

Indian Opinion

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NOTES AND NEWS

THE tenth anniversary of the M. K. Gandhi Library and Parsee Rustomjee Hall which was celebrated last Tuesday marked the successful passing of a decade of that very useful institution that Durban Indians are fortunate to possess through the great generosity of the late Parsee Rustomjee who is no more with us in body but in spirit is ever with us. It is the only institution of its kind in South Africa and it is extremely pleasing to note that it is ever growing in its usefulness, thanks to the Trustees of the Bai Jerbai Rustomjee Trust who have been faithful to the creator of the Trust and have supplied the institution with the necessary funds, and thanks to the Committee with their energetic and enthusiastic secretary Mr. B. M. Patel, who is ever watchful of the needs of the institution and is as prompt in supplying them. We congratulate all those responsible for the working of the institution and wish the institution a long life.

THERE is one observation arising out of the above institution that we feel constrained to make. Year after year when we gather to celebrate the anniversary of that institution there are amongst us who rise, when asked to make a speech, and exhort the people to emulate the virtues of the late Parsee Rustomjee. But they speak, they go and they forget what they have spoken and their words fall on deaf ears. There are but a handful of Parsees in this country but one Parsee out of them has done for the whole community what the community as a whole has not done for its own people. There is no doubt that there are sufficient wealthy people amongst us who can establish national institutions and support them in the interests of their brethren. But not one will come forward. The *Natal Advertiser* may well cry shame to the 'purse proud nabobs.' Let them not be inflated by the title. It should rather put them to shame. We have more than once referred in these columns to the need for a hospital. Whenever there is a serious case and the question arises of taking it to the Addington or the St. Aidan's hospital or to the Sanitorium we heave a sigh and exclaim 'what a pity we have no hospital of our own!' But it is just a passing phase and in a moment all is forgotten. And yet only one of our wealthy merchants could do this independently for the community. We know there is a move among a section of the community in this direction. But what we would like to see is a national hospital for the whole community. Is there not one amongst us who would rise to the occasion? Cannot the community produce *one Rustomjee*?

THERE were several questions of importance to which reference was made by speakers at the Library meeting last Tuesday which should be taken note of. Sir Kurma Reddi, Agent of the Government of India referred to the lack of interest evinced by the community in regard to female education. He was much distressed to find that the school for Indian girls in Durban was about to close

as there were less than eighty girls with three teachers; that the community had asked for a high school for boys and girls in Durban and in Maritzburg but that if there was lack of girl pupils in Durban there would be no hope of getting a high school in Maritzburg and that they may lose, perhaps for ever, the opportunity they have in Durban. In Madras, Sir Kurma said, the number of Indian girl graduates was increasing in leaps and bounds and he was astonished to find that while Indians in India had awakened to the importance of female education we in an enlightened country like South Africa were so apathetic in this connection. A community that keeps its women illiterate has no hope of rising said Sir Kurma. This grave note of warning struck by Sir Kurma should go home to every Indian parent.

THE other question referred to was by the Rev. Satchell of the necessity for Indian children to have a thorough knowledge of both English and the vernacular. This important subject is dealt with in our leading article.

THE quantity and the nature of the commodities supplied as rations to each of their Indian employees by the Durban Corporation are as follows:—10lb. mealie meal per week; 10lb. rice per week; 4lb. dholl per month; one bottle ration oil per month; 1lb. salt per month and 200lb. of firewood per month. The gross cost per year is £15,595 16s. 4d.; the average annual gross cost per Indian, based on the number employed for the year, works out at approximately £8 5s. 10d., or 13s. 10d. per month. These figures are based on the actual expenditure for the year ended July 31, 1930. According to the calculations of Mr. E. B. Scott, the Town Treasurer, the Corporation will save over £3,000 in paying their Indian employees in lieu of rations. A special committee has been appointed to consider the question as to whether it would not be in the best interests of the council and the Indian employees generally to discontinue the issue of rations and to pay the Indian employees a wage which would cover rations, etc.

If the Corporation really wished to economise there are many other ways, we should think, in which they could do so than to try to cut down the expenditure over their Indian employees who have never at any time been too generously paid. Of course we are not in a position to say whether by being paid an equivalent wage in lieu of rations, etc. the employees will be better off. If so, well and good. But if they are placed at a disadvantage, the Corporation are certainly not justified in inconveniencing them. In these days of depression one can certainly do with a little less of luxury, the increasing of amenities at the beach and other places of recreation might well be stayed for a time and one can be contented with the comforts that Nature has provided us.

By a majority of only one the Durban Town Council at its meeting last Tuesday adopted the scheme recommended by its Committee, referred to in our last week's issue, of giving under certain conditions loans to individual Indians in the peri-Durban area to build their own houses, and to cut up land at Cato Manor and offer it for sale to prospective Indian buyers. There was a hostile crowd of anti-Asiatics who belong to bodies known as the Workers' Protection League and the Anti-Asiatic Encroachment League and certain Councillors who spoke against the scheme, were applauded by the crowd. It is a matter of satisfaction that more than half of the Councillors were in our favour though it is regrettable to note that even the Mayor (Mr. Lamont), who claims to be a friend of the Indians, was also amongst those who voted against the scheme.

