

Indian Opinion

No. 21—Vol. XXVII.

Friday, May 24th, 1929.

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

NOTES AND NEWS

THE special committee to inquire in regard to Indian housing question appointed by the Durban Town Council as a result of the recent findings of the Central Housing Board which sat to inquire into the question at the instance of the Union Government in terms of the Indo-Union Agreement, has reported on the subject making two alternative proposals, namely, (a) to erect 25 houses for sale to Indians as a first instalment of a larger scheme and (b) to lay out the estate at Cator Manor in plots of suitable size for sale to Indians. The Housing Committee of the Council after considering the above proposals has decided in favour of the latter and has recommended to the Council: That the area be laid out in plots of suitable size, and that 25 plots be offered for sale to Indians, with a promise of assistance to purchasers towards the erection of buildings on a standard specification to be framed by the Corporation." The recommendation has been referred to the finance committee. The recommendations of the Central Housing Board have apparently been rejected and the Council is intent upon flouting Indian public opinion and carrying through its old policy of an Indian village outside the Borough.

Evelyn Baring, who was a joint magistrate in the Meerut trial, sails for South Africa on June 5 to succeed Mr. Tyson, secretary to the Agent of the Government of India, says a Reuter's message from Simla. Mr. Tyson who is white in complexion is an Indian at heart. He has had to perform a very delicate task and well has he performed it. Indian Civil Servants have not generally been given a very good certificate. They are alleged to be influenced under the bureaucratic rule in India and to be wearing an air of race superiority. We are glad to say that we have found these 'virtues' lacking in Mr. Tyson. His simplicity and amiableness have endeared him to all those who have had the privilege of knowing him and being in close touch with him. We shall be sorry to lose him. We hope his successor will also have the same qualities.

A mass meeting of natives, their chiefs and headmen of the Magisterial District of Dundee was held at Dundee recently to discuss a resolution passed by the Dundee Farmers' Association for the purpose of petitioning the Government to remove Mr. Conway, the assistant magistrate at Dundee, because of his passing "severe" sentences on certain European farmers of the district, in which cases the complainants were natives. After a discussion resolutions were passed protesting against the interference with the course of justice and praying that Mr. Conway shall not be removed.

Lala Lajpat Rai's paper, *The People*, has produced a special Lajpat Rai Number on April 13, the memorable Jallianwala Bagh massacre day. The special number is full of interest containing many tributes from prominent Europeans and Indians and also the *Story of my life*, the letters and other hitherto unpublished writings of the late Lalajee. The number also contains portraits of Lalajee taken at different periods of his life. Mahatma Gandhi's message in the special number consists of a few words but they are significant and contain a

world of meaning. The message is as follows: "If people really revere Lalaji's memory let them help collect Lalaji Memorial Fund."

Sir Kurma V. Reddi is paying a visit to Maritzburg to day (May 24), where he will be the honoured guest of the local branch of the Natal Indian Congress. The Congress has arranged the following programme:—

May 24.—Arrive in Maritzburg.

May 25.—Meeting with officials of Indian Teacher's Society; laying of foundation stone of pavilion on Indian sports ground; reception in the City Hall, 8 p.m.

May 26.—Visit to Howick Falls and meeting of Indians there, 9.30 a.m.

May 27.—Visit to schools,

May 28.—Pleasure calls, Museum, Botanical Gardens and Alexandra Park.

May 29.—Visit to Richmond, leave at 2.15 p.m.

May 30.—Meeting with the leaders of the Indian community.

May 31.—Return to Durban.

The Viceroy of India has issued an all-India thanksgiving appeal to commemorate the King's recovery. The proceeds will be utilised for the alleviation or prevention of sickness and disease in India.

In the case in which Mahatma Gandhi and others were convicted under the Police Act and fined Re. 1 each in connection with the burning of foreign cloth in a public park, Mr. Justice Mookerjee has issued a rule on the chief presidency magistrate to show cause why the conviction and the sentence should not be set aside.

The following Reuter's message from Calcutta will interest the sportsmen in South Africa:—

A sensation has been caused in the Indian football world owing to an incident arising from a riot during a match in which European and Indian teams were opposed. The Indian goalkeeper hit one of the opposing forwards and broke his jaw. The match was immediately stopped and the European team was awarded the points, while the Indian goalkeeper was suspended for two years. Thereupon all the Indian teams, except one, decided to break away from the league, but Sir Stanley Jackson, Governor of Bengal, dramatically intervened. He telegraphed from Darjeeling appealing for a compromise. It is expected that peace will result and a serious racial split in the Indian Football Association be averted. Sir Stanley Jackson is better known as the Yorkshire captain, F. S. Jackson.

There are now 178,914 miles of roads in Great Britain. More is being spent on their development, in proportion to their mileage, than in any other country. The road-work grants for last year and this total over £18,000,000. It would not be unreasonable to say that the worst roads kept in South Africa are in Natal and yet the taxation is abominably the heaviest.

