

Indian Opinion

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NOTES AND NEWS

MAHATMA GANDHI publishes in *Young India* dated May 2, a letter received by him from the Secretaries of the South African Indian Congress asking for information as to what the Government of India are doing to help the Indians repatriated under the Assisted Emigration Scheme. In a foot note Mahatma Gandhi writes:—"I refrain from offering any comment at the present moment. But I shall await some statement from the authorities. There is no doubt that if these repatriates are to be received, they must be specially cared for. India to most of them is like a foreign land."

The *Natal Provincial Gazette* dated May 22 contains the following notice:—

The Administrator, with the advice of the Executive Committee, has been pleased to approve the cancellation of Regulation No. 50, Chapter I., of Provincial Notice No. 198, 1918 (Regulations for the Conduct of Government Schools), and the substitution therefor of the following:—

50. If the authorship of anonymous newspaper articles on official or political topics should be brought home to any teacher, or if, in articles bearing his signature, he should discuss any political subject or the measures of the Government or the official proceedings of its officers, or if he actively associates himself in the work of any political party or organisation or permits his name to be used in connection with any activity therewith, he will be liable to summary dismissal.

The only test which Indians can apply to the recommendations of the Hilton-Young Commission is whether it ameliorates the condition and status of Indians there. The answer to this question, says the *Mahratta*, is an emphatic negative. And nothing better was expected in the situation of Whiteman-ism in East Africa. "Though a federation of all the East African provinces is not immediately contemplated in the report, the appointment of Governor-General for East Africa to act as a personal link between the Secretary of State and the various local Governments may, by the efforts of White colonists, easily develop and expand into a federation. And then, as in South Africa, Indians will be entirely entrusted to the tender mercies of the White settlers. There is to be a progressive reduction of official members in the Kenya Council, so that, ultimately, when there is an unbreakable non-official majority—which means the majority of the Whites—Indians can be reduced to any degrading position and subjected to any laws as in Transvaal and other South African Provinces. Again, if franchise on the basis of civilisation is fixed by the High Commissioner, the Indian electoral roll will be almost nullified. The Commissioners admit that, inasmuch as the progress of the territory must depend upon co-operation between the races, the ideal to be aimed at is a common roll on equal franchise with no determin-

ation between races. But the Commissioners did not recommend any definite scheme, obviously for fear of the Whites who want to maintain their dominance. In South Africa, we have the 'standard of living' qualification; and in East Africa, we have the 'civilization' qualification for vote. Both are, in effect, one and the same thing. Indians and the Government of India have got to be very vigilant as to the further development of the situation in South Africa and in East Africa."

The hon. secretary of the Bethal Indian Association writes:—

A general meeting of the Bethal Indian Association was held on the 8th instant at the residence of Mr. R. S. Mistry to discuss the question of education. It was decided to make representations to the Government for granting a school for Indian children in this town. A temporary election took place and the following office bearers were elected:—Mr. M. D. Pahad chairman, Mr. T. P. Kander secretary, and a committee consisting of Messrs. R. Mistry, H. I. H. Alli, T. A. Gani, V. N. Freddie, R. Kalan, I. D. Coovadia, T. E. Williams, H. M. A. Dindar, B. Lalla, and A. E. Jassat. Among those present at the meeting were Messrs. M. D. Pahad, T. P. Kander, V. W. Freddie, B. Lalla, O. Herman, A. E. Jassat, A. D. Pahad, V. Percy, B. Dasia, D. E. Jassat, D. Lall, H. I. H. Alli, R. Kalan, D. Roop, E. S. Cajee, B. Chana, J. A. Gani, E. A. Coovadia, Cassim Mohamed, A. K. Dawood, R. C. Mistry, E. A. Kotwal, K. Mistry, M. A. Nadie, J. E. Williams, B. Jewan, S. Govan, A. Dinat, Moosa Manjara, Makan Morar, Bhana Lala, H. M. A. Dindar, S. A. Dindar, Kader Mia, B. Shaik of Durban, and M. Gabru of Johannesburg. The chairman thanked the meeting for electing him to the chair and said he would do his best to serve them during his period of office. The secretary, Mr. R. C. Mistry and Mr. V. N. Freddie spoke on the value of education. The meeting terminated with a vote of thanks to the chair.