It is with deep regret that we have to record the sad news of the untimely death, last Thursday, after a prolonged illness following a critical operation in Europe nearly a year ago, of Sivajee Bramdaw, second son of Mr. and Mrs. Bramdaw, at the very early age of 28, at his parents' residence at Gale Street, Durban. By his death the community has lost a very promising young colonial-born. The late Sivajee, who was educated at Maritzburg and Durban, and finally at the South African Native College, Fort Hare, Cape Province, where he matriculated and subsequently qualified for his Bachelor of Science degree, was one of the first batch of six South African Indians to proceed overseas for medical studies at the Edinburgh University. He was as brilliant in sports as he was in his studies and participated in numerous representative Varsity cricket and Tennis tournaments between South African and overseas Indians in Scotland. The deceased's body was cremated at the Umgeni Lagoon with due ceremony, many prominent members of the Indian community following the cortege to the crematorium. We extend to the deceased's parents and to his elder brother Mr. Dhani Bramdaw, who is on the *Natal Witness*' staff at Pietermaritzburg, our deepest sympathy in their very sad bereavement.

THE London Round Table Conference has commenced its sittings once again after an interval of over seven months. A happy feature of it has been the assurance given by the Prime Minister and Lord Sankey that the recent political changes in Britain will involve no change in Britain's aim of carrying the work of the Conference to a successful conclusion. A similar note was struck also by the new Secretary of State for India Sir Samuel Hoare as a Conservative delegate and by Captain Wedgwood Benn, former Secretary of State for India, on behalf of the Labour Opposition in Parliament. May Providence guide the Conference to do the right thing will be the prayer of all who are keenly watching its proceedings.

AN interesting piece of news from aboard the *Rajputana* regarding Mahatma Gandhi that has come through Reuter's agency is that Christian worshippers were startled when on Sunday Mahatma Gandhi attended their service clad in his usual loin cloth and joined the congregation in singing "Lead Kindly Light" which is Mahatma Gandhi's favourite hymn. It will also interest our readers to know that if the weather is cold in England Mahatma Gandhi will rap heavy woolen cloth reaching to his ankles and wear a white homespun jacket.

VERNACULAR EDUCATION

THE Rev. Satchell, in the course of his speech at the Library meeting last Tuesday, said it was a pity to see that most of the Indian children in this country could speak broken English but could not speak their own tongue. He thought Indian children should have a thorough knowledge of both English and the vernacular. He knew, he said, that Mr. Sastri, the first Agent of the Government of India, had opposed the idea of the vernacular being taught in Government schools but he (Rev. Satchell) differed from Mr. Sastri's views on this subject. We fully agree with the Rev. Satchell that Indian children should have a thorough knowledge of both English and the vernacular. We would go a step further and say that as a general rule they should have a thorough knowledge of their vernacular and a working knowledge of English. Mr. Sastri's opposition to the vernacular being introduced in Government schools was justified in this respect, that we had asked for the same standard of education to be imparted to Indians as was being imparted to Europeans. This could not be achieved if the curriculum was different. And again the introduction of the vernacular would be practically impossible in view of the fact that there were children speaking various dialects—Tamil, Telugu, Hindustani and Gujurati among the most important. It would mean the introduction of at least all these dialects which would be almost an impossibility.

But there is a section in our community which believes that Indians in this country should be wholly Westernised; that in every sense they should be White men barring their skin which, unavoidably they cannot change. There are amongst that section who take pride in having forgotten their own tongue or for not knowing it at all. These, unfortunately, represent the youth of this country who have copied not the virtues but the vices of the West, which is always too easy to do, and hold this erroneous view. But when they quote Mr. Sastri as their authority we are afraid they are insulting the intelligence of that great leader. Mr. Sastri, we make bold to say, is an Indian to the core. His greatness is admired in South Africa and the world over not because he is wholly Europeanised but because he is a true Indian; he is admired not because he possesses a thorough knowledge of the English language but because, through it, he is able to expound to the Western world Indian philosophy, art and culture, each in its thoroughness. Mr. Sastri's National pride goes so far that in his private life he speaks in his own tongue unless unavoidably the person spoken to cannot speak it or understand it. The person who quotes Mr. Sastri without knowing him thoroughly does a wrong not only to Mr. Sastri himself but the nation to which he prides himself to belong. We might state here with the fullest conviction that the European in this country does not want to see the Indian copying him. He wants to see in him the true Indian culture shorn of all its vices. The Indian will readily command the respect of every true European if he appears before him as such. But at present he is full of his own vices and in addition has tried, to a great extent successfully

to copy the vices of the European. He is therefore looked down upon by the latter and so long as he continues to live in that state he will continue to be looked down upon. We have deemed it necessary to give this question importance as we fear the erroneous idea of imitating everything of the West and despising everything of the East among the uncoth section of the Indian youth in this country has grown to such an extent that if left unchecked it would sooner or later bring about its degradation. We are thankful to the Rev. Satchell for having opened our eyes once again to the necessity of vernacular education and we would urge upon all Indian parents with all the earnestness that we could command that they should strive to make their children true Indians by affording them every opportunity to study Indian literature. This must, however, unavoidably be done in the present circumstances in their own homes and not in the Government schools.

