

Indian Opinion

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NOTES AND NEWS

WE are deeply grieved to learn of the great distress that has come over Pandit Bhawani Dayal by the sad demise in India of his dear mother and his third brother. In his family in India now remains only his little sister aged 14, and this imposes on Pandit Bhawani Dayal the greater duty of going forthwith to India to console her only sister and to settle his family affairs. We understand he will be leaving by the end of next month. Pandit Bhawani Dayal had scarcely recovered from the shock of the loss of his dear wife and yet another greater one has befallen him. The community's heart-felt sympathy will go out to Pandit Bhawani Dayal and his brother in their very sad bereavement.

According to reports published in the daily papers, farmers in Australia have approached the Australian Government with a request that the preference accorded in the Australian tariff should be withdrawn in the case of South African maize on the ground that it is produced by black labour. A grand suggestion. The Australian farmers and those who think as they do should go still further. Sugar is produced by black labour. It should also be boycotted. Sugar magnates who have obtained all their wealth through black labour should renounce that wealth. A match should be set to the colony which has become a garden colony through black labour. All connection with the black man should be entirely severed. His assistance should not be asked for at any time or under any circumstances—because he is black. Indeed this would be an ideal way to self-preservation. But is it ever possible? We wonder!

The attitude of the Australian farmers clearly shows to what extent race hatred among the white people has reached. We are made to believe in this country that the reason why we are subjected to differential legislation is not because there is hatred towards us but because our civilisation differs from that of the white people and it is, for this reason, to the benefit of both that they should be treated differently. This is totally wrong. There is no doubt that there is race hatred in existence among the white people and during late years it has been growing exceedingly fast. The reason is that the darker races are beginning to rise. White people are not able to tolerate this, which is after all only according to the law of nature. White people have for many years not been accustomed to living as equals. They have always held a supreme position by keeping, through their subtle rulers, those over whom they ruled under their iron heels, and now when they find that those over whom they ruled are becoming their equals it is not unnatural to see them uneasy about the state of affairs. All possible means are being adopted to stop this advancement of the darker races in order that they may still remain down-trodden. This is sheer pride on the part of the white people and they are attempting only to fight against the law of nature. Pride has caused the fall of many an Empire and the latest instance is that of the German Empire. And the British Empire, however great it may be, will not be able to remain as an exception to this rule laid down by Providence.

A Montreal message states that Mr. Sastri informed the Reform Club that "neither Britain nor any Dominion can afford to play the bully any longer with India and we in India are determined not to be bullied any longer. If we are going to be equal partners with the rest of the Empire in the maintenance of peace, we will contribute what we can to its might, strength and majesty, for we have a contribution to make to the world, and we are prepared and willing to make it under the Union Jack, if the Union Jack is going to bring us the maintenance of self-respect and our sense of honour; otherwise, much as we should regret it, we must seek our political salvation outside this great political organisation."—*Natal Mercury*.

Mr. Sastri has at last spoken out. The Non-co-operators in India have long been "fed up" with the kicking India has received, but the Moderators seem still to possess enduring power. If they succeed in getting what is wanted by India with their endurance all credit to them. If they do not, they will have to ultimately join the Non-co-operators who will certainly welcome them whole-heartedly and they will regain their lost prestige. We can hope for their success as we have been hoping for many long years but we must admit, we have seen very few signs of their success.

NATAL'S GREAT SIN

DURING his visit to Natal, General Smuts, the Prime Minister of the Union, in the course of an address at Empangeni is reported to have said, "Natal in the days of her youth committed a great sin and she was suffering for it now." He is further reported thus: "I have nothing against the Indians or against any of the good people on this earth, but a great task has been committed to us; a great banner is being carried forward by the white people of South Africa; a great torch has been put into our hands by Providence. Let us carry it forward, let us stabilise the basis of a white civilisation in this country." These are the Premier's thoughts eloquently expressed. But as emanating from a great statesman as he is recognised to be throughout the world, we regret to state that they are very narrow-minded. Natal had made a great mistake in bringing out Indians to this country it is said, but the fact was realised by none at the time because they were blinded with self-interest. Great promises were given to Indians of the beautiful treatment and means of livelihood they would receive after the expiry of their terms. On coming out here the Indians found that they were trapped. Their working conditions were worse than those under slavery. In addition to that they were subjected to the £3 tax—the worst tax imaginable in a British country—which was im-

