into the discussion of human affairs, who will insist on using only terms of ordinary ethics and morality, even if you can find such a person, he would be obliged to say that nothing seems to be permanent or lasting, unless it in some way or other serves the great ends of our race. That if you study a great institution or great organisation, it seems to pass away after temporary success, having given into the common stock of our experience that in it which was of permanent value. Nothing of course there is which is wholly evil, but this seems to be indisputable, that we gain something of value from all things that come into existence, and when they have yielded up their best to us they seem to pass away. Now if that be the rule we can, I think, upon this subject of the contact of different races, come to one conclusion, that the races that are thrown into contact prosper best in the long run only if they learn to accommodate themselves to common purposes; that their destinies are best accomplished by mutual understanding and peaceful progress together, but so long as they antagonise each other, and fight one another, they are bound continually to weaken each other, perhaps to mar the happiness of both, and thus it seems to be to use the language of religion, the will of God, that the races should learn to dwell together in harmony. But as our German puts it, no Kingdom or Empire anywhere can hang together too long and serve the ends of our races, if within its fold the different

races try each to supplant the other, to exploit the other or to dominate over the other. That I think can easily be gathered as the verdict of conduct as we have learned to associate with the life of the individual. In individual lives there is no one who will have the hardihood to maintain as a serious proposition, that he is bound constantly to rule and that another is bound always to obey; that he is bound to succeed by fair means or foul, while his neighbour must only be tied to the wheel of his chariot. No one will maintain the doctrine of self-aggrandizement. The imposition of one's will or influence over the will or influence of another is a good rule for himself. We have all been taught that in whatever we practice, an individual reaches the height of his destiny when he sacrifices himself for the benefit of others; when he loses what he values in order that others may get their due; when regardless of his own personal interests, he lives for others just to promote their welfare, and feels his welfare best promoted when he has created that of others. We feel that firmly as regards our own lives, and some of us try actually to carry out this principle in practice; others do it occasionally. The region within which we allow not-self to prevail over the self, differs in different people. Some are accustomed by early training and by the influence of wholesome example, some are accustomed to give a large place to the not-self in their lives, whilst others among us less well trained are content to give some small place to the not-self, hoping that this small place will extend until the not-self comes to occupy a decent position in our lives. There are, unhappily, many among us who will not give any place to the not-self at all and put self first, second, third and last, so that their lives are starved; their lives are poor things, pitiable. They make no contribution to human welfare; often what they call their own good, means nothing more than something taken away from other people. It seems to me that their lives apparently happy, are full of misery and sadness; that for their seeming success in this life, they are bound to pay heavily indeed with all their future.

(To be Continued)

Indian Sports

Ascension Day Successes

The Agent, Mayor And Mayoress Grace The Occasion

'Coverpoint' writes in the *Natal Advertiser*:—

The officials of the Durban Indian Sports Ground Association are to be congratulated on the magnificent organisation of the Ascension Day Sports. The huge crowd that gathered to witness the sports was not only a tribute to the hard work which had been done, but also bore out my contention that athletics will prove a profitable source of revenue. The sports were graced by the presence of the Mayor and Mayoress, and Sir Kurma Reddi.

The first event was held at 11 a.m. and except for a break of an hour for lunch continued until 5.30. At the conclusion of the sports, Mr S. L. Singh welcomed Sir Kurma, thanked him on behalf of the officials for attending, and after expressing the wish that he would endeavour to assist the D.D.I.F.A. to secure a visit from an all-India eleven, he introduced him to the sportsmen present.

Sir Kurma was greeted with applause. He stated how pleased he was to be in the midst of so many children, for they took his mind back to the days of his

boyhood when he was free from mundane cares. Continuing, Sir Kurma said that sportsmen should always remember those famous words: "Waterloo was won on the playing fields of Eton." Sport built up character and when this had been acquired, one developed a spirit of give and take which made the loser feel as happy as the winner. Sir Kurma referred briefly to the generosity of the Durban Corporation and said that the visit of the Mayor and Mayoress was proof of the fact that the council was interested in Indian sport. In conclusion, Sir Kurma stated that the most tender spot in the heart of the Britisher was his love for sport, therefore he relied more on the sportsman than on the politician to help to break down the barriers that existed to day. He was pleased that the South African cricket eleven were "bearding the lion in its den," and it was his sincere wish that South Africa would produce an outstanding sportsman that would earn laurels in the British Isles.