M. K. Gandhi Library And Parsee Rustomjee Hall

Tenth Anniversary

There was a large gathering of Indians present at the Parsee Rustomjee Hall, Queen Street, Durban, on the evening of Tuesday, September 8, on the occasion of the celebration of the tenth anniversary of the above institution. The Hall was specially decorated. Among those present besides leading members of the Indian community were Sir Kurma V. Reddi, Agent of the Government of India, Mr. A. Lamont, Mayor of Durban, Dr. Arbuckle, Rev. Satchell, Mr. Buss (principal of the Sastri College) and Mrs. Buss, Mr. Wm. Doull, Mr. and Mrs. A. H. West and others. A good number of Indian ladies was also present. Mr. Omar H. A. Jhaveri was in the chair.

In his opening remarks the chairman thanked the Mayor and Sir Kurma for having graced the function with their presence and referred to the munificence of the late Mr. Parsee Rustomjee to which the useful institution owed its existence and wished the Parsee community, who were celebrating their new year on that day, happiness and prosperity.

Committee's Report

Mr. B. M. Patel, secretary, then read the tenth annual report of the M. K. Gandhi Library and Parsee Rustomjee Hall Committee for the year ended 31st August, 1931, which showed that 67,122 people had attended the library during the year which was an increase of 947 on that of the previous year.

The attendance of the students from the various schools (which is included in the above total) was 13,263; an increase of 444 on that of the previous year.

Among the distinguished persons who visited the Library during the year were Mr. A. M. Jeevanji of Nairobi; Prince Mahmud Ekrem of Turkey, Dr. J. H. Jones of the United States of America, Mr. W. Millard of the New India Assurance Co., Bombay; and Mr. V. G. Kurma (son of Sir K. V. Reddi; Agent of the Government of India).

The opening ceremony of the "Ladies' Day" was celebrated on 22nd May, 1931, to encourage ladies to make use of the Library. Every Friday between the hours 3 to 5 p.m. the library is specially reserved for ladies. The attendance to 31st August 1931 was 199.

Parsee Rustomjee Hall

The Parsee Rustomjee Hall was used by public bodies on 26 occasions during the year for meetings, conferences, lectures and receptions.

Books

There were 2667 English, 1652 Gujarati, 654 Hindi, 382 Tamil, 42 Telugu and 224 Urdu a total of 5621 books in the Library for the use of the public which showed an addition of 226 books during the year made up as follows: 172 English, 17 Gujarati, 5 Hindi, 2 Tamil, 13 Telugu and 13 Urdu. Out of the above total 397 English and 267 Gujarati books were specially set aside for the use of juveniles.

The following six sets of books were added to the students' section, viz: Encyclopaedia Britannica 14th edition, Children's Encyclopaedia, Children's Treasure House, Universal History of the World, Peoples of All Nations, and Countries of the World.

Newspapers And Periodicals

The Library is getting 202 periodicals and newspapers (including dailies, weeklies and monthlies) including, 90 English, 75 Gujarati, 18 Hindi, 17 Tamil and 2 Telugu. These include 20 papers in English, Hindi and Gujarati languages specially provided for the use of students and children. A special table with suitable papers and periodicals has been set aside for the use of teachers.

Books Issued to the Public

There were 3757 English, 1486 Gujarati, 321 Hindi, 235 Tamil, 111 Telugu and 70 Urdu making a total of 5980 books issued for reading in the Library during the year, which showed a decrease of 930 on those issued during the previous year.

There was an increase of 284 English, 83 Tamil, 83 Telugu and 4 Urdu, but a decrease of 1086 Gujarati and 298 Hindi books issued during the year.

The Committee was provided with the necessary funds for the upkeep of the Library by the Bai Jeebhai Rustomjee Trust. The sum of £419 3s. 3d. was spent during the year.

Two lectures were delivered during the year, one by Mr. Mark Levy on "Does Modern Civilization Promote Hygiene" and the other by Mr. Thomas Hiltge on "Metaphysics of India." Six lectures were abandoned on account of the very poor attendance.

Twenty-three Committee meetings were held during the year.

The thanks of the Committee were expressed in the report to several publishers who supplied the Library with free copies of their papers during the year.

Speeches

The Mayor in the course of his speech deprecated the action of people, among whom were many Europeans, who had made money in this country and had sent it out instead of using it in the interests of this country, and praised the late Mr. Parsee Rustomjee for his charitable nature and for providing the Indian community with such a useful institution. He congratulated the Library Committee on the success they had achieved. He was glad to see Indians taking more interest in education and that some who were at one time his pupils had gone overseas for greater achievements.

Sir Kurma exhorted Indians to take greater advantage of the beautiful library which was placed at their disposal by that noble soul, the late Mr. Parsee Rustomjee. He expressed his deep regret at the apathy shown by the community in the education of their girls. Sir Kurma spoke feelingly and said the community was doomed if it did not take a livelier interest in the education of its womanhood.

The Rev. Satchell spoke of the lack of interest shown by Indians in their own vernacular and

said that Indian children should have a thorough knowledge of both English and the vernacular and that the Library should aim at giving the best vernacular education.

Mr. Buss, principal of the Sastri College, said that in olden times people had few books and they read them so thoroughly that the knowledge in them became part of their life. In these days people had many books and they were apt to read much without deriving any benefit. Mr. Buss spoke of the necessity of reading a little but of thoroughly grasping what was read.

