

# Indian Opinion

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## NOTES AND NEWS

IN connection with the Fort Hare Scheme the following letter appearing in the *Star* (Johannesburg), above the *nom de plume* "Homo Sui" will be read with interest:—

Sir,—I have read several letters published by you on this subject. There appears to me to be some misapprehension in the matter. There is nothing, so far as I am aware in the constitution of any of our South African universities which can be interpreted as barring Indian students, and I have personal knowledge of coloured students who have studied at one of these institutions. But, while coloured students may be admitted to our European universities, they would probably not be welcomed. It is to obviate any such unpleasantness that, I take it, the Fort Hare scheme has been put forward; but there is no coercion whatsoever in the matter.

With reference to Fort Hare itself, I should like to say that the education offered there is of the very highest order, and that several of its students secured first-class passes in the examinations of the University of South Africa held at the end of last year. I should also like to say that, in years gone by, some of our most distinguished white South Africans studied side by side with our native students at Lovedale.

—A Renter's message from Lourenco Marques, dated June 2 states:—

A notice has been issued to the Portuguese by the Commercial and Industrial Employes' Association which reads: "No one ought to buy from an Asiatic establishment. Each Asiatic who has become established in the colony is a denationalising element, which can only result in prejudice to the Fatherland which gave us birth. To maintain her integrity, which she has attained we have not refused any kind of material sacrifice. There are in Lourenco Marques about a thousand children who were born here; to-morrow they will be seeking work, and they will not find it if our men and women continue, as hitherto, to make their purchases at the shops of the Asiatics. If you want to guarantee the future of your children, stifle the Asiatic by buying nothing from him."

[We deal with the above in our leading columns.—Ed. I.O.]

Union Parliament has been formally prorogued until Sept. 3.

The annual general meeting of the Vishwaroop Temple and Dharmasala, Tongaat, was held last week in the Gokhale Memorial Hall, Tongaat. There was a fair gathering and Mr. Ramfakir was in the chair. The chairman having declared the meeting open the secretary read his annual report followed by the treasurer Mr. A. A. Gandhi who read his financial statement which was audited by Mr. A. Jeeawon and both were duly adopted. The following officers were then elected for the ensuing year: Mr. Ramfakir Patron, Mr. A. Jeeawon Chairman, Mr. D. R. Maharaj Vice-President, Mr. A. A. Gandhi Treasurer, Mr. Ramlal Secretary, Mr.

V. P. Desai Assistant Secretary, Committee: Messrs. Ramnarayan Maharaj, B. Ganga, P. J. Singh, R. J. Maharaj, Bhagee, Wootham Singh, Soorojllal, Ramdharee Singh, Hanuman Singh, Kalpoo, Lalkissoon Maharaj, Moondar Singh, Ramanand Maharaj, Heeralall, and Sithaloo.

## CONDONATION

WE have already pointed out in these columns the necessity and wisdom of accepting the Government's Condonation scheme. The question now is as to when applications for such certificates should be made. The Committee appointed at the Kimberley Congress was entrusted with the responsibility of negotiating with the Government in regard to the terms of Condonation and to reach a finality. But apart from the publication of the preliminary correspondence that passed between the Minister of the Interior and the Committee nothing further has been reported in the matter by the Committee. The Minister, on the other hand, has already declared the terms of Condonation and in reply to a question asked by Mr. Alexander, M.L.A., the other day, in the House of Assembly, he stated that the South African Indian Congress had raised no objection to those terms. This would mean that some agreement has been arrived at between the Minister and the Committee. The date within which applications should be made has also been declared as fixed by the Minister up to October 1st. In addition, the Rt. Hon. Srinivasa Sastri in a speech at Johannesburg and at Capetown has advised Indians to apply for and obtain protection certificates. The community is, however, at a loss to know what it should do and who it should follow so long as it has not officially been advised by the South African Indian Congress. Those who are anxious to obtain protection certificates are much concerned, as the date of expiry of the term given by the Government is drawing nearer, and they are inquiring as to what they should do. In view of these facts it is high time that the

officials responsible made some official announcement as to the actual position for the guidance of the community and this should be done with the least possible delay.

### DISEASE SPREADING OUTSIDE THE UNION

RECENT news from Lourenco Marques is distressing. The relationship between the Portuguese and Indians had never before been known to be strained. We have always known them to be on friendly terms. But the disease of prejudice is evidently now spreading outside the Union and seems to have entered the Portuguese territory. It has not yet taken deep root but there is a propaganda on foot similar to that existing in the Union of "down with the Asiatic." We would not at all be surprised if the inspiration has come from the Union. We do hope the Convention does not include this movement! Whatever it may be, the local Indian community at Lourenco Marques should take a timely warning. Indians have established themselves in those territories now for many years. They have very old business houses and even their homes there. Having made themselves by the aid of that soil they should prove of some advantage to that soil. Pure self-aggrandisement will surely bring about their end. We have had reports of disunity existing among our brethren in that part, that their standard of living is much below the position they hold, that the treatment of the well-to-do towards their poorer brethren is not as it should be, that there is no proper organisation even for their own upliftment leave alone the safeguarding of their established rights, that as a result there is much demoralisation in business and other dealings. We do not say that these reports are all true. We hope that they are not true. But if there is any truth in them it is time that steps were taken to amend such a state of affairs. For, indeed to face an anti-Asiatic movement that may rise to such bounds as it has done in the Union our grounds must be strong and above all moral.