Thus the *Modern Review*:—

Sir Pheroze Sethna's resolution demanding leadership of this year's Indian delegation to the League for an Indian drew from the Government a confession to the effect that this year's leadership may also fall on an Englishman or an Indian Prince. We do not think an Englishman or an Indian Prince could in any sense be a representative of the Indian nation. If the Government would not trust a true representative of the nation to lead the Indian delegation, they should at least have the decency and honesty not to call the person chosen representative of the Indian nation. He should be called what he truly would be—A nominee of the British rulers of India.

Olive Schreiner writes in "*Man to Man*," p. 179:

We Northern fair-skins have had great men; our glimpses of new truths, new masteries over matter, have added our gain to humanity's sum of riches even in the direction of creative art; but when we look around us on what we call our civilization, how little is really ours alone and not drawn from the great stream of human labours and creation so largely non-European?

INDIAN POLITICS

A GLARING instance of what a farce the so-called reforms bestowed upon India by the British Government are has come to light by the exchanges received by the last mail.

People in this country who do not know much about Indian politics and who have not taken the trouble of going into it deeply have a mistaken feeling that India is too hasty in asking for independent rule. You have been given your own legislative assembly, they say, you have your own Parliament and you have the right to make your own laws. What more do you seek? Indeed they judge the Parliament in India by their own Parliament in this country. But they little know that the Parliament in India is only a mock Parliament and, in fact, all the reforms are a mockery. The Legislature is a toy in India with which the Indian politicians may play up to a certain point but when they exceed that point the toy is snatched away from them and the iron heel comes over their heads. The people have, in reality, no voice at all. It is flouted day in and day out. There have been many instances where the Legislature has passed one thing and the Viceroy has, with special powers conferred upon him, turned it down. But the present has reached a climax. The much discussed Public Safety Bill was introduced and there came about the arrests of Communist and Labour leaders whose trial was to take place at Meerut. Now any matter that was *sub-judice* could not be discussed by the House is a common rule followed even in this

country. And in discussing the Public Safety Bill a discussion on the arrests was sure to take place as they were related to each other. Hence the President, Mr. V. J. Patel, ruled that the Bill could not be debated pending the Meerut trial. In doing so the President acted strictly in conformity with the rules of Parliament and quoted unchallengeable authority. But the Government were not concerned with the feelings of the people or even of the rules of the House. They had decided that the Bill should be rushed through and it was to be done in any circumstances. The Viceroy, with his extraordinary powers, the following day promulgated an Ordinance embodying the Public Safety Bill and announced his decision to secure an amendment of the Rules "to prevent the President of either House from interrupting the normal legislative procedure." The President then adjourned the House *sine die*.

Would South Africa, for instance, stand such high-handedness, such gross insult to a whole nation as calmly as India has stood it? With our experience of South Africa we would emphatically say, no. Would South Africa then blame India for being discontented with the present system of Government and would they blame India if a few misguided firebrands resorted to violence? We do not favour violence, neither in India nor in this country from an ethical point of view. But leaving aside for the moment that point of view, it is not in the interests of the National Movement in India even as a measure of expediency for anyone to resort to violence. While, therefore, condemning the action of the firebrands, we would say this, that that should serve as an eye-opener to the Government not to indulge any further in repressive measures against the people, but to respect the voice of the people and to rule India in the interests of the people and not for ruthless exploitation. The days for exploitation should now end.

Words of the Wise

—Remember the day when you were born,
All were laughing but you were crying;
Lead such a life that when you die,
Others should weep while you go laughing.
—SA'DI.

—Pride goeth before destruction, and an
haughty spirit before a fall.—Bible Proverbs.

Advice From India To Unite

The Allahabad *Leader* writes as follows:—

'Would it be very much to expect Indians in South Africa to speak with one voice? You will be lightening my task as your representative and will be rendering me real help if you will combine,' said Sir Kurma V. Reddi at a banquet given in his honour at Capetown. The Government of India's Agent in South Africa has cause for complaint against the Indian community. There is no country in the Empire where Indians are subject to so many political and other disabilities as in South Africa. The least that the Indian community can do to help the Agent who is working for them is not to quarrel among themselves, but to maintain unity in their ranks and entrust their case to his care. But the Agent has never received this unanimous support of the community. Sir Kurma Reddi said that the other day he had been asked by another Indian organization, which said that they represented the Indians in South Africa, to approach the Government. 'There is no room,' he said, 'for so many organizations in this land. It is only right that you should form one organization to represent the Indians of the whole of the Union.' We agree with Sir Kurma and we deplore that while the Indian community are passing through such critical times, there should be people among them who are creating differences among Indians. There is, for instance, one Indian organization whose workers have been devoting all their energies to the task of denouncing the Capetown agreement. The agreement may not be, it is not, entirely to our liking. We would wish, for instance, that there were no assisted emigration scheme. But the agreement has in no way worsened the position of Indians in South Africa. It has greatly improved it. And it was accepted in its present form because those who represented India at Capetown knew the temper of the people with whom they were dealing, and realized that it was not possible to obtain better terms. Sir Kurma Reddi's task will be greatly facilitated—and he is there only in the interests of Indians—if the community would give him their full support. Mr. Sastri when he was leaving South Africa said in the course of a speech: 'Among the many things which have occurred to me as requiring special emphasis is the necessity of more complete unity among all sections of the Indian community in this country. There are still too many divisions than can be good for a small community living in a distant land.' He accordingly advised the community to join the Congress organization and do nothing to cast discredit upon it. It is greatly to be hoped that Sir Kurma Reddi will receive the whole-hearted support of the entire community.