Among other speakers were Messrs. A. I. Kajee, Koru of the Sastri College, P. R. Pather, B. A. Meghraj, M. B. Naik, Sarkari Naidoo and others.

Mr. Sorabjee Rustomjee thanked the speakers on behalf of the Parsee community for their good wishes on the occasion of their new year. He eulogised the excellent services rendered by Mr. B. M. Patel as honorary secretary of the Library Committee and said that it was to him that the credit was due to a large extent for the success of that institution.

Mr. Wm. Doull (secretary and treasurer of the Bai Jerbai Rustomjee Trust) and Mr. A. H. West also paid a high tribute to the great zeal with which Mr. Patel carried on his duties in connection with the Library.

Beautiful bouquets were presented by the chairman to Mr. Wm. Doull and Mr. B. M. Patel in recognition of their useful services and one was also presented to the Mayor and to Sir Kurma.

With a vote of thanks to the choir by Mr. V. S. C. Pather the very interesting function terminated at 9-30 p.m.

Indo-European Activities

Durban Work Of Joint Council

At the annual general meeting of the members of the Joint Council of Indians and Europeans, held at the Tamil Institute on Friday evening, September 4, the Chairman, Mr. Lewis Byron, in submitting his report, stated that one sign of the growing interest in the work of the association had been the number of suggested activities for the Council. A suggestion that members should meet socially from time to time was carried into effect last June, when, in place of the ordinary meeting, a musical evening and reception was held at St. Cyprian's Hall. This experiment proved a great success.

As the Council was about to embark upon its fourth year it was as well that stock should be taken of its activities to date, and that an examination should be made to see how far the deliberations had fulfilled their purpose, and to what extent mutual racial understanding had been promoted.

There had been nothing spectacular about the work, but, on the whole, three years of steady progress might be looked back upon. There were signs that many barriers of prejudice that at one time seemed almost insuperable were now crumbling away; but, while active antagonism might become less virulent, there was the danger that sympathy and support for the movement for which the Council stood might flag through apathy and lack of interest. Believing that the highest interests of the State were best served by the promotion of intelligent and peaceful co-operation between the races that formed its community, the task the Council had set before it to assist in reconciling divergent outlooks was no light one. It was doubtful if the holding of periodical meetings of those who were specially interested was sufficient for this purpose, and avenues should be explored with a view to making the activities and the propaganda of the

Council cover a very much wider field than at present.

In retiring from the chair, after three years, Mr. Byron thanked members of the Council—both European and Indian—for their willing support and co-operation.

In seconding the adoption of the report, Sir Kurma Reddi said he could see no body which could do the work that this Council did. Of course, there was the Indian Congress, but that body was composed of Indians fighting for their people and its activities were liable to be discounted to some extent on that score. Such discount could not be taken from any statement made by this body because there were Europeans and Indians in equal numbers. The report and the financial statement were adopted.

The following resolutions were carried:—

The Indo-European Council draws attention to the very considerable unemployment which exists among the Indian community, and from which this community is suffering heavily. The Council therefore wishes to point out that the general dismissal of Indians would increase suffering that is already acute. The Council therefore wishes to suggest that consideration be shown to employees of whatever race who have served faithfully for a long period of years and that the replacement of employees of one race by another is to be deprecated.

That the Indo-European Joint Council of Durban wishes to call the attention of the Union Government to the fact that the present depressed state of trade affects all sections of the community alike, non-Europeans as well as Europeans, and urges that steps should be taken to have representatives of non-Europeans present at the proposed national conference on unemployment.

A third resolution urged upon the Corporation of Durban that a certain amount of the relief works to be undertaken in or near Durban in the near future be reserved for unemployed Indians.—*Natal Mercury*.

HE WAS DESPISED

(By L. W. RITCH)

"When Righteousness
Declines, O! Bharata! When wickedness
Is strong, I rise from age to age and take
Visible shape, and move a man with men.
Succouring the good, thrusting the evil back
And setting virtue on her seat again."

(Song Celestial Book IV).

It is said that history never repeats itself. Whether or not this be really so, certain it is that various periods in humanity's history have been marked by outstanding occurrences similar if not identical in character.

The Wheel of Life continues to revolve as it has revolved from time immemorial, and the races of mankind continue to hug "its spokes of agony, its tyre of tears, its nave of nothingness," to "make a world around that seems," and to worship the false self planted in its midst—the self of desires and appetites, the self that is born only to die, to die but to be reborn, the self that is whirled upon the wheel of ceaseless change turning incessantly without pause or peace.

Races and nations arise, reach their zenith, decay and disappear; and such must continue to be the story of peoples as of individuals so long as self-aggrandisement is held to be synonymous with progress, worship of the "personality—I" the hub about which life is made to revolve. For, the life of self-idolatry, whether of a race, a nation, or an individual ever fluctuates between the poles of hope and fear, expectation and disappointment, fleeting pleasure and long-drawn pain. It lacks stability, fails to find satisfaction. Its choicest morsels prove to be but Dead Sea fruit. Its ways are the ways of competition, self-assertiveness, rivalries and antagonisms, with their inevitable corollary of hates and strifes. It emphasises and accentuates differences, engenders false pride, hardens and fortifies the walls of separateness, blinding each to the truth or his kinship with every other aspect of The One, to a realisation of The Whole of which all the Many are but integral parts.