posed as a means to keep these Indian labourers perpetually as slaves to their masters. During the late Mr. Gokhale's visit to the Union a promise was given by our Prime Minister that this tax would be removed, but later on, General Smuts changed like a chameleon, as it is his nature to do, and professed ignorance to any such promise being given. It was then, in 1913, that the Passive Resistance Struggle reached at its zenith, and thanks to its strength and thanks to some of our European friends who came out as true Britishers and used all their influence, that General Smuts was compelled to redeem his promise, and the £3 tax was abolished thus bringing a bitter struggle to a peaceful end. Manured with the sweat and blood of these people Natal, that was at the time a wild forest, turned into a Garden Colony, and indeed, Natal feels proud to be called so. And now, our grief has no bounds, when we find included among Anti-Asiatics some, who have waxed on the strenuous labour of these Indians, to be their deadliest enemies. Their hostility is not a little amazing. Now that the purpose of Natal is served all the promises are forgotten. The Indian that was once a jewel has become clay; he is a menace; he is to be got rid of lock, stock and barrel. As a means to do so the Repatriation scheme has been discovered—an atonement for the sin that has been committed! Under the scheme propaganda work is being carried on on the same lines as when Indians were introduced to this country. As a reward of turning Natal into a Garden Colony Indians are now induced with a little, what might be termed bribe, to surrender their own rights to reside in this country and also the birth-rights of their children and to return to their "Motherland" which, after their long residence in this country, has really become a strange land to them. They might as well be landed on the Isle of Man. India is no more their Mother-country than the above named would be. If a man does good to you, do evil unto him in return, is not the teaching of Christian religion nor that of any other religion. Nor is it according to the declared principles of British justice and fair-play. But it is argued by the promoters of the Repatriation scheme that it is a lesser sin to get rid of Indians in this manner than wholesale deportation! Ingratitude is one of the greatest sins. And if Natal has committed a great sin in introducing Indians to this Colony, we believe, she has committed a still greater sin by her breach of faith and by the methods adopted by her to drive Indians out of this country—methods that no sensible Government or people can called civilised.

WHAT INDIANS WANT

INDIANS in this country can never be blamed of having made any unreasonable demands. By their record they have proved and it has been accepted and declared by the highest authorities that Indians are a law-abiding and peaceful community. Their record as regards crimes has always been comparatively very good. Whenever the Union has been in any trouble and even in the hour of trial of the British Empire the Indian community has never been found wanting and it has willingly expressed its preparedness to do its bit. And what does the Indian community ask? It only asks the Union Government once again to

redeem the promise it has made. A settlement of the Indian question was reached in the year 1914. General Smuts in the name of the Union Government made a distinct promise to Mr. Gandhi who represented the Indian community, that the Indian community would receive fair and just treatment and that the existing rights, i. e., those rights which it enjoyed in 1914 would not be interfered with, of course, with the hope that, other minor difficulties suffered by the community, would also be removed. But where is that promise to day? It is as if it were never given. We doubt if General Smuts could conscientiously say so. Since 1914, we have experienced that our rights—those rights that are the just rights of every civilised human being on this earth—have gradually been curtailed. It commenced from the Immigration Department. The severity of the treatment meted out to Indians by this department has been enough to shock all humanity. No consideration has been given even to the religious feelings or religious customs of the community. Those who have undergone this ordeal alone know what useless hardships and inconveniences they are put to. Immigration laws of America are being complained of but the Immigration laws of South Africa in so far as British Indians are concerned, are a thousand times harsher. Then came the new Railway Regulations in which a colour-bar was introduced. By these, Indians have been debarred, through legislation, from travelling in any other carriages but those reserved for them. They also empower the authorities to keep separate "reserves" for non-Europeans on railway platforms and other railway premises. This was, in fact, the commencement of the introduction of racial legislation. Then came the Transvaal Act of 1919 which deprived Indians in the Transvaal from owning any landed property even as limited liability companies. And now, since the sittings of the Asiatic Commission, attempts are being made to curtail the few rights that we have been enjoying in this Province. The Durban Tramways Ordinance has been passed and out of the three Ordinances introduced during the last session of the Provincial Council, one, namely, the Land Alienation Ordinance has been allowed by the Union Government to be enforced, and the other two, one depriving Indians of their right to trade and the other of the franchise rights in Townships are still under consideration. This is the present situation, and it shows what a tremendous fall we have had from 1914. From the utterances of the Premier during his tour it would appear that Government is intent upon still further curtailing the very meagre rights we are still privileged to enjoy and to render our position such that we would either choose to leave this country or accept the status of absolute helotry. As men we could do neither. We would once more point out that the fears of an Indian menace are purely visionary. Not once have Indians proved disloyal to the Union. There has not been a single instance to show that they have abused the rights enjoyed by them. Under the circumstances, the Union Government has no case against Indians. But, on the other hand, Indians have a case against the Union Government in that it has committed a breach of faith. It is an uncivilised act on the part of a person to break a promise. It is more so on the part of a Government. Our Prime Minister has been speaking of stabilising the basis of a "white

