

Indian Opinion

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NOTES AND NEWS

COMMENTING on the postponement of the Asiatic Bill pending a Conference between the Indian and Union Governments the *Modern Review* (Calcutta) writes:—

Whatever the final outcome may be, all parties, the South African Government, the Government of India and the Indian settlers in South Africa, may congratulate themselves on this happy result. For this due credit must be given to General Hertzog and Dr. Malan, to the Government of India and its Paddison deputation, to Dr. Abdurahman's deputation, and, last but not the least, to Mr. C. F. Andrews. With supreme faith in the righteousness of our cause and faith even in the South African white man's nature, he has worked prayerfully and incessantly for a righteous settlement. A growing consciousness of the certainty of India becoming self-governing and strong at no distant date must have also helped the South African authorities to arrive at a correct decision.

In the course of his speech recently at Pietersburg Mr. Tielman Roos, the Minister of Justice, referring to the Asiatic question is reported to have said that, "even the Asiatic Bill, if passed, would not settle the problem completely. They would still have to take steps to prevent their towns being eaten up by the "Coolie" trader as at present." He hoped that, "in the case of any Coolie committing a breach of the insolvency Law they would give him a chance to use the deportation powers he possessed under that law." He also hoped that, "if they detected any breach of the Insolvency Law by a Coolie, however slight, they would at once set the criminal machinery in motion."

The only surprise to us is that this language and hint comes from a person no lesser in position than the Minister of Justice. And yet there is little to be surprised when one thinks of his wild and undignified talk on many occasions in the past.

Here is a little more of Mr. Roos. Speaking at a meeting at Potgietersrust he is reported to have boasted that "when the Pact's five years' term of office was over it would be found they had done more in their five years than the S. A. Party in 14." Quite true, in creating discontent.

"The Republic is not dead. It will come in God's good time. Mr. Roos is its pioneer; he will be its first President." The above statement is reported to have been made by Mr. Du Preez, Divisional Chairman of the Nationalists who presided at a meeting at Pietersburg.

The First Natal Indian Schools' Industrial Exhibition will be opened at the Carlisle Street Govern-

ment Indian School by Councillor Mrs. E. L. Knight on Saturday July 10 at 10-30 a.m.

THE TEACHERS' CONFERENCE

THE first Conference of the Natal Indian Teachers was formally opened by His Worship the Mayor of Durban Mr. T. M. Wadley last Wednesday and whilst this is being penned the Conference is still in session. Being the first of its kind the public is naturally taking keen interest in its proceedings and is anxious to see it thoroughly successful. His Worship the Mayor in declaring the Conference open, complimented the Teachers' Society and expressed his indebtedness to it, for that was the only body that came to His Worship's rescue when he was troubled over the Prince of Wales' visit when the Indian community represented by the Natal Indian Congress had taken exception to the humiliating place given them by the Durban Town Council in the general programme of celebrating the occasion. Feeling it an insult to their Nationality they refused to participate in the general celebrations. But the Indian Teachers Society felt that even at the cost of their national honour the community ought to stand by the Council and against the will of the community they decided to participate in the general celebrations and thus relieved the Mayor of what appeared to him a great difficulty! The Mayor therefore rightly congratulated the Teachers' Society and the Society well deserved to be congratulated by the Mayor.

The Conference presidential address which is published in another column makes interesting reading. We shall however discuss here only one aspect of the teachers' profession. A teacher's position is a very responsible one and it is perhaps a more responsible one than the position of parents. The teacher is entrusted with the whole future of the children and it is his responsibility to mould the children into a self-respecting and intelligent community. The teacher has therefore to guard himself against any action on his own part which may have a detrimental effect upon the pupils under him. We were much impressed by one passage in the Presidential address, viz. "By birth we are South Africans and by nationality Indians. Let us remember that we are South Africans of Indian nationality." Indeed that is what Indian children should be taught. And what is more, they should be taught not to be ashamed of their nationality.