Indian Education

In the course of his Budget speech last Monday in the Provincial Council the Administrator made the following observations in regard to Indian education:—

Indian education has made a definite move forward, and if an interim supply of teachers can be managed during the period of the Sastri College growth to productivity, there is no reason to doubt a steady development within the scope of the subsidy.

The Executive Committee is continuing the policy recommended by the Indian Inquiry Committee of ensuring that the money provided by way of subsidy is used for Indian education. The salaries of Indian teachers in State-aided schools have recently been revised, and the necessary regulations are about to be gazetted.

Replying to a question put by Mr. Johnson (North Coast) the Administrator said that the staff at the Indian Training College in Durban known as

the Sastri College would consist of a European head, and specially recruited Indian teachers, who would be engaged for a definite period.

Indian Flower Sellers

Have Not To Take Out Licences

The Indian flower sellers in Johannesburg were charged last week with not complying with the Municipal Bye-laws in that they were found trading, that is, selling flowers, without having taken out the licence the Bye-laws required they should take. The point at issue was: had the Council the power to compel the flower sellers to take out licences or not? It was argued for the defence by Mr. L. W. Ritch that under the Statute regulating the imposition of licences, licensing bodies were specifically precluded from demanding licences, *inter alia*, from vendors of flowers who sold such in the way of pedlars and hawkers. The Magistrate upheld counsel's contention for the defence with the result that flower sellers may now sell without taking out licences.

There is a larger question, however, which has not yet been raised in issue, that is the right of the Municipality to say that flower sellers and certain other types of pedlar and hawker shall be prohibited from carrying on their callings within certain prescribed areas of the town and also be compellable to move certain extravagant distances from point to point before stopping to again dispose of their goods, also be prohibited from returning to the same spot or neighbourhood on any one day. These restrictions and the Bye-laws imposing them have not as yet come up for decision.

Sir Kurma Reddi At Clairwood

Visits Indian School

Amidst eager expectations, the Agent-General arrived in his car on Thursday morning the 16th instant at 9-30 a.m. and was met by Messrs. S. R. Pather, M. R. Naicker, Murugas Naicker, P. M. Pillay and H. S. Done the headmaster of the Clairwood Indian school.

Mr. Done having accorded Sir Kurma a hearty welcome on behalf of his teachers and pupils, led the distinguished visitor to the class rooms. Sir Kurma interested himself with the work of the children and chatted with the teachers on the subject pertaining to the general welfare of the school.

The girls' school, adjoining, was also visited where the Agent was extended a hearty welcome by Mrs. E. Thomas the headmistress.

The Agent addressed the children who assembled in the school compound, and advised them to work hard in their studies.

He hoped that when in India, it would be his extreme joy to read the South African Gazettes and to find that at least fifty of the six hundred and sixty-five children now attending the school, would have attained their degrees.

The children of to-day are the men of to-morrow, and he sincerely trusted that although circumstances may bring about changes in them, they would not disregard their national traditions. "Forget not India, its culture and civilisation. Speak not anything ill of your Motherland" was his sincere advice.

Mr. H. S. Done, the headmaster, thanked Sir Kurma and assured him that everything uttered

by him would be sincerely taken to heart by both the teachers and the pupils.

A group photo was then taken and the honoured guest left amidst loud cheers from the school children.

The school was closed half the day with the consent of the school manager Mr. G. H. Hindson on the occasion of the Agent's visit.

Testimonial From The Agent

The following is a copy of a testimonial sent by Sir Kurma Reddi to the above school :—

"I was delighted to visit the Clairwood Indian School. There are two sections one for the boys and the other for the girls. In the boys' school there are about 600 boys with 15 classes and 15 teachers. The premises are kept very clean and the boys are well dressed and looking healthy. From what little I could see I was impressed that the teaching was efficient. The headmaster appeared to take interest in the entire work of the school. The girls' school was opened recently in a fine building. There are ample grounds for the exercises of the school children in both sections. The headmistress appeared to know every girl in the school. One of the mistresses teaches music. I came away with the impression that both the sections are well taught and managed.—(Signed) K. V. REDDI."

Accommodation For Women Deck Passengers

On B.I.S.N. Boats

We have received the following copy of a letter addressed to the Managing Agents of the British India Steam Navigation Co., Bombay, and signed by Deck passengers :—

"Sirs,—We the undersigned Deck passengers beg to draw your attention to the great inconvenience women passengers are put to, and beg to urge improvement of the same.

We know that on all the Railways there are reserved compartments for women of all classes. But we have noticed for a long time that there is not, on one of the B.I. African liners where mostly Indians are travelling, a reserved place for women and children. Though women may be travelling with their husbands or any male member of their family, many of them are travelling all alone, and it is needless to describe the difficulties they have especially at night when they are obliged to sleep on wide open deck for a voyage of 15 to 20 days in some cases.