A Royal Commission, under the chairmanship of Mr. Whitley, ex-Speaker of the House of Commons, has been appointed to inquire into and report on the existing conditions of labour in industrial undertakings and plantations in British India, and the health, efficiency, and standard of living of the workers. The commission consists of twelve members, including Mr. Srinivasa Sastri and one woman, Mrs. Beryl Power, of the Ministry of Labour.

The publication of the reports of the Simon Commission and the Indian Committees is expected about the end of the year and the Viceroy has decided to extend *sine die* the life of the present Indian Legislative Assembly.

Earl of Birkenhead formerly Secretary of State for India, has announced his early abandonment of his pension of £5,000.

THE WAY TO UNITY

IN his address at Maritzburg Sir Kurma touched upon the question of unity and contradicted some misstatements. With a view to bringing all parties into the Congress he advised that a few leaders should meet in private, at first socially, so that friendly relations might be created, and then at other meetings they might discuss each other's proposals without him. If at the end there was any difficult point to be settled, Sir Kurma should be glad to render his services. "After all, it is the Congress that has accepted and supported the Capetown Agreement," said Sir Kurma, "which I am here in South Africa to carry out to the best of my ability. I do not say that the Congress is perfect; but those who are dissatisfied with it will do best if they try to reform it from within."

A suggestion has been thrown out, since, by the opponents of the Congress that the officials of all the bodies including the South African Indian Congress should resign *en bloc* and offer themselves for re-election and thereafter create an entirely new Indian political organisation to supersede the existing ones, and thus bring about the much desired unity among the various sections of the Indian community.

This is quite contrary to the suggestion made by Sir Kurma.

The question is, is there really disunity? There are malcontents and mischief-mongers in every community and so are there in our community. They existed when Mahatma Gandhi was leading the community in this country and when it was not possible for even him to appease them it would be indeed less possible for any one else to do so. They are best left alone.

Sir Kurma, the Agent of the Government of India, is here as a result of the Capetown Agreement which was arrived at after a round-table discussion between the representatives of the Indian and the Union Governments in the best interests of the Indian community. The Congress as representing the community has accepted it as such and is bound to give it a trial. The Agent of the Government of India is to see to the proper working of the Agreement. He cannot go beyond the Agreement. To him, therefore, those who are with the Agreement should be with him and those against should be against him. He cannot afford to argue with them.

The community is certainly not fully satisfied with the Agreement, nor are we for that matter. But it is not possible to reach the moon however much we may seek to do so. We have got what was best in the circumstances and we have to attempt to make the best of it until it is found to be totally a failure; and then we may reject it. It is with this view that the Congress has accepted the Agreement and it is with this view that the Agent is with us in this country. The Agreement has not yet been found wholly unworkable. However slow the progress may be there has been at least some progress. In the matter of education Natal is better off than it ever was, which is a result of the Agreement. There is required an honest attempt on both sides to fulfil the terms of the Agreement. If we are not honest on our side we may not expect the Government to be honest on their's. It is the duty of the community at least for the present to try and assist in the working of the Agreement, and when the time comes to denounce it and reject it the Congress will not be found wanting. If it does the community will then have the right to disown it.

We have deviated from the point a little in order to come to the point.

The way to unity is, therefore, not to ask the Congress which has been working all along in the right direction to sink its identity. The correct way is for all those who have wrongfully created mushroom bodies to abolish such bodies and join the Congress and then fight as much as they liked within for their rights, and if their cause is right they are bound to win. This is the advice of Sir Kurma and it will be in the interests of the community for those concerned to follow it.

Words of the Wise

—A man should never be ashamed to own that he has been in the wrong, which is but saying, in other words, that he is wiser to-day than he was yesterday.—POPE.

—Hatred and strife will not arise between two wise men;

—Nor will a wise man contend with a fool.

—If a fool, through brutal ignorance, says a hard thing,

—A wise man wins his heart with gentleness.

—SADI'S GULISTAN.