because they are looked down upon as Indians in this country, not to deceive their consciences and to pocket their national honour under even the most dire circumstances but to be proud of their nationality and sacrifice everything to uphold their national honour. That is the tuition given to European children in European schools by personal examples of their teachers and so should it be given to Indian children in Indian schools by personal examples of their teachers. This is the only one and we believe a very important aspect of the question of education. Among the questions to be discussed in the Conference will be teachers' salaries, pensions etc., but this is also one that should, and we hope that it will be discussed. Of course such education can be imparted only if we have national institutions and if the position of teachers is made so strong that they would have no cause to complain about their personal requirements and would be able to devote their time and energy to the advancement of their pupils. This can come about only if our countrymen who are blessed with wealth would come forward and take the reins in their own hands and raise the standard alike of the teachers and of education of their children. Let us hope that this Conference will mark the first step towards that direction.

The Bar Sinister

[BY M. K. GANDHI]

Lord Birkenhead has spoken on the Colour Bar Bill of South Africa and he has blessed it. I hold to my opinion that as piece of racial legislation it is worse than the Glass Areas Reservation Bill which awaits discussion at the forthcoming Conference. It may not be put into operation against Asiatics for the time being or at all. It may not be enforced harshly against the native population. But the objection against the measure is based upon a fundamental principle and upon the vast possibilities of mischief it contains. It is no wonder, therefore, that the Indian settlers are agitated and that Mr. Andrews has spoken strongly upon it. The settlers must continue their agitation against the Bill with vigour and prepare their case for presentation to the Conference. No presentation can avoid reference to the Colour Bar Bill. For the one reflects the policy of the other. The Colour Bar Bill is an indication of the designs of the Union Government in respect of natives and Indian settlers. And the Glass Areas Reservation Bill must be examined in the light of the Government policy on the Colour Bar Bill. The postponement of the former does not mean any change of policy. It may well mean only postponement of the agony. It is therefore necessary for all who are interested in this thorny question not to relax vigilance. What has been done hitherto was work of destruction. The more difficult work of construction has now begun. Much will depend upon the attitude of the Government of India. They control the situation if the settlers are weak. When the latter are strong they can mould their own destiny.

But I am sorry to note that the Hon. Syed Raza Ali considers that there should be no protest in India against the Colour Bar Bill. Though he commences his statement by saying that it is not a legislative measure against Indians, he is forced to admit that the Union Government will under the Bill have the power to extend such prohibition to our

people if it seems, it necessary.' Why is he then surprised at Mr. Andrews' opposition? The Syed Saheb should also know that the Indian settlers in South Africa are much agitated over the Bill. In a cable just received, the Secretary of the South African Indian Congress says, 'Trust strong action taken by you on Colour Bar Bill which has not yet received the Royal assent.' Mr. Andrews is bound to object to this inhuman legislation which is principally aimed at natives of South Africa, if he may be expected to raise his voice on behalf of us Indians. He has merged himself in us as a citizen of the world, not for any special virtues of our own. But the reason for his intervention is not the point at issue. The point at issue raised by the Syed Saheb is whether we here should oppose the Bill or not. Well, we have always opposed it. The settlers have always opposed it. And there is no burden on us, now that the Conference is agreed upon, not to oppose the Bill. There was—could be—not tacit understanding not to oppose it. We may distinguish as we have distinguished between the two measures. The Colour Bar Bill is not so deadly in its effect against us as the Glass Areas Reservation Bill. And therefore it was that greater stress was put upon the latter by the Indian population and the public. But the opposition to the former cannot be abated because the latter has been postponed.