civilisation," but as the *Star* (Johannesburg) says, the white civilisation will be judged by its record in dealing with the coloured races.—Not by attempting to make this a white man's country.

WHY SIKHS HAVE LOST FAITH IN THE ENGLISH

"MANCHESTER GUARDIAN" AND SIKH VILLAGERS

Representatives of foreign newspapers are touring round India to study the Indian situation first-hand, says *Young India*. At no time was world-interest so keenly directed towards our affairs as during the present period of our struggle. And this is so in spite of the fact that we abstained from foreign propaganda. The President of the Jullunder Congress Committee sends the following interesting report of a conversation between a body of villagers in Khurdpur, a small village in Punjab, and Mr. Gwynn a retired Civilian, who had come on behalf of *The Manchester Guardian*.

Mr. Gwynn put a number of questions on the general situation to about 200 people who had gathered there. Before putting his questions Mr. Gwynn made his position clear by telling them that he was neither a follower of Mahatma Gandhi nor a Government servant, and had simply come to make enquiries from the people.

Q.—The general belief in England is that the Sikhs were fast friends of the English and they had no complaint against the Government, so much that Queen Victoria had always a Sikh Sardar as one of her bodyguards. Why are they not so now?

A.—The Indian Canadian Deputation toured about Atawa, England, and India but no Englishman ever cared to hear their woes sympathetically. The passengers on board the *Komagata Maru* were without any justification persecuted. The Government had not paid heed to the general Sikh sentiment of getting the control of Sri Darbar Sahib. The permission to wear and manufacture Kirpans is simply nominal. Thousands of us have been imprisoned for this. The Raqab Ganj incident has altogether shattered our faith in the English. Even the management of the Khalsa College is not in the hands of the Sikhs.

Q.—What sort of Swaraj do you want?

A.—We want a Swaraj in which deference is shown to the popular voice and we can appoint and dismiss the officers.

[An admirably simple and clear definition of Swaraj.—C. R.]

Q.—Do the Sikhs, the Mahomedans and Hindus desire to send their representatives on the communal basis in the Swaraj Assembly?

A.—No. We will send the best men from each district, be they Sikhs, Hindus, or Mussalmans and the moment they lose our confidence we will make them resign.

Q.—Do you think that if the English leave India there will be no fighting amongst the Sikhs, Mussalmans and Hindus?

A.—No. Did we live together in peace before the advent of the English?

Q.—You people being Sikhs and as such proverbial for your high spirits, what will you do if the police were to make some arrests from amongst you?

One said: "We will with pleasure hand him over to the police." Another said, "Why should we object to being imprisoned? A place where a man cannot assert his independence and has to do as ordered by another is a jail, and as such India itself is a jail."

Q.—Do you consider the English as your enemies?

A.—Certainly not. They are our brethren and we want them to live as brethren.

Q.—Will you object to an Afghanistan invasion on India?

A.—Yes. They are foreigners to us like the English

and we will fight with them to the last.

Then he put a number of questions to the military people (a good number among those that had gathered were army men,) to which the reply was that they resented the present policy of the Government and there was a general dissatisfaction amongst them.

Q.—Why have you joined the Congress?