When night is darkest, then it is that dawn is nearest; and from time to time the dark night of human self-idolatry, that probably is atheism at its worst, is illumined by the coming of a Seer of the Light of Truth, of one who by travail and self-abnegation has touched Reality and found the path to peace.

Such an "one radiates light as does the sun. His life reflects purity in thought, speech, and act. Love and understanding, limitless patience and boundless compassion, mark his attitude alike towards friend and foe, right doer and evil doer, the elect and the outcast. Such an one recognises the one self in all the selves, be those selves never so blind to their own identity, never so deaf to the divine harmony in which, if they but will, they each and all may consciously participate. And, so recognising "by his own similitude," that great soul pours out the self of him into the great reservoir of human need, the reservoir that has grown so dry as to be well nigh emptied of the true waters of life.

Such an one is Gandhiji revered throughout India as Mahatma, recognised by those who really know him as truly a great Soul. Among the latter, the writer ventures to believe he may count himself. Others have remarked his *Maitreya*-like character; the writer has experienced it almost from its early unfolding.

Just as the ring of true gold is unmistakable so is the breath of the Spirit, the tenderness and forbearance that betoken divine qualities, the gentleness, selflessness and profound understanding that are the hall-mark only of such as have outgrown and transcended the limitations of the personality-man, and have identified the self of them with The Self of all.

Gandhiji offers mankind, anew, the age-old gospel of Ahimsa. Gandhiji recalls the attention of his brother-men to the virtues of Satyagraha. He would rescue mankind from the bondage of their mechanised lives, would liberate them from the self-woven web of complexities that is strangling their souls, would unseal their eyes so that they may catch a glimpse of the "true life kept for him who false puts by." That he is a true and worthy Acharya is proven by his own life. That he is true doctrine is evidenced by the joy he has himself realised in living it, by the unquenchable happiness he radiates, by his self-control, calm confidence and unconquerable faith. For, the presence of these marks also the presence of the Divine Grace.

With the example of the past still before us, to what extent will *his* life, *his* example, *his* teaching influence those whom *he* seeks to save? Will the "leadens world" yet once again hug its leadenness in preference to seizing the pure gold he offers in its stead? Reject heaven's manna for the flesh pots it has learned to love? Renounce freedom for the chains in which it toils from birth to death, and ever again from birth anew to other deaths?

It would almost seem so. For what concerning Gandhiji, the lover of his kind, the martyr for his kind, do we observe remarked by those who reflect, if they do not actually mould, public opinion? What it would greatly profit men to know is overlooked; the soul of the man, the nature and purpose of his sacrificial work, thoughtful consideration of his doctrines, what does one find discussed of these?

Comes one who "stoutly striving thereto" has found the bread of life and having eaten thereof and found it good, seeks to share it with his soul-starved brothers. Comes such an one to a storm-stressed world wearied nigh unto death of its strifes and conflicts; numbed and despairing in face of the complexities the anomalies the paradoxes with which it stands confronted; groping blindly for a solution of the difficulties created by its past blundering into the morass of worldly self-seeking. He offers to shew them a path that shall bring them back to firm foot-hold, along which they shall surely find the security and peace they are aching to know, and which he himself has tested and found sure. With what answer? The man, the lesson his life should hold for every one of us, the doctrine he offers for our consideration after himself proving its efficacy, matter nothing, save that affronting our conceit and self-sufficiency they are superciliously disregarded. The things that are remarked are those that *should* matter least: the loin cloth he wears, the goat's milk he drinks, the angularities of his emaciated body; the things that furnish material for cheap witticisms and journalistic ribaldry!

That the scanty loin cloth symbolises his self-identification with "the least of these," is but one item in the life of poverty and self-denial to which he has dedicated himself, that the frail body houses a soul compared with which his traducers' is as candle-light to the light of the sun, that these very angularities of body but reflect some of the price Gandhiji has paid in vicarious atonement for the follies of his erring brothers, these things are unnoticed! The shame of it! The pity of it! Love and Sacrificial Service knocking at our door asking only to be admitted and allowed to serve, and turned away! Blind! Blind!

Some two thousand years ago another Lover of mankind likewise gave Himself to the people of His time seeking to wear them from bondage to freedom, from darkness to light, from self-idolatry to self-realisation. In His case, also, life and character were His warranty as Teacher. He, too, was rejected with contumely and insult. The forces of ignorance and self-righteousness working through the apostles of "Disturb-not-the-established-Order" persecuted Him also to the death. And yet, we are told that history never repeats itself!

It may, of course, be so in defiance of appearances to the contrary, just as it may be doubted that "Whom the Gods wish to destroy, they first make mad." One may, however, be forgiven for inviting attention to history's pages and for wondering whether something more than mere coincidence may not be required to explain the correspondences they record.

Indian Housing Scheme

Council Opposes Loan Plan

By a narrow majority the Durban Town Council last Tuesday approved of the principle of advancing money to Indians from housing loan funds for the erection of houses on their own freehold property.

It was also decided that the Council's property at Cato Manor be cut up into dwelling sites of suitable sizes to be offered for sale, with an undertaking that money would be available for the erection of houses by Indians for personal occupation.