Hence we urge your goodself to pay your kind attention and make the necessary arrangements to reserve a small place for women and children on Deck class of all African line ships.

We may suggest that for the present a canvas enclosure in the citadel deck, say between Butler's and Cooks' cabins just to accommodate about fifty women would perfectly meet the present need. And when the present ships are replaced by the new ones the latter should have a permanent structural enclosure.

We hope that the above request will be immediately and favourably considered for which action we will ever be grateful.—Yours etc."

[NOTE :—Whether on trains or on boats, in so far as Indians are concerned, those travelling by the lowest class have to pay for the comforts of those travelling by superior classes. The accommodation for Deck passengers on the B.I.S.N. boats has ever been a source of complaint, but as there is no other line to compete with the B.I.S.N. and passengers

must travel to and fro the latter evidently think they can conveniently ignore all the complaints and go on in their own sweet way. This is a most unsatisfactory position. The above letter speaks for itself and the least the Company can do is to accede to the very reasonable demand made therein.—Ed. I.O.]

"Whites Not Heaven's Favourites"

The Rev. J. Bruce Gardiner On Election Speeches

"I cannot believe that the newspapers quite judge our appetite in the provision of election speeches I cannot imagine that the flood of wisdom poured on us day and night is commensurate with our desire."

The Rev. J. Bruce Gardiner, preaching at St. George's Presbyterian Church last Sunday on "Safeguarding White Civilisation," said that from various signs it would appear that all sides of political opinion were trying to safeguard white civilisation. But two things could be meant by this. One was the safeguarding of itself—the determination to protect itself against any encroachment on its rights and privileges, and to defend itself, if need be, by the suppression of those under it and of a different colour.

Thoughtful and learned men were urging that the one hope of white civilisation was to be ruthless in its own defence. If this were so, either others must be allowed to march over white civilisation, or it must destroy itself by descending to barbarism.

But there were others who said that to safeguard itself was not the whole aim of white civilisation. It had striven after certain ideals, and would continue in the service of mankind, whatever his colour or kind.

"God has no favourites," Mr. Bruce Gardiner declared. But prosperity and continued dominance had tempted people to think that He had. They must abandon the idea that, because they were white, they were the favourites of Heaven. White civilisation had been used in the development of one great purpose, and if that civilisation were not to be swept aside, it must see that it kept in line with that purpose.—*Rand Daily Mail*.

What is Progress?

We call the following interesting note from the *Leader* (Allahabad) :—

People in western countries often pride themselves on their superior knowledge of the laws of nature, but the fact is that they are still groping in the dark and have been unable to probe to the bottom of the mysterious forces which govern this world, the animal, the vegetable and the mineral kingdoms. The truth of to-day becomes the myth of to-morrow. Western science has been shifting its foundations and theories by which the scientists of one generation swear are found to be untenable by another. Everywhere there is doubt, uncertainty and conflict of opinion and this is called progress. This truth Mr. Baldwin, the Premier, who has in him a vein of deep philosophic thought, has discovered. In the course of a letter he professed his inability to keep pace with the 'progress' of knowledge. 'By the time that I, a slow working mind,' he said, 'understand the accepted explanation of a certain group of phenomena, I learn that that explanation is obsolete and I am filled with discouragement. It seems to me that the popular mind is to-day largely fed on a debris of discredited theories. We find there is no finality and that we cannot catch up with knowledge.'

He often felt, he remarked, that there was a real danger of the abundance of new knowledge impending progress, that the apparatus accumulated by the scholar would be so great that he would not be able to move. In other spheres of life he also found great uncertainty and confusion prevailing. He said :—

'When I go to economists for guidance about tariffs I find that no two agree. If I go to others about the gold standard they all reply with different voices and I have no guidance at all. When I really want help I get nothing but generalisations or ghostly abstractions so far removed from the daily life of man that I find them absolutely useless.'

It would seem that the Pundits of physical science and political economy are a source of endless distraction and confusion to good Mr. Balwin. The politicians have to deal with the forces of intellect and emotion which are infinitely more difficult of explanation and understanding than those with which the scientist had to deal, and here also western sociologists and politicians have evolved unstable theories which have been only multiplying domestic and international problems. Not until there is deep knowledge of the moral forces which govern the world can there be that harmonising of interests which is essential for peace. The way to acquire this knowledge is not that of the West. The secret of it can only be found in the sacred lore of the East. It is a misuse of language to call that progress which takes a man farther and farther away from the eternal truths and involves him more and more in the meshes of the Māya, the evanescent and unreal.