Sir Kurma Reddi In Maritzburg

Hearty Welcome By Europeans And Indians

Sir Kurma V. Reddi, Agent of the Government of India, was accorded a welcome reception at the City Hall, by the Natal Indian Congress, Maritzburg Branch, last Saturday evening. The hall was full and the audience included a large number of Europeans.

The Mayor, Mr. D. C. Dick, who presided, in welcoming the new Agent to Maritzburg said he was reminded of the occasion, two years ago, when they had gathered in the same hall to extend a welcome to Mr. Sastri, who had endeared himself to all sections of the community with whom he came in contact. Sir Kurma had a hard task, for he was following a very successful man. He hoped that the new Agent-General would deal as moderately with the Indian question as Mr. Sastri had done.

N.I.C. President

Mr. R. B. Maharaj, president of the Maritzburg Branch of the Natal Indian Congress, said that the choice of an Agent-General could not have fallen on worthier shoulders than Sir Kurma to succeed Mr. Sastri. Sir Kurma had had a distinguished career in the varied fields of public life in and outside India.

Indians recognised the fact, proceeded Mr. Maharaj, that the task of an Agent-General in this country was by no means an easy one. Various conflicting interests had to be studied and reconciled with deep understanding and sympathy. Sir Kurma's distinguished predecessor, Mr. Sastri, had contributed much to bring about a cordiality of feeling and understanding between Europeans and Indians. They were sure that the new Agent's presence in the Union and his work here would contribute to the maintenance of that state of feeling. The Indians recognised the fact that since the birth of the Capetown Agreement important changes had taken place, which provided opportunities of uplift. They also recognised and appreciated the fact that enlightened European opinion had shown its willingness to advance the principles laid down in the agreement. They were a section of the community forming part and parcel of the South African people and were no less anxious on their part to do their best to uplift themselves. (Hear, hear.)

Professor Bews

Professor Bews in his capacity as chairman of the Senate of the Natal University College, associated himself with the expressions of welcome. He was interested to hear that Sir Kurma had begun his distinguished career as a professor of Constitutional Law in one of the great Indian universities of India, namely, the Madras University. Such a qualification he regarded as an excellent thing, for he felt that many of the difficulties that they were faced with in this country would not be solved by the politician but by the professor. In this connection he thought that there should be appointed a professorship in inter-racial economics, who in the seclusion of his study would come face to face with facts and work out a solution to their racial difficulties.

Canon Harker, on behalf of the Bishop of Natal, joined in the welcome to Sir Kurma. He also felt that the new Agent had a difficult task in following Mr. Sastri who had placed the Indian question in a different position altogether.

Sir K. V. Reddi's Speech

Sir Kurma V. Reddi was loudly applauded on rising to speak and thanking them for their wel-

come he said that proof was not wanting that he was also welcomed by the European community of Maritzburg. In Professor Bews he had proof that there was a helping hand from the University, representative of the intellectual side, and the presence of Canon Harker of a band of selfless workers, the missionaries, for the benefit of the human race.

"My work in this country," said Sir Kurma, "is difficult and is made more difficult by having to succeed a distinguished predecessor. I do not in the least feel that I am at a disadvantage in succeeding an illustrious man. He, being earlier than I, had paved the way for me. During his stay here doors that were closed are opened not only to him but to me. To me it falls to continue the work that he has so well begun. It is true that Mr. Sastri is a rare gift of nature not often repeated. We have to put up with such material that we can get."

Mr. Sastri's Work

Sir Kurma attributed the success of Mr. Sastri's work not to his genius but to the goodwill and co-operation extended by the Europeans. They were willing to do justice and to rise above prejudice. If these feelings were forthcoming it was possible for lesser men than Mr. Sastri to achieve what he (Mr. Sastri) had accomplished. If the same facilities were given to him he felt that he would attain heights not to the satisfaction of the Indian and the Union Government or the people of South Africa but to the satisfaction of his own conscience. In that spirit he should like to make an appeal. The Indian section had promised to co-operate and help as far as it was in their power. The huge gathering was an evidence of that fact.