League Against Imperialism

Resolution On India

The following resolution was passed at the meeting of the Executive Committee of the League Against Imperialism held at Amsterdam on April 13th and 14th, 1929 :—

British Imperialism is making desperate efforts to stem the rising tide of the struggle for the independence of India. Repression is accompanied by adroit proposals designed to disintegrate the ranks of the national revolutionary movement.

The workers of Bombay are shot down and bludgeoned in hundreds, meetings of strikers and demonstrations of workers, peasants and students are broken up, the leaders of the militant trade unions have been arrested wholesale and held in Indian jails, the streets of Bombay were recently patrolled with troops, tanks and machine-guns, military officers and magistrates are notified to hold themselves in readiness for immediate mobilisation against the working class.

At the same time, the Fawcett Committee appointed by the Government at the end of the Bombay strike last October is urging the millowners to give up their claims for a wage reduction, but on condition that the workers choose docile Trade Union leaders, and virtually cease to follow those, now cast into jail, under whose militant leadership the owners are compelled to abate their claims.

Not content with this the Government of India, alarmed by the indomitable spirit of the workers who of their own initiative have carried on a protracted struggle and have sustained and stimulated their leaders, is now forging new weapons of oppression.

By the Trades Disputes Act the Government of India aims at smashing the militant trade unions, at splitting the workers' movement, at paralyzing the effort of the exploited proletariat of India to improve their lot and at perpetuating an infantile death rate which is the highest known in the world. These terrible conditions in India serve also as a weapon against the British workers. Low wages in India drag down British workers' earnings especially in the mining, steel and textile industries.

At the same time the Viceroy of India promises a Labour Commission in order to remedy the grievances of the workers. "We ourselves," said the wolves, "will guard this helpless flock when once those interfering watch-dogs are removed."

By the Public Safety Bill the Viceroy of India confers

upon himself the power to deport without trial British subjects who may be suspected of "subversive propaganda," in order to secure the safety of those other British subjects who spend their time exploiting the masses of India.

The decision of the Indian Nationalists not to debate the Public Safety Bill is met by what appears as the staging of a "bomb outrage" (reported in the Continental papers as mere fire-works) which bears all the characteristics of a provocation engineered by the British Secret Service utilizing for this purpose misguided fighters for the independence of India. This incident has certainly had no other effect than to provide a further pretext for the death-dealing hand of the Government and to serve as a handle to intimidate the Nationalist leaders into a surrender to the dictates of the British Crown.

If proof were needed of the futility of parliamentary action against the might of Imperialism, of the contempt felt by the British Government towards the Indian Legislature, of the hypocrisy of the repeated promises of self-government, of the fact that the utmost the Nationalist President can do within the rules and limits of the Legislative Assembly is overridden by the despotic action of the Viceroy, it would be found in the celerity with which this functionary assumed the garb of autocracy and required the attendance of the Council of State and the Legislative Assembly in order that he might proclaim to them his ordinance for bringing into immediate force the Public Safety Bill and thus completing the humiliation of the Indian Legislature.

Faced with the possibility of a determined revolutionary struggle amongst the 300 millions of mankind whom they deprive of freedom and independence, the Government of India, the representative of British Imperialism, will use both force and fraud to maintain its hold on this valuable field of exploitation for British capital.

And while the British Government are engaged in the hypocrisy of discussing disarmament proposals at Geneva, they are carrying on feverish war preparations in India, and through the Butler Commission are converting the States ruled by the Indian princes into military strongholds, for the purpose, on the one hand, of crushing the movement for independence of the Indian masses, and on the other, of furthering British Imperialist plans of aggression directed mainly against the Soviet Union. British policy in Afghanistan and the disturbances provoked and organised among the tribes of the North West Frontier Province are but pre-ludes to the war that is being planned by British Imperialism.

Against such tyranny and aggression, the fighters against Imperialism all over the world must redouble their efforts to help the Indian masses in their struggle for independence.

Everywhere, in every country, in the workshop and the fields, the cruelties and barbarous methods of exploitation of British Imperialism in India must be made known, and the help of all the struggling working masses of mankind must be directed to their brethren in India. Especially amongst the workers of Britain and the British Dominions, help must be sought. All movements to India of munitions and armed forces must be hindered by strikes, by open opposition and organised resistance. To the troops themselves must be explained the hideous task that is set them of shooting down unarmed Indian workers and peasants to save the profits of the British capitalists.

The Executive Committee of the League Against Imperialism calls on all adherents not to lose time but immediately to redouble their efforts, to collect money, to mobilise their forces, to do everything in their power to free the fighters for independence from the tyranny now raging over India.