Indians In Canada

At the annual general meeting of the Empire Parliamentary Association, (British India branch) held at Delhi recently, Mr. G. A. Natesan and Sir Darcy Lindsay, last year's delegates to Canada, presented their report. At Ottawa, the report states, Mr. Natesan drew attention to the unsatisfactory condition of the status of Indian settlers, and particularly to the fact that in British Columbia Indians were not given the rights of citizenship. In their other speeches too which the delegates delivered to Canadian audiences, they drew attention to the disabilities of Indians. The Premier and the Minister in charge of emigration, the report says, received these remarks with sympathy and promised early attention. Prior to the war, it may be mentioned, the number of Indians resident in Canada was 6,000. This number has declined to about 1,200, the remainder having emigrated to the United States or returned to India, and of these 1,200 nearly 1,100 are to be found in British Columbia alone. Therefore the Indian question in Canada is mostly confined to the one province of British Columbia. Here Indians do not possess the provincial and municipal franchise, and it is the only province to withhold these rights. The majority of Indians are engaged in the lumber trade or in agriculture and the Indian artisan is very much in demand and sometimes commands higher wage than the European. Therefore there can be no question of the Indian bringing down the standard of his European rival. One result of the Indian resident of British Columbia being denied the provincial and municipal franchise is that he is not qualified to vote in the elections to the Dominion House of Commons from that province either, for the electoral law withholds the dominion franchise also from those who have been denied the provincial franchise. But there are pro-

visions which allow the Dominion authorities to take action separately and confer the federal franchise on those who do not possess the provincial franchise. It has been suggested to the Dominion authorities that they may utilise these powers, and confer the Dominion franchise on the Indian residents of British Columbia. At the same time the provincial authorities are also being persuaded to be fair to the Indian subjects of his Majesty. The delegation's report states that there is hope of a favourable decision. This is good news, but this is not for the first time that such hope has been held out to Indians. In 1923 Mr. Sastri received an assurance from the Canadian Prime Minister, but the promises have yet to be fulfilled. It is much to be deplored that while Europeans of non-Empire countries enjoy full rights of citizenship in the Empire, these rights are withheld from his Majesty's Indian subjects.—*The Leader*.

✓ Mr. Sastri's Address

At The Arthur Smith Hall

To The Indo-European League (Durban)

(Concluded from last week)

Now ladies and gentlemen, can there be a different law for a community and for an individual. I often ask myself that question. Can that be right in a community of people which we condemn as wrong in the individual? Are the principles, for instance, of the Sermon on the Mount applicable only to the relations of individual human beings, or is their essence applicable also as amongst different nations and different communities. A good man who pays his rates and his taxes regularly, who goes to Church, just like any other, is seemingly quite wealthy and respectable, conforms to all that we regard as fundamental rules of law and conduct, is sometimes, however, heard upon a common platform to say, "I do not care what happens to that particular individual or that particular community, they are a drag upon us and the sooner we get rid of them the better." An astonishing thing to me is that such a person does not recognise the utter incongruity in his own nature. While he is thoroughly altruistic with regard to his own community and serves that community regardless of his own self, he is content to forget himself in the service of the needs of that small community. He is, however, actuated by quite different and even opposite purposes when he seeks to subordinate the interests of this community against another community.

We are all familiar with the strange ways of statesmen and politicians when they declare war. Then indeed we bid goodbye to ordinary principles. That which we call international law sometimes comes into being to mitigate horrors of war, but for the rest our main operations are directed to ends which in private life would be condemned as outrageous, as wicked, as directly against the commandments of God. Leave war alone, which often raises very complicated issues, to discuss the common relations of communities one with another. Could it be right to speak in terms of universal domination of another community? Could we say there is no one in that community whom I could love? Is that true? Could we say they are a hateful people? Is that in accordance with facts? Do we not, ladies and gentlemen, every day of our lives see springing out of the lowliest race, examples of human virtue—and human

.....
.....

.....
.....

.....
.....

.....
.....

.....
.....

.....
.....

excellence? Do we not see every day out of the most despised stock men of the greatest use to humanity coming up? and yet we indulge in sweeping generalisations in these matters. We say the eternal barriers must be erected between one race and another, the progress of this race must be blocked at this point; we can allow them to progress only so far and no further. We do not say this as individuals, but under the cloak of unselfishness, under the cloak of communal feeling, which for some reason or other seems allowable. We permit these pernicious doctrines to be freely preached, and for a wonder we permit them even to be acted upon. To take form as institutions, laws administered at convenience, so that continually all the social power, all the economic advantages, all the political means of aggrandisement are put into the hands of one community and another community or other communities are allowed not a tithe of these conditions, or a vestige of a share in these advantages, and are in a conspicuous minority. Now could that, I ask, speaking from the larger view of things, be right. It seems to me that it would be commonly granted that where such serious discrepancies exist between peoples, it should be the duty of the more far-seeing, of the more courageous minded people, to put things right. We cannot afford to see such a condition of things rating into the very vitals of the collective population of a Province or of a Kingdom. For while such feelings are permitted, while these barriers exist, no people will realise their destiny to the full. For nothing is clearer in the words of history than this, that either a whole people rise together or fall together; no one part thereof can rise much above the other. They can place themselves at one slight advantage by artificial and sometimes illegitimate means, but beyond securing this small advantage they cannot elevate themselves and realise even their advantages unless they provide similar opportunities for the other peoples as well. One poor degraded and despised community inevitably drags the race to its own level and there is no mistaking it whatever. You may try such a policy for 50 years or a 100 years, you will surely discover at a tremendous cost to yourselves that you have gone wrong during the whole of that time.