Nor are the honesty and good intentions of General Hertzog relevant to the discussion. General Hertzog is not the autocrat of South Africa. He is no permanent head. He may find himself to-morrow in the same place that General Smuts occupies to-day. It is only the written undertaking of the Government that can be taken into account, though we have found to our cost that even written undertakings may be thrown on the scrapheap when occasion requires the performance. The coming Conference cannot be endangered because we oppose a measure which it is our duty to oppose. In order to ensure a peaceful atmosphere at the Conference all that is necessary is for us not to impute motives, not to exaggerate and not to use harsh language in discussing subjects, however painful they may be. To go beyond is to surrender the right of free and just criticism and judgment. To do so would be to pay a price out of all proportion to the result sought to be achieved.—*Young India*.

South Africa And India

The Conference and After: The Prospects Of World Peace

The following is the 12th of a series of articles contributed by Mr. C. F. Andrews to the *Indian Daily Mail*—

At the Select Committee it was generally acknowledged that the evidence brought forward by the anti-Asiatic side was in many ways feeble and weak. We had expected much more carefully reasoned statements and more accurate figures. Some of the witnesses who appeared against the Indians were altogether futile and inaccurate in their statements. Such was the common talk. To take one notorious instance, it was public property all over Cape Town (and the story did not lose anything in the constant telling of it!) that the Krugersdorp municipal representatives who came forward had spoken of the immense influx of Indians into the municipality in the last five years, but when the figures were called for and recorded it was found that there had only been one woman added to the Indian population and twenty-five babies. Those twenty-five babies of Krugersdorp formed a standing joke in Cape Town for more than a week.

But though it seems certain that the evidence went in the South African Indians' favour and the Select Committee was justified, on the evidence it-

self, in voting for the postponement of the Bill, pending a conference, yet it must not for a moment be supposed that the danger is over, or the matter already settled. The acceptance of a conference by the South African Government has relieved the extreme tension of the political atmosphere on both sides of the Indian Ocean for the time being. But this represents a precarious armistice only. It does not yet clearly point the way to any settled peace. The pause may serve to show the precipice which had been reached,—the brink of hostilities on which we were standing. It will also mean that an intransigent attitude on either side is impossible. Yet the problem itself is as dangerous as ever, because the colour prejudice which is the driving force behind all the anti-Indian agitation in South Africa still remains undiminished.

Hardening of Opinion

Among the things that I practically learnt in South Africa, during five months' stay in the country, the following points seem to me to be of interest and importance with regard to the temper and atmosphere, which have to be met and allowed for :

(1) Opinion has hardened perceptibly against the Indian among the great masses of the public. There are many necessary reasons for this and the economic reason is one of them. But colour prejudice is of far greater intensity even than before. The Indian in South Africa is profoundly disliked. Nobody seems to like him; but no one can tell the reason. There is a great amount of truth in the proverb,—“Give a dog a bad name and hang him.”

(2) The bar-minister of colour has hardened also. There is far more colour prejudice to-day in certain directions. When Bishop Fisher, of America, came back to Calcutta from South Africa, I wondered at the strength of his language. But I do not wonder now that I have seen things with my own eyes. The change, for instance, at the Cape, since my last visit in 1920, is nothing less than portentous.

(3) Yet at the same time, strange to say, along with all this terrible hardening of race prejudice, and this raising of the colour bar still higher, there is in many ways a much more friendly feeling growing up towards the African native races and an acknowledgment that they are not having a square deal. By one of those very curious psychological reactions this thing, so admirable in itself, has, by a repercussion, told heavily against the Indians, who are now regarded more and more as ‘aliens,’ while the Bantu races are considered to be part of the country.

(4) The equilibrium reached between India and South Africa in the Smuts-Gandhi Agreement of 1914 has completely broken down. Call the breach which has taken place a breach of faith, a breach of sentiment, or what you will,—the breach is there, yawning wider every moment. The very basis of the old agreement has been undermined and the explosion has already taken place which has destroyed the super-structure. We have to find a new equilibrium or else to endure, between the two countries, a perpetual friction, which is really worse than open hostility. India did not make the charge of a ‘Breach of Faith’ wantonly, unadvisedly, or lightly. She was driven to do so by a Bill, which was definitely hostile. She had already seen one right after another flched away from her nationals, and yet had held her peace. But when it became the openly expressed intention of the Government of South Africa (to quote Dr. Malan's words) to ‘apply pressure to induce Indians to leave the country’ at was time to make the whole world understand that this thing could not be done.