### THE LATE SIR LIEGE HULETT

THE passing away of Sir Liege Hulett, last Tuesday, three weeks after his 90th birthday removes from the life of Natal one of the pioneers and the father of the sugar and tea industry of the Province.

His extensive tea estates at Kearsney and his sugar planting and milling interests are among the largest concerns in coastal Natal. Sir Liege had kept in close contact with his business affairs remaining managing director of his company until his death. Apart from his distinguished business career Sir Liege had also had a long and distinguished political career. He earned his Knighthood at the hands of King Edward VII, and for many years held office in the Legislative Assembly of Natal and was a Senator under the Union Government.

Sir Liege Hulett was known to the Indian community as one of the oldest employers of Indian labour in South Africa. He had had intimate connection with Indians for over fifty years and his relationship with them had been of a very pleasant character. In Legislative matters Sir Liege battled often for their rights and according to his own expression, if he were satisfied with one thing it was that this Colony of Natal owed its prosperity not to the white population only, but to the Indian population as well. He believed that the various questions agitating the Indian mind should be settled on a satisfactory basis and that there was no happiness or prosperity for any community if the grievances of any section of it were allowed to grow and increase.

## Illegal Entry Of Indians

### Questions Asked In Parliament

Capetown, May 30.—In the House of Assembly yesterday, Mr. Alexander asked the Minister of the Interior, in reference to the conditions relating to the condonation of the illegal entry of Indians into the Union:

(1) Whether these conditions have since been repudiated by the South African Indian Congress, and if so, what is the position now;

(2) What particulars will have to be furnished by Cape Indians in order to obtain condonation, seeing that there was no provision for registration certificates or certificates of domicile, or such documents in their case;

(3) Whether, where condonation is given, the condonation will include the case not only of the illegal entrant himself but also of the person or persons who assisted him to enter; and

(4) (a) How many arrests on the ground of alleged illegal entry were made in the Cape Province during the past five years, (b) how many of the persons so arrested succeeded in establishing their legal entry, and (c) how many of those arrested were deported?

The Minister of the Interior replied:

(1) No;

(2) Such particulars as may be necessary to establish the identity and date of entry of each applicant, and particulars regarding his family, if any;

(3) The condonation is intended to place the illegal entrant on a legal basis, and the question of the manner of his entry does not arise;

(4) (a) 153, (b) 16, but in addition seven were, under the Minister's sanction, allowed to remain, (c) to India 82, to Natal and the Transvaal 41, under consideration 7.—Reuter.

### Mr. Sastri Advises Indians to Accept Condonation

The Rt. Hon Srinivasa Sastri addressed a mass meeting of Indians last Monday at Capetown called under the auspices of the Cape British Council. He dealt with the Government's condonation scheme. This is a scheme under which in individual cases the entry of Indians into this country illegally in the past years may be condoned, if they apply before October 1, 1928, for a certificate, fully stating the circumstances under which they come here.

The granting of this certificate will protect the holder, who will not be liable for deportation.

Mr. Sastri advised Indians to accept this condonation scheme. He said that at present Indians who had entered the country illegally were living in perpetual fear, never knowing when at any moment they might be betrayed.

This protection certificate from the Government now offered a happy remedy for this state of affairs.

There were, of course, disadvantages, said Mr. Sastri, attaching to the certificate, as condonation did not apply to wives and minor children whom condonees might desire to bring into the country. In the course of negotiations he had protested against this, but, after all such disadvantage should not be a check to them seeing that the Union Government were paying Indians who left the country, and it could only be expected that the Union Government would not agree to getting rid of one Indian if it meant the importation of three or four others.—Reuter.

### "Natal Witness" On Education Committee

#### Second Thoughts On The Report

The following is a second article by the *Natal Witness* on the Education Committee's Report:—

Now that the Provincial Council is here in person we make no apology for referring again to the report of its Committee of Inquiry into Indian Education. Nor do we make any apology for our previous remarks upon it. On the contrary, the more one examines the report, the more justification there appears to be for them. Let us, at the outset, give the Committee all the credit to which it can conceivably consider itself entitled. Its members unanimously recognised that existing facilities for Indian education are inadequate; they unanimously recommended that those facilities should be extended; they unanimously advised the Administration to accept the Training College offered by Mr. Sastri and to maintain it. They showed in the course of the inquiry, more goodwill towards Indian aspirations than has been evident in the past, and they treated the witnesses on the whole both sympathetically and fairly. But when it came to translating good-will, fair-mindedness and sympathy into action there was a remarkable falling off. The Committee, from very shame, could not but recommend that the subsidy contributed by the Union Government on the basis of Indian school attendance should be spent (as it was clearly intended to be spent) on Indian education, and not diverted in part to other objects. But, while it tacitly admitted, by the suggestion that it should be so