Now if there be among the people some serious students of humanity, who know that it is wrong and unrighteous, what is their duty? Now that is a question which is somewhat exceedingly difficult to answer. I know of many people not only in this country but everywhere, who seeing the right will either do the wrong or tolerate the wrong, merely because they find the forces surrounding them much too strong. "My nature shrinks from adverse public opinion. I cannot bear to see my neighbours frowning at me. I cannot bear my children at school to be marked down as the children of one who holds queer views about races. I cannot bear social odium. When newspapers hit at me I shrink within myself." So there exists many a man that looks further than his fellows, is wiser than his neighbours, and upon whose words therefore much more should hang than he knows. Now, ladies and gentlemen, I have been taught to regard such people as the very salt of the earth—men who take a broader, a humaner view of life than ordinarily prevails around them, are marked off by Providence for a really higher destiny; it would not avail them to say, I hold these views in private but dare not express them. Our views are a gift from on high, especially our best views. The noblest part of our nature is not given to us for nothing, it is placed there for some high purpose, and he who having these talents is content to hide them, seems to me to be running contrary to the purpose of God. It may be that the possession of these uncommonly wise views, seem burdensome, call you out for very difficult tasks,

seem to impose you very severe penalties, but no great reform, no great change in the outlook of the people has ever been achieved till there were found some people who were ready to sacrifice themselves readily, for a long time to be in an ill used minority in order that in the course of time that minority may become the respected and influential majority. It is impossible for the world to progress otherwise, and I do exhort everyone of you in whom for a moment a noble thought takes its birth, not to suppress it, not to know a blush for it at all, but to let it have full play. Let it transform life's values for you, struggle hard for it if necessary, sniff it for it. Is that a very hard rule of life; has there been no suffering before for a principle, how else can we be fit vehicles of God's purpose.

Now God if you wish me to act as you wish, let my interests and virtues coincide. I will do the right if it leads me to the realisation of my ambition but I will not obey your rules, if that way leads to suffering, sacrifice, privation, the sacrifice of all that I desire. Now ladies and gentlemen, neither for individuals nor communities is such a rule possible. You have all read of Don Quixote. Don Quixote is an amusing character when you look at him from an amusing point of view, but Don Quixote is the noblest of characters when you look at him from another. I have always had a weakness for him for he was truly a gentleman. When he knew the right, no matter how impossible it was, he went for it. He knew only one rule, when he saw the right he strove clear for it. May be he encountered most ridiculous adventures, but when others laughed, it seems to me they laughed only at themselves. They could not change him from his purpose. He failed, but it seems to me there was far more triumph and gain in his failures than in the successes of many others who followed the smaller rule of life. Now we want Don Quixotes every time—dozens and scores of them. That community is truly rich in which there is a varied assortment of characters, in which while some are to be found who will pursue the easy and the attractive, there are still some others, far fewer in numbers may be, who will prefer the hard to the easy—who will prefer the substantial to the attractive, who will prefer the righteous to the merely successful or worldly. Now, ladies and gentlemen, as I said before, never was there such a time in any community among whom such people are not to be found.

In our own religious book, to which I made reference in one of my previous lectures, every man is enjoined to do some good—something that he recognises as lasting good, and then a question is asked as to what happens when a man is quixotic trying to do a good much beyond his strength—knocking his head against a stone wall? Our Lord God answers in words which live as fire in our bosoms: "I do not allow any good action to perish, all come to fruition in time. The smallest good that a man does, not only brings him good, but brings the world good. Do not be dismayed then by mere failure at the time of your enterprise. It seems to me that there are the greatest men of our race—who stand up for all that seems to be a losing cause—they show the way continually for that which is better and higher. I have heard it said, ladies and gentlemen, that when people talk about the qualities of different races and their aptitudes for worthy purposes, of the Anglo Saxon people for instance, that as a whole they have not much regard for principles. They themselves are often fond of saying that you cannot get an English politician to commit himself to a rule. He looks at all sides of the question before he takes action, but generally speaking he takes the best and noblest action that is possible, but even when he does so, he will not lay down a general principle of conduct. "I have done this now, what I do in similar circumstances to-morrow I cannot say now." Now that

has been regarded as one of the strongest points of the Anglo Saxon race. I am not disputing this point, but I just mention this point. This caution, this aversion to the enunciation of all sweeping doctrines, this shrinking from what may be called binding rules of life does not apply to the eternal principles of the conduct of life, or the exultation of righteousness. I am an admirer of the Anglo Saxon people, and while I know that there are other nations whose traditions I also know, I also know that these Anglo Saxon people generally like to deprecate themselves. Even when they do a very good thing, actuated by the best motives, they will try and commend it to their people as being a very shrewd act, likely to be turned to their own benefit at a later date. But the inner call is always good. They have an inherent sense of justice, and I am persuaded that this caution, as I see this aversion to principle, does not extend to rules of conduct. Well, let critics say what they will, is it not true in the long run, that among the nations of Europe who are in the vanguard of civilisation, is it not within the law of running, whatever the French may say, whatever the Americans may say in the heat of their anger, is it not true that Britain has stood for justice and fairplay among the peoples of the world. Could they have done it if they had no regard for these abstracts as abstracts. It is an absurd attitude to take up. It is inherent among the great races of the earth, that they have a feeling even although that may not always recognise it; it is a truth that they have an inherent feeling towards the right; towards what has been declared from on high to be the binding rule of conduct of life and of individuals and communities, and I do hope, therefore, that in Durban, as in other places, those who feel the right will also declare it. Some soldiers there must be for God's justice on earth.