For a moment Sir Kurma left off to contradict certain statements made of having suggested an entirely new Indian political organisation to supersede the existing ones. He hoped that all Indians would join the Congress, and effect, if they were dissatisfied with its working, reforms from within.

Question Of Franchise

Continuing, Sir Kurma, in referring to the question of the franchise, said that he proposed to follow the course pursued by Mr. Sastri. Like Mr. Sastri he found no reference to the grant of the franchise in the agreement. He was here to perform the contract entered into by the two Governments. Already there were perceptible results arising from the agreement. Hitherto the Education Department spent some £26,000 to £27,000 per annum for Indian education and this year £56,000 has been provided in the budget for Indian education. The Indian community were grateful to the Administrator, the Provincial Council and Mr. Hugh Bryan who had secured the amount for Indian education. There was the Sastri College in Durban. The main building was nearing completion and college work would soon be started. On the assumption that the Indian Government could find the professors to staff the college and who were expected to arrive in July, a commencement would be made in the first week in August. At the college facilities were provided for the training of teachers who eventually would be doing work of the same standard that was being done in European schools.

Some Misunderstandings

He always held the view, proceeded Sir Kurma, that it was by no means an easy matter to distribute even-handed justice to all. This was a difficulty that was not only confined to South Africa but also to other countries. Much of it was due to misunderstanding one another's viewpoints. They were to find a means by which an understanding could be arrived at with a result satisfactory to all.

There were racial difficulties, and to find a solution through the aid of economic science still contained another difficulty, that of interest, which was

invariably self-interest. On the whole economic equations failed to satisfy humanity, and though important, was by no means all. There were other factors to be considered, such as the European standard of living. Indians had agreed to accept that standard and for those who had not provisions had been made to leave the country.

Sir Kurma stated that economics again came and placed difficulties, for the European standard was a costly standard, and a costly standard meant a capacity to earn more. How were they to acquire an additional income unless they were trained in the arts and trades in which the Europeans excelled? That was for them (the Europeans) to take the responsibility and lead the Indians on as fellow South Africans.

Civilisation Signs

Economic difficulty was not the only one, Sir Kurma proceeded. The Europeans had achieved a wonderful civilisation, but the Indians, too, had achieved a different civilisation. Here came a great difficulty. Indians here did not often show the highest signs of the civilisation of their ancestors, but nevertheless it was in their blood. It was a civilisation which did not attach much importance to mundane matters. Worldly pleasures found little place in Indian philosophy and literature. Self-abnegation and renunciation of worldly wealth were the ideals in their country. They paid more attention to the spiritual side, the life after death, while modern civilisation valued the happiness of man, and intellectual and social life. Towards that end science had been harnessed and was calculated to increase material comforts.

Sir Kurma said that it was not suggested that one civilisation was better than the other, but he mentioned it to show how divergent they were. "To assimilate a new civilisation was not an easy matter," he said. "It would take time. It meant education and opportunity to be given and time to realise and assimilate it."

Another Solution

Might he suggest, went on Sir Kurma, another solution. That was an appeal both to the British and the Dutch for the extension of a sympathetic imagination. He was confident that the end which they had in view they would achieve.

South Africa, Sir Kurma continued, was a vast country, yet the present European population did not exceed two millions and the Indian population 140,000, of whom many had left and many were leaving. There were millions of acres not cultivated, and Indians were proved agriculturists. Could they not be taken to produce a little more? Did it not add to the national wealth and to the products of the country?

Sons Of The Soil

Sir Kurma stated that five-sixths of the Indians here were born in this land, and according to international law they were nationals of the country of birth. They were the sons of the soil. They were entitled to the protection of the Government and the sympathy of the people. He was neither a dreamer nor a visionary, but had eyes to see and ears to hear. South Africa was the youngest nation in the world, and with its youth possessed vitality and vigour and above all, hope. It had a part to play in the progress of civilisation and advancement of the human race. It had full autonomy and a future to push on the wheel of the world's advancement. They would need help. Give the Indians the necessary opportunity and they would rise to the occasion.

"That is the imagination I ask you to have, and I know this sympathetic imagination would solve the problem," declared Sir Kurma.