I would add to these four points three others, which have been borne in upon my mind through the experience I have just been through.

(a) A young nation like South Africa, seeking its

own freedom of development and resenting outside criticism, cannot possibly afford to be insulting to an old nation like India at a time when India also is seeking her national freedom. One of Tielman Roos' speeches about Indian clerks and white girl typists contained insults to Indian honour that could hardly be forgotten.

(b) The East to-day is highly sensitive. Colour Bar Bills discriminating against Indians coupled with Asiatic Bills are like lighted matches thrown into a powder magazine. Such throwing of lighted matches about in the present critical time is a blunder which is worse than a crime. One such folly at Shanghai, last year, is said to have cost British trade in the Far East £200,000,000 damages—a costly afternoon's work. The East is not what it was before the War.

(c) World opinion outside South Africa is steadily hardening against South Africa with her ‘Colour Bars.’ Europe simply cannot afford to have another War, or even a further dislocation of trade. The West would go under. This is the sane and sober opinion of such a statesman as Lord Grey of Faldoen. Unless the East is met to-day by the West with sympathy and human consideration, instead of being further antagonised and insulted by Colour Bars, we shall be drying at a terrific break-neck speed straight for a world disaster.

Natal Indian Teachers' Conference

The first Conference of the Natal Indian Teachers' Society was opened by His Worship the Mayor Mr. T. M. Wadley last Wednesday at the M. K. Gandhi Library. Teachers from all parts of the Province were present and the Hall was filled with many other members of the Indian community and several Europeans also being present.

Presidential Address

The following is the text of the Presidential Address read by Mr. A. Rai President of the Conference :—

Ladies and Gentlemen,—I might well be proud of being called to preside over this gathering of Indian Teachers which is the first in the history of Natal. When I look before me I see teachers representing practically all the Indian Schools in the Province of Natal. Besides those who would take an actual part in the proceedings I rejoice to see present many ladies and gentlemen whose presence to-day, I have no doubt would enhance the weight and dignity of the proceedings to-morrow.

Ladies and gentlemen, you have given me a privilege in putting me in a place where others among you are better fitted, but nevertheless for the good-will you have shown me and for the confidence you have placed in me, I feel bound to express publicly my sense of personal obligation towards you. I believe I am honoured more for my good intentions rather than my intelligence. I am sure you will pardon me for my shortcomings in the huge responsibility entrusted to me and I ask you to help me in my task.

Coming to the purpose of this Conference, it would be well to trace what brought about the reconstruction of the Natal Indian Teachers' Society. Ten years ago it was felt by many teachers that a representative body of teachers was highly necessary in order to voice unitedly the views of that section of the community; but the efforts of the promoters were not wholly crowned with success then. Those teachers who served in Government-Aided Schools formed a Society and represented their interests

while those in Government Schools had a body of their own and discussed questions that directly affected them. But this division was not to be for all times, for the visit of H.R.H. the Prince of Wales to Durban during June last year, brought the teachers from all classes of schools together in a common undertaking and that was to accord His Highness a right royal welcome from the Indian Schools.

Ladies and gentlemen, it was then felt that the time was past for division and immediately a powerful body representative of all the Indian Teachers in the Province of Natal was formed, with the result, that to-day there is in existence such a body which has already received official recognition by the Provincial Council Executive, and there are visible signs that this body would serve a very useful purpose in the future.

As President of the Society it seems to me a fitting occasion, to briefly outline the aims and objects of our institution.