The chairman of the Finance Committee, Mr. G. Reyburn, declared there had been a great deal of misunderstanding with regard to the proposed loans and inaccurate information had been disseminated.

The fact was, he said, that two or three years ago the Council had asked for a loan with which to clear up Indian slums in the Borough.

There were two or three methods whereby these loans could be made available. One was by the building of the houses by the Council, which would then resell or relet.

The other was by which money was advanced by the Central Housing Board to local authorities, which in turn advanced it to tenants. Both methods had been carried out by the Municipality.

Strict Conditions

Mr. Reyburn quoted a list of names of European ratepayers who had been given housing loans by the Council. They varied in amount from £750 to £1,200, and totalled £10,600.

"The fact is that we are in no way departing from the policy laid down by the Council in connection with housing loans to Europeans," added Mr. Reyburn. "The conditions and restrictions we have imposed are very full and embrace every contingency I can think of except that a clause might be inserted governing erection under the National Industrial Building Agreement. The loan scheme is both in the interests of the country and the Borough of Durban.

Mr. Reyburn moved a slight amendment to cover the erection of houses under the building agreement. Mr. M. Cornelius seconded.

Dr. H. E. Arbuckle led a chorus of strong opposition to the loan scheme. The conditions laid down, he averred, could be evaded with the greatest of ease. An owner could easily vacate his house after a fortnight and turn it over to someone else. Further, any trade union regulations would not apply to relatives of tenants.

Huge Crowd

"I am not in favour of lending money to Indians," went on the Deputy-Mayor. (Hear, hear.) "There are many establishments in Durban which will help them to build their own houses if they so desire.

"We were told by the Natal Indian Congress when we went into the matter that if we put up houses it would advise Indians not to take them. Therefore we held our hand. Now we are informed that that Natal Indian Congress does not speak for all Indians—only a small proportion.

"I think if we went on with the housing scheme at Cato Manor we would get the trade conditions fulfilled, but not otherwise. I am against these loans."

Dr. Arbuckle was applauded by the huge crowd which thronged the Council Chamber and listened to the proceedings.

Mr. W. Wanless, hitherto an adherent of the loan scheme, declared that a building scheme at Cato Manor should be the object at which the Council

might aim. The Government had given a £50,000 loan for houses, but the Council had been told no one would want to occupy them.

"Such is not the case," said Mr. Wanless. "I am positive that if we use the Cato Manor land for building houses on the same lines as the European schemes we would be inundated with applications. The fact is that £50,000 has been wobbling about Durban for the last two years, and nothing has been done."

Messrs. Fyfe and Cornelius supported the recommendation. Mr. Fyfe remarking that the Borough would soon have 60,000 additional Indians within its boundaries.

Replying to the debate, Mr. Reyburn said that he was in favour of an Indian village if it could be got. The matter had been brought up at the request of the Natal Indian Congress. But Cato Manor, five miles from Durban, was unapproachable and had no facilities, and it was foolish to start a village without preparing for it.

The recommendations embracing the loan schemes were carried by nine votes to eight, the voting being:—For: Councillors Rainnie, Knight, Reyburn, Cornelius, Elkie, Fyfe, Mrs. Benson and Burman. Against: The Mayor and Councillors Wanless, Murray, Lea, Grant, Osborn, McCafferty and Arpuckle.

It was agreed that the building conditions clause be inserted. The Council also approved the cutting up of Cato Manor into dwelling sites for sale to Indians.

—*Natal Mercury.*

Encouragement Of Thrift

Clairwood Indian School's Fourth Win Of Cup

An enthusiastic gathering witnessed the presentation of the "Mahatma" Thrift Cup to the Clairwood Indian Boy's School last Friday morning by Sir Kurma Reddi, the Agent of the Government of India.

Mr. C. W. Lennox, Chairman of the National Thrift Committee, Natal, presided and was supported on the platform by Rev. A. Lamont, Mayor of Durban; Messrs. Langton and Rigby, of the South Coast Junction Health Board; Dr. Sampson, Mrs. Seymour, Messrs. Riches and Watts, members of the Committee, Mr. Banks, Inspector of Schools, and Mr. Hindson as the Assistant Secretary of the National Thrift Committee.

Mr. Lennox apologised for the absence of Mr. G. K. Winterton, Inspector of Schools, and read the following message from the Headquarters of the movement in Capetown: "We congratulate the Clairwood Indian Boy's School very heartily on its third successive winning of the 'Mahatma' Thrift Cup this year with club membership 100 per strong. Great credit is due to the Headmaster and Staff for the enthusiasm shown and the valuable time devoted to this worthy object. We trust that the boys will maintain their efforts and further establish their claim to the title of 'The Invincibles.' He expressed gratification to the Headmaster and Staff for the stimulating interest shown during the year. He paid special tribute to the work of the Treasurer, Mr. Das, whose efforts helped considerably towards the continued success of the school in the competition. The school Savings Club was the largest in the Union, and the members showed an example to the country. He hoped that the present members would eventually become leaders of the Thrift Movement among their own people."

Sir Kurma Reddi, who was received with acclamation, dwelt upon the lesson which was given

by the scholars present; a lesson which could well be received by all the nations in the world to-day. From reports received there was depression almost everywhere, due to the expenditure exceeding the revenue. He hoped that the ideals of Thrift learnt at school would continue through their lives. They would appreciate them when they were called upon to become managers of their own homes. Those people who were never in want were better off, for they were always in a position to help others.