To the Indians the speaker said that it was true that they found themselves in difficult circumstances. They were apt to put it down to racial differences. They should remember that there was another side, not a racial but an economic one. They should not believe that everything was done with a particular spirit. Always attribute the best intentions.

"Be friendly," concluded Sir Kurma, "for European civilisation will recognise justice, and justice will be done to you." (Loud applause.)

Indian Education

On Saturday Sir Kurma V. Reddi addressed the Maritzburg Branch of the Natal Indian Teachers' Society in the H.Y.M.A. Library. Mr Hugh Bryan, the Superintendent of Education, presided.

Sir Kurma said that he would use his good offices in pressing the claims for the purpose of getting an enhanced subsidy for Indian education. He thought that Indian teachers should learn something of the high ideals contained in Indian literature and impart it in turn to the children in their schools.

"It would be one of the means of bringing the two countries, India and South Africa, together," said Sir Kurma.

In the afternoon Sir Kurma laid the foundation stone of the pavilion on the Indian Sports Ground. Before performing the ceremony he referred to the sporting activities of South Africans having now a representative cricket and tennis team in England. He was looking forward to the day when an Indian team would come here. (Hear, hear).—*Natal Witness*.

Sabarmati Ashram

Some Foreign Visitors

In a previous issue of *Young India* I had occasion to describe an interesting interview that Dr. John Mott had with Mahatma Gandhi writes 'P' in *Young India*. The number of foreign visitors that have been coming to the Ashram has been continually on the increase, betokening a growing interest of the outside world in India and her problems. These visitors naturally constitute a motley assortment. Thus there are professors, men of letters, missionaries, pacifists and prohibitionists, war resisters, representatives of youth movement. It will be of interest to the readers to know that the memento which they love most to take with them from the Ashram is carpet pieces prepared from coarse, irregular yarn spun by novices. The two books that find most favour with them at the Ashram book-stall are Gandhiji's *Self-restraint*, *Self-indulgence* and *Guide to Health*. Their conversations naturally cover a wide range of subjects. Some of these talks are too personal and sacred for reproduction but there are some others equally interesting, like the talk with Dr. John Mott, which can be shared with by readers of *Young India*. I give in this issue the substance of four such talks.

A Labour Imperialist

The first was with a British Labour Imperialist. This fair visitor began apologetically: 'Of course you would like us to clear out of the country altogether.' 'No,' replied Gandhiji, 'on the contrary I should like to keep the English here, but on our terms—not as lords and masters but as true servants of the people. In a free India the English shall have to be content with an equal status with the sons of the soil which means that they must renounce the special privileges which they at present enjoy as members of the ruling race.' 'But they

may not like to remain here on these terms,' continued the fair visitor, 'and yet don't you think that there is much that England can teach India—certain things for which she has a special gift?' Gandhiji asked her to explain further. She mentioned England's political sense, her gift of evolving and managing democratic institutions, which she could impart to India. Gandhiji strongly dissented: 'I question this claim to exclusive political sense that the English arrogate to themselves. It is one of the greatest superstitions of the age and the surprise to me is that even the most level-headed among the English sometimes succumb to it. There is much in British political institutions that I admire. But I am no fetish worshipper. I do not believe that they are the paragon of perfection or that they must be adopted by India at any price. The English have not been able to make a perfect success of them even in their own country, much less to demonstrate that they are the best model for the whole world to adopt. There are Englishmen who admit that the Mother of Parliaments has not fulfilled all the expectations that were entertained of her.'

Claim of Trusteeship

'The air of superiority apart,' interposed the questioner, 'which I believe is merely on the surface, could not the English help India in certain things in which India is deficient?' 'I do not deny that England can help India in a variety of ways,' rejoined Gandhiji. 'I only question her claim of trusteeship. What is excellent in British political institutions is there for the whole world to see and copy. The British need not come all the way to India as rulers to teach us political wisdom. Whatever is worth adopting for India must come to her through the process of assimilation, not forcible superimposition. For instance the Chinese possess the cunning of the hand in painting which is all their own. It is there for the whole world to admire and imitate. You would not expect the Chinese to come and take possession of England to teach to her the Chinese fine arts, would you?' 'No,' explained the English friend, realising the false position into which she had unconsciously betrayed herself.