spent in future, that the subsidy had been misapplied and misappropriated in the past, it took refuge in an undignified and unworthy quibble as to whether the Council had been "within its powers" in so misappropriating it. This, presumably, in order that the Council might not feel under any obligation to make up a part at least of the arrears. Such an evasion, which would be rightly discountenanced in business, does the Committee no credit. It is, indeed, the most unpleasant feature of the report—if we expect the admission that the Province (and its Provincial Council) has deliberately deprived one section of its inhabitants of education from motives of political and social animosity. There are, however, other unpleasant features. In the first place there is a regrettable failure even to mention the "disposition of self-help" which the Indians in Natal have recently shown. The omission is both discourteous and discouraging. The Indian community has been continually criticised for doing nothing for itself, and might at least have been given a passing pat on the back for raising over £20,000 within a few months. A word of thanks to Mr. Sastri for offering the Training College fully equipped, and to the Indians for providing it, would surely not have been out of place in the paragraph advising the Administration's acceptance of it. Similarly, it is regrettable that the specific recommendations of Mr. Kichlu, given in evidence and embodied in a printed memorandum, are neither condemned nor discussed, nor even referred to the Education Department. Both these omissions seem to spring at once from bad manners and bad judgment. More serious is the fact that no real attempt is made in the report to lay down any broad ideal for Indian education. Granted that the Committee cannot commit the Council to any promise of a large and immediate expenditure, what educational facilities does it think should ultimately be available to Indians? Does it accept the "uplift" clause of the Capetown agreement or does it not? Does it aim at a free and compulsory primary education eventually or does it not? The answer seems to be that it aims at nothing in particular and that it will accept anything which it does not have to pay for. It is argued that because the Government concluded the Capetown Agreement without consulting the Province, therefore it should shoulder the whole financial burden arising from it. This seems to us a quite untenable position. Much of Natal's wealth is built on Indian labour, much of the Indian problem in Natal is of Natal's own making. She has a responsibility towards the Indians as towards every other section of her population. That a province which is always boasting of its loyalty to British traditions and British ideals should calmly contend that, if left to itself, it would have deliberately maintained a large number of its citizens in enforced ignorance, and that, therefore, because it has not been left to itself to deal with its own problem in its own way (the most un-British way imaginable) it should be entitled to repudiate all liability for it, seems to us as scandalous as it is surprising. Had the Committee taken a statesmanlike view of the position it would surely have begun by recognising, what Mr. Bryan has all along urged, that it is the duty of every Province and of every State to give to every one of its inhabitants the best education within its power. Having set up the goal it could, in examining the stages by which it might be reached, have made any necessary reservations which financial considerations might dictate. It has preferred to look at the problem in a grudging and parochial spirit. In reminding our readers of the protest against its composition which we made when the committee was first appointed, we would recall the minority report of the Education Committee of 1921, signed by Mr. Dyson, the present chairman.

"In the first place an error was, in my opinion,

made by appointing a Committee solely of members of the Provincial Council. I feel that such a Committee would have been very much strengthened by the inclusion of one or more men who are professionally connected with Education in South Africa, and who are expert in general educational knowledge and experience.'

Mr. Dyson's words seem admirably applicable to the circumstances and the Commission of 1928.

## Mahatma Gandhi's Postponed Visit To Europe

In connection with his postponed visit to Europe Mahatma Gandhi writes as follows in his *Young India* :—

It is not without deep sorrow that I am now able to announce that the much talked of visit of mine to Europe is not to come off this year at any rate. To those in Austria, Holland, England, Scotland, Denmark, Sweden, Germany and Russia who had sent me kind invitations I can only say that their disappointment will be no greater than mine.

Somehow or other I dread a visit to Europe and America. Not that I distrust the peoples of these great continents any more than I distrust my own, but I distrust myself. I have no desire to go to the West in search of health or for sightseeing. I have no desire to deliver public speeches. I detest being lionised. I wonder if I shall ever again have the health to stand the awful strain of public speaking and public demonstrations. If God ever sent me to the West, I should go there to penetrate the hearts of the masses, to have quiet talks with the youth of the West and have the privilege of meeting kindred spirits—lovers of peace at any price save that of Truth.

But I feel that I have as yet no message to deliver personally to the West. I believe my message to be universal but as yet I feel that I can best deliver it through my work in my own country. If I can show visible success in India, the delivery of the message becomes complete. If I came to the conclusion that India had no use for my message, I should not care to go elsewhere in search of listeners even though I still retained faith in it. If, therefore, I ventured out of India, I should do so because I have faith, though I cannot demonstrate it to the satisfaction of all, that the message is being surely received by India be it ever so slowly.