The Society has been established to promote a feeling of goodwill among the members of the teaching profession, to protect and further its interests and to devise such means as would improve the social and educational advancement of the teachers.

To create, develop and maintain a high standard of professional efficiency and voice collectively the opinion of teachers on matters pertaining to their profession.

Also to deepen interest in education and to study problems specially affecting the education of Indian children in this Province and to offer suggestions thereon from time to time.

Ladies and gentlemen, before we proceed with the business that lies before us, it would be necessary to have a short review of our schools and teachers of the past. To the Missionaries, the thanks of our people are due. They were the pioneers in the cause of Indian education and the establishment of the first School by them dates no less than half a century. There are even to-day a large number of schools under their management and are of course subsidized by the Government upon the basis of the average number of scholars.

By way of comparison, it has to be admitted that remarkable changes have taken place within the period of fifty years, and to-day the outlook is somewhat different. Qualified teachers are to be found in every school, with the result that teaching is more systematic and methodical.

I seize this opportunity of sounding a note of far-reaching consequence and I trust that my appeal would not be made in vain. We are, after all, a part and parcel of the community. Our profession is not one of money making, but our service is admittedly a noble one. I ask for the co-operation and assistance of the public in the education of their children. Among the thousands of children that we have in our schools, there are many who show exceptional intelligence in learning, but their school career is often abruptly cut short owing to the poverty and the unfortunate circumstance of the parents. Therefore it would appear that there is a scope and ample room for propaganda work. What form or method should be adopted is entirely in your hands. I feel inclined to say that the wealthier classes should be apprized of the difficulties that lie in our path, and that it is possible for them to render invaluable assistance in deserving cases.

Now coming to an important part of our business, viz., our status and qualifications, I cannot but emphasise one or two points.

Though the present day teachers are better trained to do their work than their predecessors were, yet it is not at all satisfactory for them to sit content after obtaining the Senior Grade Indian Teachers' Certificate that is issued as a result of examination by the

Education Department. Simultaneously with our request to teach up to Standard VI in all our Primary Schools, it should be urged that provision be made for higher training of teachers than what is given.

I hoped that the Department would assist us in the matter which tends not only to improve our status, but also would be productive of more efficient work in the schools.

Ladies and Gentlemen, I might be permitted to make a few remarks, regarding the importance of our vocation. My object in doing so is simply an endeavour to show how much the educated Indian might be an asset to the land of his birth. What is it that is binding to-day and has provided us an opportunity to freely discuss matters from a common platform? It is not only because we are all following the same profession, but something of a far more importance, and that is our knowledge of the English language, a language which is the official one of the British Empire.

To-day our teachers, I believe, all are South African born and as far as possible have adopted the Western mode of living, and the position may be summed up as follows: By birth we are South Africans and by nationality Indians. Let us remember that we are South Africans of Indian nationality. Indeed I have never worked in any other spirit than that—our country is South Africa—our nationality is Indian.

To my mind he is a better and truer Indian, the more he is attached to the land which gave him birth, the more he is bound in brotherly tie to all the children of the soil, the more he recognizes the fraternity of all the communities of the country; and the bond which binds them together in the pursuit of common aims and objects under a common government.

I now come to the business that warrants our attention. Why are we holding this Conference? What is it that we want? What are we striving for? The resolutions that are to be submitted to you would answer these questions. There are some suggestions as regards the payment of salaries to teachers, Pension for teachers in Aided Schools, the raising of Standards in Primary Schools, Direct Government control of Aided Schools; while there are others dealing with matters of a different character, such as inauguration of the Scouts movement, Sick and Benefit Fund for teachers, the need for girls' schools and other matters.

These resolutions set forth our views and indicate the direction in which our thoughts are travelling. I think I am right in saying that all these do not occupy exactly the same place in our regards. There may be some difference as to the importance of one or two of them. I do not at present propose to say anything upon the various resolutions, but I have no doubt that the questions will be discussed in a manner that will reflect credit upon us all.