The conversation next turned on how the mutual relations between England and India should be adjusted. 'They should be adjusted on the principle,' replied Gandhiji, 'that each nation should refrain from a policy that might be in conflict with the interests of the other.'

Untouchable Saints

The second was with a fair American. Nothing arrests the attention of foreign missionaries and humanitarians so much as India's crusade against the curse of untouchability and comparisons between Indian 'untouchability' and the Negro question in America are not infrequently made.

The question was gone into in some detail by this American friend. Is the plight of the untouchable as hard as that of the Negro in America?' she asked. 'There can be no true comparison between the two,' replied Gandhiji. 'They are dissimilar. Depressed and oppressed as the untouchable is in his own land, there is no legal discrimination in force against him as it is in the case of the Negro in America. Then, though our orthodoxy sometimes betrays a hardness of heart that cannot but cause deep anguish to a humanitarian, the superstitious prejudice against the untouchable never breaks out into such savage fury as it does sometimes in America against the Negro. The lynching of the Negro is not an uncommon occurrence in America. But in India such things are impossible because of our tradition of non-

violence. Not only that, the humanitarian sentiment in India has so far prevailed against caste prejudice as to result even in the canonisation of individual untouchables. We have several untouchable saints. I wonder whether you have any Negro saints among you. The prejudice against untouchability is fast wearing out. I wish somebody could assure me that the tide of colour prejudice had spent itself in America.'

(To be Continued)

The Story of My Experiments With Truth

[BY M. K. GANDEHI]

Part V. Chapter XIV.

FACE TO FACE WITH AHIMSÁ

My object was to inquire into the condition of the Champaran agriculturists and understand their grievances against the indigo planters. For this purpose it was necessary that I should meet thousands of the ryots. But I deemed it essential, before starting on my inquiry, to know the planters' side of the case and see the commissioner of the Division. I sought and was granted appointments with both.

The Secretary of the Planters' Association told me plainly that I was an outsider and that I had no business to come between the planter and their tenants, but if I had any representation to make, I might submit it in writing. I politely told him that I did not regard myself as an outsider, and that I had every right to inquire into the condition of the tenants if they desire me to do so.

The Commissioner, on whom I called, proceeded to bully me and advised me forthwith to leave Tirhut.

I acquainted my co-workers with all this, and told them that there was a likelihood of Government stopping me from proceeding further and that I might have to go to jail earlier than I had expected, and that if I was to be arrested, it would be best that the arrest should take place in Motibari, and if possible, in Bettiah. It was advisable, therefore, that I should go to those places as early as possible.

Champaran is a district of the Tirhut division and Motibari is its headquarters. Rajkumar Shukla's place was in the vicinity of Bettiah and the tenants belonging to the *Kothis* in its neighbourhood were the poorest in the district. Rajkumar Shukla wanted me to see them and I was equally anxious to do so.

So I started with my co-workers for Motibari the same day. Babu Gorakhpurasad harboured us in his home which became a caravan-serai. It could hardly contain us all. The very same day we heard that about five miles from Motibari, a tenant had been ill-treated. It was decided that in company with Babu Dharanidhar-prasad I should go and see him the next morning, and we accordingly set off for the place on elephant's back. An elephant, by the way, is about as common in Champaran as a bullock-cart in Gujarat. We had scarcely gone half way when a messenger from the Police Superintendent overtook us and said that the latter had sent his compliments. I saw what he meant. Having left Dharanidhar Babu to proceed to the original destination, I got into the hired carriage which the messenger had brought. He then served on me a notice to leave Champaran, and drove me to my place. On his asking me to acknowledge service of notice, I wrote to the effect that I did not propose to comply with it and leave Champaran till my inquiry was finished. Thereupon,

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I received a summons to take my trial the next day for disobeying the order to leave Champaran.

I kept awake that whole night writing letters and giving necessary instructions to Babu Brajakishoreprasad.