Thus whilst I was hesitatingly carrying on the correspondence with friends who had invited me, I saw that there was need for me to go to Europe, if only to see M. Romain Rolland. Owing to my distrust of myself over a general visit, I wanted to make my visit to that wise man of the West the primary cause of my journey to Europe. I therefore referred my difficulty to him and asked him in the frankest manner possible whether he would let me make my desire to meet him the primary cause of my visit to Europe. In reply I have a noble letter from him through Mirabai (Miss Slade) wherein, he says, that in the name of truth itself, he will not think of letting me go to Europe if a visit to him is to be the primary cause. He will not let me interrupt my labours here for the sake of our meeting. I read in his letter no false humility. I read in it a most genuine expression of truth. He knew when he wrote his reply that my desire to go to Europe to meet him was not for a mere courteous discussion but in the interest of the cause as dear to him as to me. But evidently he was too humble to bear the burden of calling me merely so that in furtherance of the common interest we might by mutual talks understand each other better. And I wanted him to shoulder that very burden, if he felt

that truth required us to meet each other face to face. His reply therefore I have taken as a clear answer to my prayer. Apart from this visit, I felt within me no imperative call.

I have taken the public into my confidence, as against my wish, the fact that a visit to Europe during this season was under serious contemplation was published in the papers. I regret my decision but it seems to be the correct one. For whilst there is no urge within to go to Europe, there is an incessant call within for so much to do here. And now the death of my best comrade Maganlal Gandhi seems to keep me rooted to the Ashram.

But I may say to many friends in Europe, that next year, if all is well and if they will have me, I shall try to undertake the postponed tour, under the strict limitations mentioned by me and this I shall do whether I am ready to deliver my message or not. To see my numerous friends face to face will be no small privilege. But let me conclude this personal explanation by saying that if ever I am privileged to visit the West, I shall go there without changing my dress or habits, save in so far as the climate may require a change and self-imposed restrictions may permit. My outward form is I hope an expression of the inward.

## Indian Population Outside India

The following are figures of Indian or Asiatic population outside India :—

Name of Country.	Population.	Date of Census.
<i>British Empire.</i>		
Ceylon	820,000	1926
British Malaya	660,000	1926
Hong Kong	2,555	1911
Mauritius	264,527	1921
Seychelles	332	1911
Gibraltar	50	1920
Nigeria	100	1920
Kenya	26,759	1926
Uganda	5,604	Asiatics 1921
Nyasaland	515	1921
Zanzibar	12,841	1921
Tanganyika Territory	9,411	1921
Jamaica	18,401	1922
Trinidad	121,420	1921
British Guiana	124,938	1921
Fiji Islands	60,634	1921
Basutoland	179	1911
Swaziland	7	1911
Northern Rhodesia	56 (Asiatics)	1921
Southern Rhodesia	1,250 ( " )	1921
Canada	1,200	1920
Australia	2,000	1922
New Zealand	606	1921
Natal	141,336	1921
Transvaal	13,405	1921
Cape Colony	6,498	161,339 1921
Orange Free State	100	1921
<i>Total for British Empire :</i>		2,294,724
<i>Foreign Countries.</i>		
United States of		
America	3,175 (Asiatics)	1910
Madagascar	5,272 ( " )	1917
Reunion	2,194	1921
Dutch East		
Indies (say)	50,000	Indians 1920
Surinam	34,957	Not known.
Mozambique	1,100 (Asiatics and half-castes.)	known. 1922
Persia	3,827	1922
<i>Total for Foreign Countries :</i>		100,525.
<i>Grand Total of Indians Overseas :</i>		2,395,249.
—Indian Review.		

## The Story of My Experiments With Truth

[ BY M. K. GANDHI ]

### Part IV. Chapter XV.

#### THE BLACK PLAGUE—I

The Indians were not removed from the location as soon as the Municipality secured its ownership. It was necessary to find the residents a suitable place before dispossessing them, but as the Municipality could not easily do it, the Indians were suffered to stay in the same 'dirty' location, with this difference that their condition became worse than before. Having ceased to be proprietors they became tenants of the Municipality with the result that their surroundings became more insanitary than ever. When they were proprietors, they had to maintain some sort of cleanliness, if only for the fear of the law. The Municipality had no such fear! The number of the tenants increased, and with them the squalor and the disorder.

While the Indians were fretting over this state of things, there was a sudden outbreak of the black plague, also called the pneumonic plague, more terrible and fatal than the bubonic.

Fortunately, it was not the location but one of the gold mines in the vicinity of Johannesburg that was responsible for the outbreak. The workers in this mine were for the most part Negroes for whose cleanliness their white employers were solely responsible. There were a few Indians also working in connection with the mine, twenty-three of whom suddenly caught the infection, and they came one evening to their quarters in the location with an acute attack of the plague. Sjt. Madanjit, who was then going about canvassing subscribers for INDIAN OPINION and realising subscriptions, happened to be in the location at this moment. He was a remarkably fearless man. His heart wept to see these victims of the scourge, and he sent a pencil-note to me to the following effect: "There has been a sudden out-break of the black plague. You must come immediately and take prompt measures, otherwise we should be prepared for dire consequences. Please come immediately."

Sjt. Madanjit bravely broke open the lock of a vacant house, and put all the patients there. I cycled to the location, and wrote to the Town Clerk to inform him of the circumstances under which we had taken possession of the house.

Dr. William Godfrey who was practising in Johannesburg ran to the rescue as soon as he got the news, and became both nurse and doctor to the patients. But twenty-three patients were more than three of us could cope with.