It has been truly said that one strong brave man declaring the truth may seem to be silenced for the moment, but his voice will be heard long after he has spoken—others will take it up after him, and in the long run justice will come to play among the peoples and the land will know harmony and concord that previously only knew discord. I would ask, ladies and gentlemen, that some among you who may be so called, do not lend a deaf ear to this great summons, for it is a summons from Him who made you, and if you do not obey His great call, you are frustrating His purpose. Such freedom of the will as has been given you must be used on the side of His purposes and not against them. Well would it be for us if we all recognised where the right lay, but well would it be also if only chosen ones among us recognised their place in the scheme of things and fearlessly pursued it. Do not say that it may be right, but it is not for me. There is a tragedy in human life, when a man is called to do great work but turns his back on it; no greater tragedy we can conceive, and, therefore, ladies and gentlemen, it is that I have ventured to make this the subject of my last remarks to you, that you will consider that among communities as well as individuals, the rule of right and righteousness must prevail, that where that rule is clearly defined that rule must also be obeyed. Where, however, there is a general disinclination to obey, some few of us must enrol ourselves in the army of truth and justice and not mind the ordeal and the sacrifice involved. For he whom you recognise as your Saviour did not serve humanity by preferring his life. He laid it down. He did not seek his own glory and happiness, but he courted pain and suffering for others, and it is not left for us to find out another rule for serving humanity, if he could only serve by suffering. What are we to ask of God, that He should permit us to serve through enjoyment and through pleasure. It seems to me that it is almost blasphemous to demand that our lives should be made happier and at the same

time our souls should be saved.

And if I might plead with my Indian friends for once, I would say to them just one observation. It is too common to think, especially where races are despised and down-trodden, that the friends they have among the Europeans should look at all questions just as they do. I have known it said by several European friends of the Indian communities: "Yes it is all very well, I lose the hold that I had among my own people, but your people do not seem to recognise their friends. They have no better words to say of their friends than of others, they seem to treat all alike. It is hard indeed when a man gives up his own race to champion the cause of the other for him to find in the end that he has no friends here or there." Now, my Indian friends, there is something in that accusation. Do not expect too much from those Europeans who champion your cause, and recognise their service up to the full—do not shrink from giving to everybody their due, and let it not be said of you that you were not found grateful and sufficiently appreciative.

Ladies and gentlemen, I have spoken in what may be regarded as a somewhat idealistic strain, but there are some great questions that must be looked at in this way, no smaller standard would do in cases of this sort. Where long standing grievances have to be redressed, and where social inequalities have to be adjusted, where institutions have to be demolished, it is no use trying to secure expedient compromises. We must make our choice between two courses open to us, and even if not everybody in the world at least some few in the world, must be prepared to be recognised as those who will utter the truth whatever the consequences, as those who, like the poet, will say: "And because right is right to follow the right with wisdom in the scorn of consequence."

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter XIII.

IN THE LAND OF GENTLE BEHARIS

I knew Maulana Mazharul Haq in London when he was studying for the bar, and when I met him at the Bombay Congress in 1915,—the year in which he was President of the Muslim League,—he had renewed the acquaintance and extended me an invitation to stay with him whenever I happened to go to Patna. I bethought myself of this invitation and sent him a note indicating the purpose of my visit. He immediately came in his car and pressed me to accept his hospitality. I thanked him and requested him to guide me to my destination by the first available train, the railway guide being useless for an utter stranger like me. He had a talk with Rajkumar Shukla and suggested that I should first go to Muzaffarpur. There was a train for that place the same evening, and he sent me off by it.

HALT AT MUZAFFARPUR

Principal Kripalani was then in Muzaffarpur. I had known of him ever since my visit to Hyderabad. Dr. Choithram had told me of his great sacrifice, of his simple life and of the Ashram that Dr. Choithram was running out of funds provided by Prof. Kripalani. He used to be a Professor in the Government College, Muzaffarpur, and had just resigned the post when I went there. I had sent a telegram informing him of my arrival, and he met me at the station with a crowd of students, though the train reached there at midnight. He had no rooms of his own, and was staying with Professor Malkani who therefore virtually became my host. It was an

extraordinary thing in those days for a Government Professor to harbour a man like me.

Professor Kripalani spoke to me about the desperate condition of Bihar, particularly of the Tirhut division, and gave me an idea of the difficulty of my task. He had established very close contact with the Biharis and had already spoken to them, about the mission that took me to Bihar.

In the morning, a small group of vakils called on me. I still remember Ramnami Parsad among them, as his earnestness specially appealed to me.