A.—Government has taught us to respect the Congress. When our deputation waited on Lord Chelmsford, he told us that as we were not mentioned in the Lucknow pact as the Orissa Mahomedans were, we could not claim those rights. Therefore we thought it advisable to enter the Congress.

Q.—Do you read any papers?

Yes. We get two papers and study them with great interest.

MR. GANDHI INTERVIEWED IN PRISON

INDIA'S PLACE IN THE EMPIRE

THE FUTURE LIFE AND THE TRANSMIGRATION OF SOULS

A correspondent from Ahmedabad writes to the *Manchester Guardian* :—

It is no uncommon thing to hear Mahatma Gandhi referred to by his followers as "The Christ of India." To a Christian, of course, this phrase sounds absurd, not to say blasphemous; but to the average Indian who knows about the Nazarene Prophet only by hearsay there are sufficient external resemblances to account for the use of this title. It is not alone the simple and saintly life of the Mahatma, his reputation amongst the ignorant as a miracle worker, his personal attraction, his belief in non-violence that suggest this comparison. In the political situation also in which he finds himself there are not a few striking, if superficial, resemblances to that in which Christ lived. But, however parallel the political situation may seem to be, there is one great difference that must present itself to the mind of any thoughtful person. In the incident of the tribute-money and the payment of taxes to Caesar it would seem that Christ's position was the very opposite of Gandhi's doctrine of non-co-operation with the Imperial Government. "Render unto Caesar the things which are Caesar's and to God the things which are God's": Is not this the exact opposite of Gandhi's teaching?

I was fortunate enough to have a long conversation with Mr. Gandhi on this and other matters a few days before he was sentenced to six years' imprisonment. He was already in prison at Ahmedabad when I visited him, and was awaiting his final trial before the assizes.

He and his fellow-prisoner Mr. Banker, the printer of *Young India*, were comfortably accommodated with a pleasant verandah space opposite their cells, which were scrupulously clean and roomy. When I arrived the Mahatma was holding a sort of levee on the verandah and was surrounded by a group of relatives and followers. He seemed in the best of spirits, and obviously the life and soul of the party. After a while his friends retired and—except for the gaoler—we were left alone to our discussion.

We came to the subject of non-co-operation. I asked him if—in view of the answer Christ gave in the incident of the tribute money—he did not think the policy of non-co-operation was contrary to Christ's teaching.

"Not being a Christian," he replied. "I am not bound to justify my action by Christian principles. But, as a matter of fact, in this case I do not think there is any indication that Christ was against the principle of non-co-operation. I think His words show that. He was for it.

"I do not understand," I protested. "Surely the meaning is quite clear. "Render unto Caesar the things which are Caesar's means that it is our duty to

pay to the civil authorities what is their due. If it doesn't mean that, what does it mean?"

GANDHI'S EXPLANATION

"Christ never answered a question in a simple and literal manner," replied Mr. Gandhi. "He always gave in his replies more than was expected, something deeper—some general principle. It was so in this case. Here he does not mean at all whether you must or must not pay taxes. He means something far more than this, when He says 'Give back to Caesar the things which are Caesar's.' He is stating a law. It means—and here the Mahatma waved his hand as though putting something from him—"it means 'Give back to Caesar what is his'—i. e., I will have nothing to do with it." In this incident Christ enunciated the great law—which he exemplified all his life—of refusing to co-operate with evil. He would never co-operate with evil. When Satan said to Him, 'Bow down to me'—i. e. co-operate with me,—then He said, 'Get thee behind me, Satan.' When the crowds round him wanted to take Him by force and make Him a military king, He refused to co-operate with them as their method was evil; they wanted Him to rely on force. Christ's attitude against the authorities was defiant," continued the Mahatma. "When Pilate asked Him if he were king He answered 'Thou sayest it.' Is not that treating authority with defiance? He called Herod 'that fox.' Was that like co-operation with authorities? And before Herod He would not answer a word. In short, He refused to co-operate with him; and so I refuse to co-operate with the British Government."

"But," I said, "surely it is our duty in this imperfect world to co-operate with what is good in individuals and institutions."

"As a man," said the Mahatma, "I would gladly co-operate and be friends with Lord Reading; but I could not co-operate with him as the Viceroy, being a part of a corrupt Government."