It is my faith based on experience that if one's heart is pure calamity brings in its train men and measures to fight it. I had at that time four Indians in my office,—Sjts. Kalyandas, Maneklal and two whose names I cannot recollect. Kalyandas had been entrusted to me by his father. I have rarely come across in South Africa men more obliging and willing to render implicit obedience than Kalyandas. He was fortunately unmarried then, and I therefore did not hesitate to impose on him duties involving risks however great. Maneklal I had got hold of in Johannesburg. He too, so far as I can remember, was unmarried. So I decided to sacrifice all the four,—call them clerks, co-workers or sons. There was no need at all to consult Kalyandas. The others expressed their readiness as soon as they were asked. "Where you are, we will also be!" was the short and

take the plunge, but I prevented him. I had not the heart to expose him to the risk. So he attended to the work outside the danger zone.

It was a terrible night,—that night of vigil and nursing. I had nursed number of patients before, but never one attacked by the plague. Dr. Godfrey's pluck proved infectious. There was not much nursing required. To give them their doses of medicine, to attend to their wants, to keep them and their beds clean and tidy, and to cheer them up,—was all that we had to do.

The indefatigable zeal and fearlessness with which the youths worked delighted me beyond measure. One could understand the bravery of Dr. Godfrey and of an experienced man like Sjt. Madanjit. But oh for the spirit of these callow youths!

So far as I can recollect, we pulled all of them through that night.

But the whole incident, apart from its pathos, is of such absorbing interest, and for me, of such religious value, that I must give it the next two chapters at least.

## Miss Mayo's Misrepresentations

### Allegations Against Dr. Tagore

Mr. C. F. Andrews has sent the following letter to the London newspaper called *Headway* which is the organ of the League of Nations Union:—

To the Editor of *Headway*:—

Sir,—I have only quite recently seen the articles on Miss Mayo's book which appeared in *Headway* in November and December. I wish, in this letter, to clear up one point beyond all manner of doubt, and to remove a slur that has been cast by Miss Mayo on one of the noblest named in all literature to-day,—the poet, Rabindranath Tagore.

I have lived with the poet for over fifteen years as his daily companion and have shared his innermost thoughts as no other European friend has done; his writings have also been my daily study.

In all India, there is literally no one who has done more by his writings to condemn the evils of child marriage, enforced widow-hood, caste prejudice, untouchability, animal sacrifice in temples, and every other form of social evil, in India, than he has done. His writings in Bengali and English, from beginning to end, are full of his own fearless condemnation of the evils that exist in his own country. He has himself thrown 'Caste' to the wind, and has done everything in his daily life to discourage outstanding social evils. His institution at Santiniketan is his own expression in action of the faith in social reform which he has declared in his writings. Yet your editorial impression of Miss Mayo's book led you to the conclusion,—to which she herself pointed by means of garbled extracts and by deliberate falsification of evidence,—that Rabindranath Tagore was a defender of many of the worst social abuses. Let me point to one example only of falsification of evidence. With regard to what she calls Ayurvedic medicine (she means Ayurvedic) she states, on page 337, "with such men as Sir Rabindranath Tagore, the poet, fervently declaring that Ayurvedic science surpasses anything the West can offer." The poet has never said, in his published writings in English, a word on the subject, as far as I am aware and as far as he himself is aware. Nor has he said anything of the kind in Bengali, for the simple reason that he does not hold such a belief.

What can one say of a writer who so slanders great and noble names? I could easily go on to show how grossly she has perverted the quotations from his writings on the subject of child marriage.

Why?  
of her name

I could show also that she has treated Mahatma Gandhi in the same cruel manner. A gentle elderly little lady, in the Punjab, Miss K. M. Bose, has also been cruelly slandered. Indeed, from every side has come the same condemnation of her book as a tissue of misrepresentation of those whom she interviewed and whose personal opinion she sought.

As a journal, whose sole object is to sustain and foster international goodwill and peace, I trust you will allow me to express my deliberate opinion that this one book has done more to poison the international atmosphere than any other book I have ever known.

Yours faithfully,  
C. F. ANDREWS.

## Grahamstown Indian Association

The annual general meeting of the Grahamstown British Indian Association was held recently at the residence of Mr. K. P. Sonne. The secretary Mr. V. N. Pillay gave a very interesting report of the activities of the Association for the past year and a statement of the financial position which was very satisfactory. The chairman (Mr. K. P. Sonne) congratulated the secretary in the very able manner he had carried out his duties to the satisfaction of all concerned. Mr. N. Hassiem and Mr. C. V. Karson also expressed their appreciation of the report submitted. The official election for the ensuing year was then dealt with and resulted as follows:—

Mr. V. N. Pillay Chairman, Mr. S. Velloo Vice-Chairman, Mr. Mahomed Gangat and Mr. C. V. Karson Jt. secretaries, Mr. Bhikha Morar treasurer, Committee members: Messrs. M. Surtie, N. Hassiem, L. B. Patel, L. H. Sonne, V. V. Pillay, D. Morgan and R. Boodhia.