The Headmaster, Mr. Dong, in acknowledging the cup made an interesting and useful announcement. The school had won the cup four times, three of which had been in succession. In collaboration with his staff and the children, he had decided to withdraw from the competition for two years. He gave the assurance that the work in the school in connection with the Thrift Movement would not suffer thereby.

Mr. Lennox thanked the school for the generous action in withdrawing. He was sure that this would prove a stimulus to the other schools in Natal.

On behalf of the Natal Education Department, Mr. Banks congratulated the school and announced a half holiday in honour of its success.

A pleasing feature of the ceremony was the rendering of musical items in the various Indian dialects by the school choir.—*Natal Mercury.*

Foul Play

Mahatma Gandhi makes the following comment in *Young India* on the attempt recently made in Poona to murder Sir Ernest Holtson acting Governor of Bombay and on the murder of Justice Garlo in Calcutta:—

The worst feature of the attempted assassination of Sir Ernest Holtson, the Acting Governor of the Bombay Presidency was, that the act was done by a student of the College which had invited His Excellency when as its honoured guest he was being shown round the College premises. It was as though a host was injuring his guest under his own roof. The canon recognised throughout the world is that the deadliest enemy, when he is under one's roof as guest, is entitled to protection from all harm. The act of the student was therefore essentially foul play without a single redeeming feature.

For the Acting Governor it was a providential escape, and it was fortunate for India and most of all for the student world. I tender my congratulations to Sir Ernest Holtson as also to the nation.

It would be well if the believers in violence will take a lesson from this happy tragedy—happy because no one has suffered but the assailant.

Has he suffered, is he suffering, or is he deluding himself with the belief that he is a hero? Let this event be a warning for the students. After all a school or a college is a sanctuary where there should be nothing that is base or unholy. Schools and colleges are factories for the making of character. Parents send their boys and girls to them so that they may become good men and women. It would be an evil day for the nation, if every student is suspected as a would-be assassin capable of any treachery.

The Bhagat Singh worship has done and is doing incalculable harm to the country. Bhagat Singh's character about which I had heard so much from reliable sources, the intimate connection I had with the attempts that were being made to secure commutation of the death sentence carried me away and identified me with the cautious and balanced resolution at Karachi. I regret to observe that the

caution has been thrown to the winds. The deed itself is being worshipped as if it was worthy of emulation. The result is *goondaism* and degradation wherever this mad worship is being performed.

The Congress is a power in the land, but I warn Congressmen that it will soon lose all its charm if they betray their trust and encourage the Bhagat-singh cult whether in thought, word or deed. If the majority do not believe in the Congress policy of non-violence and truth, let them have the first article altered. Let us understand the distinction between policy and creed. A policy may be changed, a creed cannot. But either is as good as the other whilst it is held. Those therefore who hold non-violence only as a policy may not, without exposing themselves to the charge of dishonourable conduct, use the Congress membership as a cover for violence. I cannot get rid of the conviction, that the greatest obstacle to our progress towards Swaraj is our want of faith in our policy. Let this fortunate failure of attempted assassination open our eyes.

But look at the Governor's black record. Does not the 'doer himself say he shot because of the Sholapur deeds, because he superseded an Indian and became Acting Governor?' some hasty youths or even grown up will argue. My answer is: We knew all this when in 1920 we settled the Congress policy of non-violence and truth. There were, within our knowledge at the time, deeds much blacker than his worst enemies have imputed to Sir Ernest Hotson. The Congress deliberately and after full debate came to the conclusion in 1920, that the answer to vile and violent deeds of the Government was not greater violence on our part, but that it was profitable for us to answer violence with non-violence and violence with truth. The Congress saw further, that the worst administrators were not bad inherently, but that they were a fruit of the system of which they were willing or unwilling victims. We saw too that the system corrupted even the best from among ourselves. And so we evolved a policy of non-violent action that should destroy the system. Ten years' experience has shown that the policy of non-violence and truth though followed half-heartedly has answered phenomenally well, and that we are very near the harbour. The record of Sir Ernest Hotson, however bad it may be, is wholly irrelevant and can in no way extenuate, much less excuse the double crime of attempted assassination and treachery. The reported hostile demonstration by some students has made the ugly affair uglier still. I hope that the students and the teachers throughout India will seriously bestir themselves and put the educational house in order. And in my opinion it is the peremptory duty of the forthcoming meeting of the All India Congress Committee to condemn the treacherous outrage and reiterate its policy in unequivocal terms.

One word to the Government and the administrators. Retribution and repression will not do. These violent outbreaks are portents. They may judge those who are immediately guilty. But they can deal with the disease only by dealing with the cause. If they have neither the will nor the courage to do so, let them leave the rest to the nation. It has progressed past repression and retribution. It will deal with violence in its own ranks in its own way. Any Government action in excess of the demands of the common law will simply intensify the madness, and make the task of believers in non-violence more difficult than it already is.

The Garlick Murder

This murder in Bengal of a judge who was performing his duty according to his lights is a disgrace to the perpetrators. We may not wonder at the

agitation that has troubled the European community in Calcutta and elsewhere. The young men who delight in murdering those whom they dislike, no matter from how patriotic a motive, do not advance the cause they claim to espouse. And murders planned by secret societies make every one in their immediate neighbourhood a suspect. Indeed one murder of a European official affects the atmosphere in the whole of India.