I will only say, be moderate in your demands, be accurate in your facts and be logical in your arguments! You may then rest assured, that any proposition you make to the Authorities will be received with consideration.

Discussing in an orderly and a peaceable manner important questions affecting our well-being, and may I say, the well-being of thousands of children under our care, we are but following the only course Constitution allows us to represent our views.

Ladies and gentlemen, I hope that this Conference of Indian Teachers will raise such aspirations among us as will enable us to adopt a constructive policy, having for its main object, the moral and educational improvement of the teachers and the children. All signs point to the conclusion that the period of reconstruction has arrived. May I, therefore, appeal to the teachers present, to give serious thought to the matters that will be placed before you and dis-

cuss dispassionately, giving every attention, thereby ensuring the deliberations a success.

Cremation The Best Method Of Disposing of the Dead

Durban Europeans' Move

The initial steps in the establishment of a crematorium at the Stellawood Cemetery were made last Saturday afternoon, when the foundation stone was laid by Senator Sir C. G. Smith.

The site is an admirable one at the bottom of the European portion of the cemetery. The proposed building is to be an imposing structure and part of the high tower has already been erected. For the present, only the building of the actual crematorium is being proceeded with. There will be later added a small chapel for the holding of services, and waiting and record rooms. The complete structure will be a particularly pleasing piece of architecture. There will be a handsome porch at the front, and this will open on to a waiting and record room. The chapel will be about 20 feet long and 40 feet wide. During the holding of the funeral service the coffin will slowly disappear from view; being transported mechanically to the incinerating chamber. Columbaria for the reception of the urns and memorial tablets will be provided on the inside and outside of the principal walls of the building. On the other side of the hall there will be arched colonnades, raised above the level of the ground, protecting the columbaria in the outside walls.

The proceedings were opened by Mr. J. H. Nicolson, who declared that the occasion was one of more than ordinary interest. It marked the introduction to South Africa of a much needed reform which would bring it into line with other countries of the world, where it had been recognised as a cleanly method of disposing of the dead. He stated that in his opinion, cremation would ere long be regarded as the only desirable method of burying the dead.

Fire—the Cleansing Element

In declaring the stone well and truly laid, Sir Charles Smith said that he had previously steadfastly refused to undertake the laying of foundation stones. He regarded this, however, as the foundation of a wonderful reform. He thought that cremation was a very beautiful idea. Fire was generally recognised as the great cleansing element, so why should it not be used for cleansing the dross of humanity. He appealed to the community to take a greater financial interest in the project. This was not the first project in which Natal had taken the lead, and he hoped that this commonsense form of burial would soon be in operation throughout the Union.

His Worship the Mayor of Durban, Mr. T. M. Wadley, said it undoubtedly required courage to introduce an innovation of this sort in view of the generations of prejudice and sentiment. He thought that it would be only a question of time before the movement would spread throughout South Africa. The movement was one which should not be left to private enterprise, but should be taken up by the Government as a national matter in the interests of the health of the community.

Councillor Mrs. Knight characterised the present mode of burial as a menace to public health. She commented on the shortsightedness of the generation which had decided to locate the cemetery in what was now the centre of Durban.—*Natal Mercury*

The Story of My Experiments With Truth

[BY M. K. GANDHI]

We reproduce the following in parts from Mr. Gandhi's *Young India* and we have no doubt it will be read with interest by our readers in South Africa:

Introduction

At the instance of some of my nearest co-workers I agreed four or five years ago to write my autobiography and also made the start. But I had scarcely turned over the first sheet when riots broke out in Bombay and the work remained where it was. This was followed by a series of events which culminated in my imprisonment at Yeravada. Sjt. Jerandas, who was a fellow prisoner with me there, asked me to leave everything else and finish writing the autobiography. I sent him the reply that I had already framed a course of study for myself, and that I could not think of the autobiography before going through the course. I should indeed have finished the autobiography had I had my full innings at Yeravada. But there was still a year left to reach the task, when I was discharged. Swami Anand has now repeated the proposal, and as I have finished the history of South Africa, I am tempted to undertake the autobiography for *Naujwan*. The Swami wanted me to write it separately for publication as a book. But I have no spare time. I could only write a chapter week by week. Something has to be written for *Naujwan* every week. Why should it not be the autobiography? The Swami agreed to the proposal, and here am I at the biography. But a God-fearing friend had his doubts, which he shared with me on the day of my silence. "What has set you on this adventure?" he said. "Writing an autobiography is a practice peculiar to the West. I know of no one in the East who has not come under the Western influence having written one. And what will you write? Supposing you reject to-morrow the things you hold as principles to-day? Or supposing you revise in future your plans of to-day? Is it not likely that the men who shape their conduct on the authority of your word, spoken or written, would be misled? Don't you think you would be better advised in writing nothing like an autobiography just yet, if at all?"

The argument had some effect on me. But it is not my purpose to attempt a real autobiography. I simply want to tell the story of my numerous experiments with truth, and as my life is nothing but those experiments, it is true that the story will take the shape of an autobiography. But I will not mind it, if every page of it speaks only of my experiments. I believe or at any rate flatter myself with the belief that a connected account of all these experiments will not be without benefit to the reader. My experiments on the political field are now known not only to India but to a certain extent to the 'civilised' world. For me they have not much value, and the title of *Mahatma* that they have won for me has therefore even less. Often the title has deeply pained me and there is not a moment I could recall when it might be said to have tickled me. But I would certainly like to narrate my experiments on the spiritual field which are known only to myself and from which I have derived such power as I have to work on the political field. If the experiments are really spiritual, then there can be no room for self-praise. They will only add to my humility. As I reflect more and more, and look back on my past, my limitations are ever so much vivid to me. What I want to achieve, what I have been striving and pining for these thirty years, is self-realisation, i.e., to see God face to face, i.e., to attain *Moksha*, to live and move and have my being in the pursuit of

this goal. All that I do by way of speaking or writing and all my ventures in the political field are directed to the same end. But as I have all along believed that what is possible for one is possible for all, my experiments have not been conducted in the closet, but in the open, and I do not think that that fact detracts from their spiritual character. There are some things done which are known only to oneself and one's Maker. These are clearly incommunicable. Those experiments I am about to relate are not such. But they are spiritual or rather moral, for religion is morality. Only such matters of religion that can be tackled as much by children as by the young and the old, will be included in this story. If I can narrate them in a dispassionate and humble spirit many another experimenter will find in them provision for his onward march. Far be it from me to claim any degree of perfection for these experiments. I claim for them nothing more than does a scientist who, though he conducts his experiments with the utmost accuracy, forethought and minuteness, never claims any finality about his conclusions, and keeps an open mind regarding them. I have gone through deep self-introspection, searched myself through and through, and examined and analysed every psychological situation. And yet I am far from claiming any finality, or infallibility about the conclusions I have arrived at. One claim I do indeed make and it is this. For me they are absolutely correct, and seem for the time being to be final. For if they were not, I should base no action on those conclusions. But I have at every step carried out the process of acceptance or rejection and acted accordingly. And so long as my acts satisfy my reason and my heart, I must firmly adhere to the original conclusions.