A farewell function was subsequently held in honour of Mr. K. P. Sonne who was shortly proceeding to India. Mr. V. N. Pillay presiding eulogised the services Mr. Sonne had rendered to the Association during his presidentship and presented Mr. Sonne, on behalf of the Association, a substantial purse and a leather pocket wallet in recognition of his services, and wished him bon voyage. Mr. N. Hassiem, Mr. M. Surtie, Mr. C. V. Karson and Mr. R. Boodhia also spoke on similar terms. Mr. K. P. Sonne suitably thanked the Association for the honour done him and presented the Association with a handsome cheque. The proceedings terminated with light refreshments.—Contributed.

## Mr. Gandhi's Autobiography

### A Correction

The Editor, INDIAN OPINION,

Sir,—I find that I have been one of the unfortunate victims in the instalment of Mr. Gandhi's Autobiography appearing in your issue of the 18th ulto.

Owing to the fact that Mr. Gandhi, as he himself has told us, writes at this distance of time from memory only, the article contains a number of inaccuracies. In regard to these, I am now writing to him, to prevent their perpetuation in book-form.

There is one inaccuracy, however, which it is imperative that I point out immediately, as my not doing so may give rise to grave misunderstanding and unpleasantness. Mr. Gandhi says that I am personally at the head of a girls' school; I do not know

the source of this information—I can only say that I have never been connected with a girls' school nor have I ever been at the head of any school whatsoever.

Yours etc.,  
(Miss) S. SCHLESIN.

Johannesburg,  
2nd June, 1928.

## A Brief Account Of Visva Bharati

Rabindranath Tagore's Institute

### Its Growth And Its Requirements

(BY C. F. ANDREWS)

The Vidyalaya (School) at Santiniketan was begun in 1900. The poet's immediate object was to establish a type of education whereby the children would enjoy a happy life and have as much freedom as possible; where study would not be divorced from life itself, where the teachers and children would combine to form a family together in harmony with the surroundings of nature. The school gradually developed, attracting teachers and students from different parts of India.

In 1918, the poet still further conceived the idea of creating at Santiniketan, a centre for Eastern culture, concentrating in one spot the varied ideals of art and civilisation, which have been contributed to the world by the countries of Asia. With this purpose in view, arrangements were made for advanced studies in Buddhist literature, Vedic and Classical Sanskrit, Pali, Prakrit and Persian. Along with these literary studies the School of Art and Music called Kalabhavan, became an essential element in fulfilling the poet's purpose.

During his tour in Europe, 1920-21, the poet felt deeply the further need for some meeting place of the East and the West in a common fellowship of learning. This led to the formal inauguration of Visva Bharati in 1921, with the objects mentioned in the Memorandum of Association.

Just about this time, owing to the generosity of a friend, it became possible to start on a larger basis an institution of Rural-Reconstruction at Surul which is an agricultural centre, near the Asram, a little over a mile distant from Santiniketan, across the open. The house at Surul, from which activities proceed, is called Sriniketan.

The programme of Visva-Bharati now included the following objects:—

- (1) To assemble, at Santiniketan, in the midst of the Asram Vidyalaya, the different cultures of the East, especially those that have originated in India, or found shelter there.
- (2) To establish, in Sriniketan, the foundations of a happy, contented and humane life in the villages near the Asram, free from malaria and prosperous in economic conditions.
- (3) Through Visva-Bharati, as a whole, to seek to establish a living relationship between East and West in order to promote good-will and understanding between races and cultures, thus helping in some measure to fulfil the highest mission of the present age, the unification of mankind.

### The Constitution

"The membership of Visva-Bharati shall be open to all persons irrespective of sex, nationality, race, creed, or class; and no test or condition shall be imposed, as to religious belief, or profession, in admitting or appointing members, students, teachers,

workers, or in any other connection whatsoever."

The supreme control is vested in the Parishat, the members in general meeting assembled. The Governing Body is the Samsad, consisting of members elected by the Sadasayas and the representatives of the different departments.

### The Institutions

(a) At Santiniketan are located the Educational undertakings, comprising Vidyabhavana (the Institute of Research), Siksha Bhabhavana (the College), Pathabhavana (the School) and Kalabhavana (the School of Art & Music). There is also a well equipped Library of nearly 40,000 volumes. The whole Institution, which is entirely residential, has its own Hospital, Hostels, Guest house, Teacher's quarters, workshop, co-operative stores, and Electric power house. A separate girl's department, Naribhavana, is maintained for the girl students. This latter has shown remarkable development and expansion in recent years. It is likely to become one of the most important branches of Visva-Bharati.

(b) In and around Sriniketan, is carried on the work of the Institute of Rural Re-construction, with the following departments: Village Welfare, including medical nursing; Adult education; Brati-Balak (Scout Movement); Co-operative Bank; Agriculture, including an experimental farm, dairy, poultry, vegetable garden; Village Industry, including weaving, tannery and carpentry, Silk production.

### Properties and Funds

The Visva-Bharati owns already about 400 acres of land valued at Rs 27,000; buildings at Rs.365,000; books, machinery, furniture, and other properties, worth approximately Rs. 196,000; copy rights and assets of the Publishing Department valued at Rs. 166,000.