A SATISFACTORY GOVERNMENT

Protesting further, I said: "Granted the Government has made mistakes, yet you cannot surely say it is wholly bad; if there is a miscarriage of justice here and there, the broad fact remains that the 300 millions of India are kept in a condition of law and order. Are you against Governments in general? Can you point out to me any Government on earth that is faultless and could satisfy you?" "Yes," he replied at once. "Look at the Government of Denmark. I should be satisfied with such a Government. It represents the people; it does not exploit a conquered nation; it is efficient; the people under it are cultured, intellectual, manly, contented, and happy; it supports no large army and navy to keep others in imperial subjection."

"But," I answered, "do you think empires are inherently bad? Surely the Roman Empire was a benefit to civilisation. Christ never said a word against it as far as we know."

"Quite so," he replied, "but it was not His business to inveigh against Imperialism. Every great reformer has to struggle the special evil of his age. Jesus, Mohammed, Buddha and in a lesser way Luther, had their own evils and difficulties to contend with, peculiar to their age. So have we. Now it is imperialism that is the great Satan of our times."

"So you are out to destroy the Empire?" I asked.

"I would not put it that way," he answered "I only wish to destroy the Empire by creating a commonwealth. I do not wish for complete separation from England; we have no right to wish for it."

"What is your definition of this commonwealth to which India shall belong; what is to be its structure?"

"It is to be a fellowship of free nations joined together by the 'silver cords of love.' (I think it is Lord Salisbury's phrase.) Such a fellowship already exists for many parts of the Empire. Look at South Africa, what fine fellows there are there! Australia—

fine fellows! And New Zealand—a splendid land and a fine people! I would have India enter freely into such a fellowship, and with the same rights of equality for Indians as for other members of the Commonwealth.

"But surely that is just the very aim that the Government has for India: to become a self-governing unit in the Empire as soon as she is ready for the responsibility. Is not this the whole meaning of the Montagu reforms?"

"Ah," said the Mahatma, shaking his head, "I am afraid I do not believe in those reforms. When they were first introduced I rejoiced and said to myself, 'Here at last is a small ray of light in the darkness—just a small clink,—but I will go forward to meet it.' I welcomed it; I fought against my own people to give it a fair chance. I said this is a sign of true repentance on the part of the Government. When the war broke out I went about speaking at recruiting meetings, because I thought the Government did really mean to give us what they promised. It is only a small beginning, I thought, but I will wait and see. I will humble myself, make myself small to go through this small opening. But events have changed me. Then came the Punjab atrocities, then the Khilafat question, and finally all the repressive actions of the Government, and now I can believe in the reforms no longer. They were a mere blind, a camouflage, to prolong the agony. This is why I call the Government satanic and why I refuse to co-operate with it in any way."

(To be Continued.)

LLOYD GEORGE'S FAMOUS SPEECH

"AN INSULT TO INDIA"

COMMENTS BY MODERATES AND NATIONALISTS

The following are some of the many comments made in India by Moderate and Nationalist leaders on Mr. Lloyd George's recent speech on the British Civil Service:—

MR. K. NATARAJAN

The long and short of the Premier's speech is that the reforms are dependent upon two conditions, namely, our retaining the present British officials and satisfying them in respect of all their demands for pay and pensions, and secondly, that the electorates at the next and subsequent elections should return to the Council members whom the bureaucracy will find acceptable.

HON. MR. P. C. SETHNA

We have understood that the reforms meant the gradual elimination of Britishers, but the Premier now lays down emphatically that there will always be Britishers in the different services, which means that India need never expect to reach the status of a self-governing Dominion. The speech is so reactionary that it is bound to damp the ardour of the Moderates and will strengthen the hands of the Extremists.

MR. LAKSHMIDAS TAIRSEE

We are chattels at home and nothing but Home Rule—Swaraj can save us from this unnatural "position". That is what his speech means and nothing else, whatever the Moderates or Liberals or rather the adopted sons of Britain may say to the contrary.