The news of the notice and the summons spread like wild fire and I was told that Motihari that day witnessed unprecedented scenes. Gorakhhbabu's house and court house overflowed with men. Fortunately, I had finished all my work during the night and so was able to cope with the crowds. My companions proved the greatest help. They occupied themselves with regulating the crowds, for the latter followed me wherever I went.

A sort of friendliness sprang up between the officials—Collector, Magistrate, Police Superintendent and myself. I might have legally resisted the notices served on me. Instead, I accepted them all, and my conduct towards the officials was correct. They thus saw that I did not want to offend them personally, but that I wanted to offer civil resistance to their orders. In this way they were put at ease, and instead of harassing me they gladly availed themselves of my and my co-workers' co-operation in regulating the crowds. But it was an ocular demonstration to them of the fact that their authority was shaken. The people had for the moment lost all fear of punishment, and yielded obedience to the power of love which their new friend exercised.

It should be remembered that no one knew me in Champaran. The peasants were all ignorant. Champaran, being far up north of Gauges, and right at the foot of the Himalayas in close proximity to Nepal, was cut off from the rest of India. The Congress was practically unknown in those parts. Even those who had heard the name of the Congress shrank from joining it or even mentioning it. And now the Congress and its members had entered this land, though not in the name of the Congress, yet in a far more real sense.

In consultation with my co-workers, I had decided that nothing should be done in the name of the Congress. What we wanted was work and not name, substance and not shadow. For the name of the Congress was the *bete noire* of the Government and their controllers—the planters. To them the Congress was a byword for lawyers' wrangles, evasion of law through legal loopholes, a byword for bomb and anarchical crime and for diplomacy and hypocrisy. We had to disillusion them both. Therefore we had decided not to mention the name of the Congress, and not to acquaint the peasants with the organisation called the Congress. It was enough, we had thought, if they understood and followed the spirit of the Congress, instead of its letter.

No emissaries had therefore been sent there, openly or secretly, on behalf of the Congress to prepare the ground for our arrival. Rajkumar Shukla was incapable of reaching the thousands of peasants. No political

work had yet been done amongst them. The world outside Champaran was not known to them. And yet they received me as though we had been age-long friends. It is no exaggeration but the literal truth to say that in this meeting with the peasants, I was face to face with God, Ahimsa and Truth.

When I came to examine my title to this realisation, I find nothing but my love for the people. And this in turn is nothing but an expression of my unshakable faith in Ahimsa.

That day in Champaran was an unforgettable event in my life, and a red-letter day for the peasants and for me.

According to the law, I was to be on my trial, but truly speaking, Government was to be on its trial. The Commissioner only succeeded in trapping Government in the net which he had spread for me.

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94, Prince Edward Street, Durban.

જરૂર વાંચો!



ધણા ભાઈઓ ફરીયાદ કરે છે કે આફ્રિકા એવો ખરાબ સુલક છે કે ન્યા શાખીનો અને અધ્યાય તબીયતવાળાઓ માટે નથી સારા થીએટર કે નથી થતા સારા ગવર્ષયાઓના જલસા તે પછી આખા દહાકાના કંટાળેલા દીલને રાહત આપવા સંગીત ગણકો કવ્યાદી વિગેરેની મળક કેવી રીતે મળી શકે. તેઓને એટલું જ કહીશું કે હજારો રૂપીયાના ખર્ચે જે સારામાં સારા ગવર્ષયાઓની ગણકો સાંભળવી મપસ્સર ના થઈ શકે તે ફક્ત થોડાકજ પદસામાં તમારા ઘરમાં ગાઈ શકે છે તે તેઓનીજ ખનાવેલી

અમારા કંટરોલન ગ્રાહકોને ખુશ ખામર

અમારી પાસે એમીલ સુધીના કોરડનો જથ્થો આવી ગયો છે. રેકોર્ડ ધણા સારા છે જેની વખાણ અમે કરીએ તે પહેલાં તમે ચોતેજ મંજાવી ખાત્રી કરો.

અમે એટલું તો ખાત્રીથી કહીશું કે આ નવી રેકોર્ડો એવી છે કે એક વખત સાંભળ્યા પછી તે ભુલાશે નહીં.

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