Arrangements have been completed for the acquisition of 500 acres of extra land under the land acquisition Act, at an estimated cost of Rs. 40,000. The permanent and embarked funds of Visva-Bharati amounted to over 4 lakhs of rupees, on the 30th September, 1927, the chief items being the Noble Literature Prize Fund, Rs. 112,000; Nizam Islamic Fund, Rs. 100,000; Kalabhavana Fund Rs. 103,000;

Visva-Bharati is also in receipt of annual grants of Rs. 6,000, from H. H. the Gaekwar of Baroda, earmarked for Indian Studies; Rs. 1,000; from H.H. the Maharaja of Tipperah; Rs. 40,000, from a friend in Europe upto the end of 1930, earmarked for the Institute of Rural Re-construction; Rs. 3,000; from Mr. Ambalal Sarabhai and smaller amounts from other persons.

### Visiting Professors and Lecturers

One of the chief aims of Visva-Bharati is to bring together the best minds of the East and the West in a common fellowship of study. The Institution has been fortunate in securing such eminent European Scholars as Professor Sylvain Levy (Sorbonne, Paris), Mark Winternitz (German University of Prague), Sten Knudow (Oslo), Carlo Formichi (Rome) and Vico Lesny (University of Czechoslovakia) as visiting professors. Many have also come from different parts of the world to visit the Ashram, for longer or shorter periods, as lecturers, students, or workers.

The cultural significance and importance of this work can hardly be overemphasised. Visva-Bharati, however, is being compelled to suspend the programme of visiting professors from 1928, for want of sufficient funds.

### Vidyabhavana

Many scholars of high reputation, like Pandit Vidhusekhar Sastri, Pandit Kshitimohan Sen, Dr. M. Collins, and others, have been serving the institution at great personal sacrifice. This devoted band

of workers has completed and published a large number of original investigations in Sanskrit, Bhudhist, Zoroastrian and other studies. They are collaborating with the Bhandarkar Institute of Poona in compiling a critical edition of the Mahabharata. But the most noteworthy feature of the Vidyabhavana is its Sino-Indian and Tibeto-Sanskrit research. Thousands of Sanskrit books have been lost in India but are preserved in Tibetan and Chinese translations. The Vidyabhavana has begun systematically to restore these lost treasures.

### Kalabhavana

This department, under the presidency of Abanindranath Tagore, with Nandalal Bose as its director of studies, is one of the most hopeful signs of truly creative work in India to-day. Students are coming from all parts of India to take advantage of this course of study. The music section, presided over by Dinendranath Tagore, and under the direction of Paudit Bhimrao Sastri, is also flourishing.

### Naribhavana

No side of Visva-Bharati has developed more rapidly than this in recent years. It is clearly supplying a vital need of India to-day.

### Sikshabhavana

This department has had a somewhat chequered existence hitherto. Very valuable work has been done on a small scale, and students from other provinces have found, through its educational courses, a means of becoming imbued with the ideals of the poet and with a world aspect of study, which could not be obtained elsewhere.

### Pathabhavana

The school has now been in existence for nearly thirty years, carrying out the poet-founder's own educational ideals. It has the great advantage of being close to masters of higher learning, art and music. The brighter boys and girls are able to derive benefit from this at a very early age, and all the children come under its influence.

### Library

The manuscripts of Tibetan, Chinese, Sanskrit and Pali texts are of the greatest value. Noble gifts have also been bestowed on the library from different foreign countries including Arabic books from Egypt. Each year increase the supply of these, and also the permanent value of the library itself. It has thus become one of the radiating centres of Santiniketan, which attracts all the students and teachers and scholars from outside.

### Guest House

A large central Guest House, the gift of Maharshi Devendranath Tagore, together with a small Panthashala, the gift of the Hirabhai Trust, makes the accommodation of visitors to the Ashram possible. Visitors from every part of the world come every year and carry back an impression of what Indian leadership and initiative have been able to accomplish under the poet's guidance.

### Sriniketan

This large house, built in the old spacious style, with wide verandas together with a whole settlement of newer buildings, comprises the agricultural centre of the poet's work, from which the village reconstruction movement is spread in every direction. It is impossible to describe briefly this side of Visva-Bharati, which has shown creative impulse and imaginative power. It has given the literary and artistic work of Santiniketan an invaluable practical back ground. Indeed, Sriniketan and Santiniketan have now become inseparable parts of the institution, called Visva-Bharati. They cannot even be conceived of, apart from one another, for, like the

two hands and two eyes of the human body, they are needed for completeness.

**Hospital**

A new Hospital is nearly built, as a memorial to W. W. Pearson, who died in Italy through an accident on the railway. His memory is a living one among the boys and teachers, and he loved to nurse those who were sick. It is hoped to obtain a fully equipped hospital and staff which will serve not only the students and teachers, but also those who may be brought in from the villages either for illness or surgical operation

**Concluding Note**

Up to the present time, only with extreme difficulty and with very great self-denial, the whole work at its various stages has been carried on since its small beginning in the year 1920. In later years, as the work developed, the Founder President himself went out collecting funds to meet current expenses and to provide permanent endowments. But experience has proved clearly that the poet's health has suffered thereby and those who are most concerned with the welfare of Visva-Bharati have come strongly to the conclusion that such a form of personal collection of funds by the poet must not be carried on in future.