MR. JAINNADAS DWARAKDAS

No longer should England be allowed to look upon India as a subject nation, under the tutelage of Great Britain, for which it is impossible to exist without the help of imported Civil Servants. Mr. Lloyd George ought to know that many of us are straining every nerve against all odds at the cost of our popularity among the people whom we love and are pledged to serve to keep up British connection, because we believe that it is in the interests of Great Britain and India and the

world in general. Let not irresponsible speeches like the one that the Premier has chosen to make imperil that connection.

SRIMATHI SARAJINI

Never has David Lloyd George's amazing gift of indiscretion done greater dis-service to his country than now when unwittingly, in a single reckless sentence he has so completely betrayed, in all its naked arrogance, the deep-rooted conviction at the heart of the whole British race as to the inherent inferiority of the Indian people and Britain's inalienable right to dominate India for all time.

To the insolence of such a challenge there can be but one reply: Swaraj securely based on Indian Unity, and sustained worthily by our courage and wisdom to guard aright our own destiny, to guard our own frontiers, frame our own laws, form our own alliances, sign our own treaties and fulfil our equal duties and responsibilities in a Commonwealth of independent nations.

MR. M. R. JAYAKAR

I am not inclined to waste a single angry or serious thought over the last speech of the British Premier and that for the following reasons:—First, because his doings and utterances during the last few years have taught me to expect no truth or finality in them and I have always regarded them as the vapourings of an astute opportunist. I feel no doubt that, in spite of the apparent firmness of his tone, Mr. Lloyd George would be the first to recant all the contemptible phrases and sentiments contained in his speech, if India were to develop, within the next few months, the requisite strength of public opinion. I regard the speech as a bare-faced bid for continuance of office, and a remorseless attempt to rally the Diehard elements in England.

MR. J. B. PETIT

I take the speech of the Premier to be a clarion call to Indians of all shades of opinion to stoutly resist the pretensions and intentions of the Services; and do hope that all parties will make a united stand against this transparent attempt at nullifying the policy of the Proclamation of August 1917 and the Reforms of 1919. My most earnest request to all is "Pray take the hint."

MR. F. B. TYABJI

It is an insult to Indian to be told that no matter what its own interests might be, it must for all time rely upon the existence of a Civil Service, mainly recruited from England for its existence, and such an insult is the more keenly felt when it is uttered by the lips of a British statesman who would never dream that England should be governed by foreigners, even if it were to the interests of England to be so governed.

MR. N. M. JOSHI

The relations between India politicians and the British Section of the Civil Service cannot hereafter be friendly. My belief is that the British Civil Servants have a place in India administration for a long time to come, if the matter is left to the choice of Indians. But if the Civil Service is forced upon India, I think the relations between Indians and the British Civil Service will become so much strained that the latter would, of their own accord, desire to leave India earlier.

MR. N. M. SAMARATH

Whatever the nature of his recent pronouncement, I am not dismayed by it. I hold that England dare not in practice deny to India the fulfilment of the statutory rights which she has acquired under the government of India Act of 1919. With the fibre and courage of a true moderate, who thinks it his duty to his country to work and not to shirk work, I will utilise to the full the dynamic force of the reform machine and see to it that my country goes full steam ahead and reaches her destination of complete responsible Government as early as possible.

M. K. GANDESI LIBRARY
PARSEE RUSTOMJEE HALL
COMMITTEE'S ANNUAL REPORT

(Continued from page 120)

This Hall was used for the following purposes during the year:—

On the 22nd September 1921 Mahatma's Birthday was celebrated by the Kathiwar Arya Mandal.

On the 5th November 1921, a reception of Pandit Ishwar Dutt Vidhyabankar was held under the auspices of the Kathiwar Arya Mandal.

On the 6th November 1921 the Young Memon's Society gave a reception to the same Punditjee.

On the 7th December 1921, Mr. J. W. Bodd, who had travelled in India very extensively for about eight years and who had gathered a lot of materials for the publication of several volumes on the commercial and political life of India, gave a lecture on his travels in India at the instance of your Executive. This was very interesting and very largely attended. He was accompanied by his wife, a South African lady of great literary abilities, whose articles on India which appeared subsequently in the *Natal Mercury*, I dare say, have been read by many of you with interest.

On the 14th December 1921, Mr. W. L. H. Burns a Temperance worker, gave a lecture on "Temperance" under the auspices of your Committee. The attendance was not so large as at the previous one. However, what was lacking in attendance was made up in enthusiasm.