"It is not possible," he said, "for you to do the kind of work you have come for, if you stay here (meaning Prof. Malkani's quarters). You must come and stay with one of us. Gaya Babu is a well-known vakil here. I have come on his behalf to invite you to stay with him. I confess we are all afraid of Government, but we shall render what help we can. Most of the things Rajkumar Shukla has told you are true. It is a pity our leaders are not here to-day. I have, however, wired to them both, Babu Vrajakishore Prasad and Babu Rajendra Prasad. I expect them to arrive shortly and they are sure to be able to give you all the information you want and to help you considerably. Pray come over to Gaya Babu's place."

This was a request that I could not resist, though I hesitated for fear of embarrassing Gaya Babu. But he put me at ease, and so I went over to stay with him. He and his people showered all their affection on me.

Vrajakishore Babu now arrived from Darbhanga and Rajendra Babu from Puri. Vrajakishore Babu was not the Babu Vrajakishore Prasad I had met in Lucknow. He impressed me this time with his humility, simplicity, goodness and extraordinary faith, so characteristic of the Biharis, and my heart was joyous over it. The Bihar vakils' regard for him was an agreeable surprise to me.

CIRCLE OF FRIENDS

Soon I felt myself becoming bound to this circle of friends in life-long friendship. Vrajakishore Babu acquainted me with the facts of the case. He used to be in the habit of taking up the cases of the poor tenants. There were two such cases pending when I went there. When he won any such cases, he consoled himself that he was doing something for these poor people. Not that he did not charge fees from these simple peasant. Lawyers labour under the belief that if they do not charge fees, they would have no wherewithal to run their households, and would not be able to render effective help to the poor people. The figures of the fees they charged and the standard of a barrister's fees in Bengal and Bihar staggered me.

'We gave Rs. 10,000 to so-and-so for his opinion,' I was told. Nothing less than four figures in any case.

The friends listened to my kindly reproach and did not misunderstand me.

'Having studied these cases,' said I, 'I have come to the conclusion that we should stop going to law courts. Taking such cases to the courts does little good. Where ryots are so crushed and fearstricken, law courts are useless. The real relief for them is to be free from fear. We cannot sit still until we have driven 'tinkathis' out of Bihar. I had thought that I should be able to leave here in two days, but I now realise that the work might take even two years. I am prepared to give that time, if necessary. I am now feeling my ground, but I want your help.'

I found Vrajakishore Babu exceptionally coolheaded. 'We shall render all the help we can,' he said quietly, 'but pray tell us what kind of help you will need.

And thus we sat talking until midnight.

LITTLE USE FOR LEGAL KNOWLEDGE

'I shall have little use for your legal knowledge,' I said to them. I want clerical assistance and help in interpretation. It may be necessary to face imprisonment,

but, much as I would love you to run that risk, you would go only so far as you feel yourselves capable of going. Even turning yourselves into clerks and giving up your profession is no small thing. I find it difficult to understand the local dialect of Hindi, and I shall not be able to read papers written in Kaitli or Urdu. I shall want you to translate them for me. We can not afford to pay for this work. It should all be done for love and out of a spirit of service.'

Vrajakishore Babu understood this immediately, and he now cross-examined me and his companions by turns. He tried to ascertain the implications of all that I had said—how long their service would be required, how many of them would be needed, whether they might serve by turns, and so on. Then he asked the Vakils the capacity of their sacrifice.

Ultimately, they gave me this assurance; 'Such and such a number of us will do whatever you may ask. Some of us will be with you for so much time as you may require. The idea of accommodating oneself to imprisonment is a novel thing for us. We will try to assimilate it.'

Young Tailors Sporting Club

The Young Tailors Sporting Club, Durban, gave a farewell reception on Saturday, May 18, to Messrs Hargovan Bhagwan and Narotam Cooverjee, two prominent members of the tailoring community, who are shortly leaving for India. Mr. Jekison Vithal, president of the club presented the guests with bouquets and in a suitable speech wished them a pleasant voyage and a safe return. Mr. Narandas Dayal also spoke. Messrs. Hargovan Bhagwan and Narotam Cooverjee thanked the members of Club for the honour they had done them and wished the Club, which was yet in its infancy, and the only one of its kind among that community, a brilliant success. Messrs. Hargovan and Narotam donated £2-2-0 and 5s. respectively to the Club which was acknowledged on behalf of the Club by the president with thanks.

Unequal seems to be a strife,
Between Humanity and Fate;
None have on earth what they desire;
Death comes to all or soon or late;
And peace is but a wandering fire;
Expediency leads wild astray;
The right must be our guiding star:
Duty our watchword, come what may.

—TORU DUTT.

MAX LEVY

Estate, Insurance & General Agent.

Administration of Estates, Secretarial Work, Absentees Represented, Rents & Debts Collected, Etc.

AGENT FOR:

THE
YORKSHIRE INSURANCE COMPANY LTD.
THE NATIONAL MUTUAL LIFE ASSOCIATION
OF AUSTRALASIA LTD.

If you wish to Insure for

*Fire, Life, Motor Car, Personal Accident, Driving Accident,
Workmen's Compensation, Plate Glass, Burglary, Etc.*

Write, Phone or Call

MAX LEVY,

5, Beckett's Buildings,
P. O. Box 7055. 69 President Street,
'Phone 3348. JOHANNESBURG.
Country Clients Called Upon At Their Request.