In spite of the very large area now covered by the work itself, the sum that is now needed to keep everything solvent is not a large one. It is estimated that Rs. 20,000 each year will be sufficient for this purpose. At the same time, donations, memorial or otherwise, will be most gratefully received, as part of the permanent endowment. Endowments of this kind, if carefully appointed, help also to relieve the strain of yearly expenses, because they release money which would have to be spent, if the income of the endowment were not forthcoming.

From one point of view, the shortage we have experienced each year could only be expected, because the whole work has been developing so rapidly that it was not possible to keep pace with it. From another point of view, the very critical position has been reached at which most valuable and vital development has had to be suspended, because of the necessity of retrenchment.

It should not, however, be impossible by a united effort to obtain Rs. 20,000 each year for the next five years, in order to relieve the heavy burden of the poet's anxiety and to put Visva-Bharati itself on a sound financial basis.

**વેચવાના પુસ્તકો**

	શી.	રૂ.
દેવવાણી (૨ જી) ૬	૭	૬
ભાગ ૬-૭	૪	૬
૮	૬	૬
૧૦	૫	૦
દેવકૃત ગ્રંથસ્થાનનો ઇતિહાસ (હીંદુસ્તાનનો)		
ઇતિહાસ ભણવો હોય તો જરૂર વાંચો) ગ્રંથ ૧ લો.	૧૬	૦
" " " " ૨ જો.	૧૬	૦
માન જોજ નકલો આવી છે.		
દાનવીર કાનેંગી (એક યુરોપીય ધર્મવિરતું		
જીવન લે. મીસીસ કાનેંગી ખાદીના પુસ્તકોમાં)	૭	૬
અક્ષત ચરિત્ર (આદર્શ અક્ષતોના સંપૂર્ણ જીવન વૃત્તાંત)	૭	૦
શિવાજી જીવનવૃત્ત (એકલે હીંદુસ્તાનના મરાઠા રાજાને		

સત્તરમી સદીનું કાંસ	૭	૬
જીવન સંધારવાના માર્ગ	૪	૬
ગોહીજ વિર યમીરજી (સ્વપુત્રોની યુરવ.ના ૬ પત્રો)	૬	૯
દર્શન શતક	૪	૩
ડીક્ષનરી યુજ્જ્વલની ઇંગ્લીશ વોકેબ	૫	૬
પંચરત્ન ગીતા (સંપૂર્ણ ટીકા સહીત)	૫	૦
મુખાલીની (કવિશ્રી ટાચેરકૃત)	૩	૦
નીતિ સુખાતરંગીણી (નીતિ-માર્ગ)	૩	૦
અણી જોર	૧	૦
આલક્ષુ આડી નાની	૧	૦
ગુજરાતી ખીજ ચોપડી	૧	૧
" ત્રીજી "	૧	૨
" ચોથી "	૧	૫
" પાંચમી "	૧	૮
" છઠી "	૧	૧૧
" સાતમી "	૨	૨
" પહેલી ચોપડીના અર્થ		
" ખીજી " "		૪
" ત્રીજી " "		૬
" ચોથી " "		૧૧
" પાંચમી " "		૧૨
" છઠી " "		૧૫
" સાતમી " "		૧૧૧
૬થી દિવાળી ભાગ ખીજો		૬
ત્રવાડીકૃત ગણિત	૧	૬
પાઠમાળા (વિસ્તૃત) ભાગ પહેલો	૧	૦
" " " ખીજો	૧	૨
" " " ત્રીજો	૧	૪
" " ચોથો	૦	૬
(રાષ્ટ્રીય શાળામાં ચાલતી અજ્ઞાત કરનાર		
પાઠક માટે)		
રાષ્ટ્રીય ખીજી ચોપડી	૧	૩
અત્રીસ પુતળાનીવાતા	૧	૬
અદ્રકન્ટ ભાગ ૧	૧૨	૬
" " ૨	૧૩	૬
" " ૩	૧૨	૬
સામ્યીત આંકની ચોપડી	૦	૩
બાળ વર્ગની નોટ		૬
મધ્યકાલ	૧૦	૬
મેધકૃત	૭	૦
ખજાનાનો ઇતિહાસ ભાગ ૧	૧૧	૬
" " " ૨	૧૧	૬
પાટલી પુત્રની પડતી	૧	૬
મહાખીનો કેમરવ	૧૦	૦
ધરવેદ	૧૫	૦
તાકમાન્યની વર્ણ	૨	૦
(આ પુસ્તકમાં અનેક વખતના લોકમાન્ય તીલકના		
ચિત્રો છે, તેમજ અંગ્રેજી, ગુજરાતી અને દાક્ષીણ		
મધ્ય ભાગમાં લેખકના પત્રોના કથા આલેખી છે.)		
કમ્પીરવણી		૭ ૬