On the 4th January 1922 Attorney J. R. McSwaine gave a lecture on the "Humours of the Law" at the request of your Executive. This was well attended and much appreciated.

On the 11th and 18th January 1922 a discussion on "In what way can South African Indians help India" was introduced by Mr. B. M. Patel in which members of the Executive and of the public participated. The subject aroused a great deal of interest locally in view of the National activity in India.

On the 25th January 1922 Mr. J. K. Murray, Chairman of the Durban Branch of the South African Temperance Alliance lectured to an interested audience on "Alcohol and its effects on the human system." This was very well attended and was a most instructive one as it was illustrated by lantern slides of a great educational value.

Between the 11th March and 10th June 1922 the Hall was used on three occasions only. The first time the Kathiwar Arya Mandal gave a reception to Pundit Thakur Pravinsingh and on the second and third time under the auspices of the Indian Market Squatters Association the same Punditjee delivered edifying and interesting lectures which were listened to very attentively by an appreciative audience.

This learned scholar has been delivering lectures on the tenets of the Hindu religion every evening for about ten days delighting his audiences with his beautiful resonant voice, acting as his own accompanist on a little portable harmonium. His expositions of the Bhagwad Gita were listened to with rapturous attention.

BOOKS, NEWSPAPERS AND PERIODICALS

We have now in the Library 2544 books including those which recently arrived from India, consisting of 1774 English, 296 Gujarati, 225 Tamil, 67 Hindi and 50 Urdu books, treating of art, science, history, religion, literature, biography, physiology, psychology, sociology, biology, physics, medicine, law and fiction by eminent authors comprising also Encyclopaedia, Anglo-Vernacular, Anglo-Sanskrit, Standard and Century Dictionaries.

We have accepted with thanks, but subject to the donors having no right, title and interest in the properties of the Library or the Hall now or at any future time, 9 Hindu books from Pundit Bhawani

Dayal in memory of his late wife Shrimati Jagrani, 3 second-hand books and 15 periodicals in English from Mr. E. H. Ismail, 4 English second-hand books from N. V. Chetty, 2 Urdu books from Mr. M. M. Amod of Ladysmith and 29 second-hand books from Mr. M. A. Motala.

We have subscribed to the following papers, namely, Local: The 'Natal Mercury', 'Natal Advertiser', 'Natal Witness', 'Latest', 'Pictorial', 'Government Gazette', 'Rand Daily Mail', 'Sunday Times', and receive gratis the 'Southern Cross', 'Optimist', 'Cape Indian', 'Indian Views', 'Indian Opinion', 'Hindi', and 'Pretoria News.' From England: 'Illustrated London News', 'Graphic', 'Sketch', 'Daily Graphic', 'Sphere', 'Times weekly edition with Literary and educational supplements and Islamic Review.' From India: 'Hindu Muhammadan', 'Maharatta', 'Independent', 'Modern Review', 'Leader', 'Young India', 'Bombay Chronicle.' For the last named we only pay postage. 'Servants of India' is received free. 'Bombay Samachar', 'Sanj Vartman', 'Gujarati', 'Insaf', 'Praja Mitra', 'Surya Prakash', 'Hindi Punch' illustrated 'Kaiseri', 'Hindi', 'Navjeevan', 'Bhagyodaya', 'Vaidyakalptaroo', 'Sayaji Vijay', 'Garvi Gujarat', 'Vilas', 'Sahitya', (Gujarati) 'Paisa Akhbar', 'Intikab lajawab', 'Khalifat Osmania (Urdu) and 'Sivatantram', 'Samarasabodhini', 'Swadesa Mitran and Kshatriya Mitran', (Tamil.) The Tamilian Education Society send their magazine free. We tender our warmest thanks to the proprietors of those papers which are sent free, and sincerely trust others will follow their example.

Your Executive three months ago decided to invite up-country libraries to apply for used-up periodicals and newspapers and an intimation to that effect having already appeared in the local Indian papers applications were received from the Maritzburg Hindu Young Men's Association. To them and to the S. D. Shanker's Library, Mayville, they are now being supplied.