God Is Truth

If I had only to discuss academic principles I should clearly not attempt an autobiography. But my purpose being to give an account of various practical applications of those principles, I have given the articles I propose to write the title, "The Story of My Experiments with Truth." These will of course include experiments with non-violence, celibacy and other principles of conduct believed to be distinct from truth. But for me truth is the sovereign principle, and includes numerous other principles. This truth is not only truthfulness in word, but truthfulness in thought also, and not only the relative truth of our conception, but the Absolute Truth the Eternal Principle, that is God. There are innumerable definitions of God, because His manifestations are innumerable. They overwhelm me with wonder and awe and for a moment stun me. But I worship God as Truth only. He alone is Real, all else is unreal. I have not yet found Him but I am after Him. I am prepared to sacrifice the things dearest to me in pursuit of this quest. Even if the sacrifice demanded be my very life I hope I am prepared to give it. But as long as I have not realised this Absolute Truth, so long must I hold by the relative truth as I have conceived it. That relative truth must, meanwhile, be my beacon, my shield and buckler. Though this path is straight and narrow and sharp as the razor's edge, for me it has been straightest and easiest. Even my Himalayan blunders have seemed trifling to me because I have kept strictly to this path. For the path has saved me from coming to grief, and I have gone forward according to my lights. Often in my progress have I had faint glimpses of the Absolute Truth, God, and the conviction that He is only Real, all else is unreal, is daily growing upon me. Let my world, that is, those who read this or who keep themselves in touch with me, know how the conviction has grown upon me, let them share my experiments and share also my conviction if they can. The conviction has also been growing on me that whatever

is possible for me is possible for even a child, and I have sound reasons for so saying. The instruments for the quest of Truth are as easy as they are difficult. They may appear quite impossible to an inflated person, and quite possible to an innocent child. The seeker after Truth should be humbler than the dust. The world crushes the dust under its feet, but the seeker after Truth should so humble himself that even the dust could crush him. Only then, and not till then, will he have a glimpse of Truth. The dialogue between Vasishtha and Vishwamitra makes this abundantly clear, Christianity and Islam also amply bear it out.

In anything that I write in these articles strike the reader as smacking of pride, he must take it that there is something wrong with my quest, and that my glimpses are no more than mirages. Let hundreds like me perish, but let the Truth triumph. Let us not reduce the standard of Truth even by a hair's breadth in judging erring mortals like me.

I hope and pray that no one will regard the dicta interspersed in the following chapters as authoritative. The experiments narrated should be regarded as illustrations in the light of which every one may carry on his own experiments according to his own inclination and capacity. I trust that to that limited extent, that is, as illustrations they will be very helpful. Because I am going to conceal or to understate no ugly things that must be told. I hope to acquaint the reader fully with all my faults and errors. My purpose is to describe experiments in the sciences of *Satyagraha* and not at all to describe how good I am. In judging myself I shall try to be as harsh as truth, as I want others also to do likewise, and measuring myself by that standard I must exclaim with Sardas:

"Where is there a wretch so wicked and loathsome as I? I have forsaken my Maker, so faithless have I been."

For it is an unbroken torture to me that I am still so far from Him who, I fully know, governs every breath of my life, and whose offspring I am. I know that it is the evil passions within that keep me so far away from Him, and yet I cannot get away from them.

But I must close. I can take up the actual story only in the next chapter.

વેપારીઓને લેણામણ

અમારા પ્રસન્ના વેપારીઓને લગતું કાપવાનું કામ સુદર અને સફાઈ કાર થાય છે. અમે લેંદરકોંડ, ઉંચાઈસ છુક, ડીલીચરી છુક, રેંદર-મેંદ, રેંદવેંકન્સાઈનમેંદ છુક, ઉંચાઈસ, વીંચીડીંગ કારણ; વેડીંગ કારણ, (કેડીચી) પંચીડીયા, પાંચ કારણ; કુલેમડર; પ્રાંચસલીરેંથ વિગરે, વિગરે સુદર ટાઈ પોમાં સફાઈથી ડાપીએ ડીએ. અમને કાંમ આપી બંને ખાતરી કરી લેવા વેપારીઓને અમને લેણામણ કરીએ ડીએ. લાંબા કીકાઈત શુખ્યામી આંધ્યા છે. પુહવાં કાવ માટે તીચતા શીરમાએ:

Manager,
INDIAN OPINION
Phoenix, Natal.