These papers and periodicals are also supplied to Rev. Reuben Choonoo one of the Executive Members, who has been transferred to Verulam for his Mission work with a view to popularising the Library, and if opportunity presented itself, to form a branch of the Library in Verulam.

Your Executive has also decided to send such periodicals as are available to the Indian ward of the Addington Government Hospital for the use of the Indian patients.

ASSETS

The Library is possessed of the following assets namely 108 straight back upholstered chairs, 7 tables, 2 reading desks, 1 small table, 1 writing desk, 2 easy chairs, 1 upholstered arm chair, 1 large book case with four compartments and cupboards, 2 double book cases, 4 four-sectional book cases, 1 three-sectional book case, 10 oblong new book cases, 20 framed pictures, 1 clock, 2 benches, 1 letter paper rack, 2 inkstands, 7 penholders, 4 pencils, flags etc.

FINANCE

We have nothing to worry ourselves about this all-important item, as the Donor has so far given us £150 for our expenses besides paying for stationery, circulars, labels, etc. and the salary of the Librarian and a Native servant for a couple of months at the inception of the Library, and the subscription for several newspapers and periodicals and supplying the postage for all letters and notice for meetings ever since the appointment of your Executive.

We shall not be wanting in Funds as our constitution provides that we shall be supplied with same whenever required by the Bai Jerbai Rustomjee Trust. The whole of the expenses for the upkeep of the Library since its inauguration have been supplied personally by Mr. Rustomjee and the Trustees have given the hall free of rent.

PRESENTATION

On the 14th June last at Mr. Parsee Rustomjee's residence after the usual meeting of the Executive, a presentation of a silver tray and a rose water sprinkler for Mr. Choonoo and a leather bag for Mrs. Choonoo was made by your Chairman on behalf of Mr. Rustomjee and the Executive, as a small token of appreciation of his services to the Library, on the eve of his transference from Durban to Verulam for his mission work. Complimentary speeches were made and Mr. Choonoo thanked Mr. Rustomjee and the Executive for the gifts. The proceedings closed after light refreshments were served.

CONDOLENCES

On the 7th September 1921 your Executive condoled with Mr. Emmamally on the death of his grandson, and on the 21st September 1921, with Mr. Ismail Bayat on the death of his dear wife on the 2nd November 1921 passed a vote of sympathy with our worthy chairman in the loss sustained by him by the death of his beloved daughter in India. During the year under review your Executive on two occasions sympathised with Mr. Rustomjee in his bereavements of his relations in India. In April last one of the Trustees and Hon. Treasurer of the Trust Mr. George Mackeurtan, died. Your Committee and the Trust sent floral tributes and the members of the Executive and Mr. Parsee Rustomjee attended the funeral in a body as a mark of respect and love. A resolution of sympathy was sent on the 21st April to Mrs. Mackeurtan and the relatives and these have been suitably acknowledged by this good lady.

MISCELLANEOUS

Our grateful thanks are due to the proprietors, printers and publishers of the 'Indian Opinion', 'Indian Views', 'Vivekarbhanoo' and the 'Hindi' for their co-operation and assistance and for generously opening their columns for any news concerning the library without any payment therefor.

Your Executive have under contemplation the opening of a lending library with proper rules and regulations framed for the management thereof so soon as sufficient duplicate books are available for that purpose.

Nearly £200 worth of English, Gujarati, Hindi and Urdu books have been ordered from India and are expected soon.

We beg to tender our sincere thanks to Messrs. F. A. Loughton, Wm. Doull, Douglas Mackeurtan and Payne & Payne for their invaluable assistance in all matters connected with the Trust and the Library.

(Concluded)

બીડીશ ધન્ડીયા સ્ટીમ નેવીશન કંપની

સ્ટીમરોની ખબર

“સ્ટી. કરોબા” અક્ટોબર તા. ૨ જીના અરસામાં ઉપરશે.

“સ્ટી. કરોબા” અક્ટોબર તા. ૧૬ થીના અરસામાં ઉપરશે.

વધુ ખુલાસો

શેખર હાઈવે, ૩૭૦ પાર્કિંગ સ્ટ્રીટ, ડરબન,

એ સ્થળે મળવાથી અથવા લખવાથી મળી શકશે.