It is the duty of every person who sincerely dislikes these murders to express his strong disapproval of such acts, and wherever he can find the followers of the cult of murder, reason with its members and non-co-operate with them if they do not listen. Satyagraha is no respecter of persons. Given a correct atmosphere, Satyagraha can be far more effectively used against our own friends than against those who regard us as their enemies. The nearer the relation, the more effective does Satyagraha become.

We must realise that any toleration or indifference shown towards these activities will not only postpone Swaraj, but will make Swaraj Government difficult, if not impossible. For, whilst it may be possible for an overarmed alien Government to carry on administration in spite of the activities of murderous secret societies, an administration, based purely on popular will, cannot be efficiently conducted in the midst of murderous activities. There is no warrant to suppose, that if the idea that it is right to murder officials or persons whom we dislike becomes popular, it will subside the moment we gain Swaraj. From even the most selfish considerations therefore, it is necessary for lovers of real freedom to put forth their best endeavour to check this evil before it becomes too late.

I have had it whispered to me, that violence going on side by side with non-violence must help the latter. As the author of the non-violent programme and as an expert in the line, let me proclaim with all the strength of conviction that it is a serious delusion to think that violence can help non-violence. On this matter my evidence based on long experience should be regarded as conclusive. I can assert that every act of political violence injures the non-violent movement. Every one knows how it unnerves me. What has been called the Bardoli blunder and what I claim as an act of first class wisdom was due to an ugly outbreak of violence on the part of professing Congressmen at Chanri Chaura. But for the postponement of Civil Disobedience at the time, the country would not have made the phenomenal progress it has made. Let every one concerned understand that if this contagion of murder spreads, without my wishing it or doing it, the active non-violent movement may automatically suffer a check. Like, everything in nature it has its own law to govern it.

It may not be amiss here to examine the resentment caused in European circles over my article on the attempted assassination of His Excellency the Acting Governor of Bombay. The resentment was caused by my making a distinction between the murder of a guest by a host and any other murder. I thought that I had made my meaning quite clear. I heightened the sinfulness of the act because of the additional fact that Sir Ernest Hotson was a guest of the College. Of course every murder is sinful and deserving of condemnation. But there are surely degrees of guilt even about these acts. And it has often happened before now that some special ugliness about such acts has stirred the conscience of those concerned and arrested the growth of the disease. It was with that object in view that I drew the distinction and pointed out the gravity of murderous acts. I know as a matter of

fact that the article has affected some of those whom I was intended to influence. I ask my European friends to be patient with me. I understand their irritation. But they will not improve the situation by losing their balance and suspecting where there is no ground for suspicion.

Natal Indian Congress

A MASS MEETING

of

UNEMPLOYED INDIANS

in and around Durban will be held under the auspices of the

"NATAL INDIAN CONGRESS"

at the *Victoria Picture Palace*, Victoria Street, Durban, on

SUNDAY, 20th SEPTEMBER, 1931,
at 2-30 p. m.

Attend in your hundreds and demonstrate to the general public of Durban that the unemployment among Indians is just as acute as it is among Europeans and give a categorical denial to the statement that there is no unemployment among Indians.

SORABJEE RUSTOMJEE,

President.

A. I. KAJEE

Jt. hon. Secretaries.

P. R. PATHER

Natal Indian Congress.

Society For The Advancement Of Indian Culture

Under the auspices of the Society for the Advancement of Indian Culture, Sir Kurma V. Reddi, B.A., B.L., Patron of the Society, will Lecture on "INDIAN CULTURE" at the M. K Gandhi Library, 40, Queen Street Durban, on Wednesday the 23rd, September, 1931, at 7.30 p.m.

A cordial invitation is extended by the Secretary to the public.

Indian Child Welfare Society Centre

150, BROOK STREET, DURBAN

Open daily, Monday to Saturday, 8-30 a.m. to 11 a.m. Infants, young children, nursing and expectant mothers.

Lady doctors give free attendance.

Tuesday morning 8-30 o'clock. Friday afternoon 3 o'clock.

Garment Making Industry

Notice To Members

A joint meeting of European and Indian employers in the Garment Making Industry will be held at the Board Room, 20, Natal Mercury Buildings, on Thursday next, 17th instant, at 8 p.m., at which your presence is requested.

A draft of the Constitution of the proposed Industrial Council and a draft of the proposed Agreement under that Council have already been sent you for consideration, and it is now desired to have these two documents completed and formally adopted for transmission, to the Hon. the Minister of Labour.

It is hoped sincerely that there will be a full attendance of members at this meeting, so that the formation of the Council may be proceeded with immediately.

A. H. SCOTT TAYLOR, } Secretaries.
S. D. MOODLEY }

Johannesburg Indian School

Gymnastic Display and Exhibition of Work

On Thursday, September 24 the Johannesburg Indian School will hold its annual Gymnastic Display and Exhibition of Work. Parents are especially invited to be present so that they can have an opportunity of realising for themselves the nature of the educational facilities afforded by the school. Not only is the intellectual side of education given the fullest possible treatment, but the physical aspect, perhaps not less important than the intellectual, is also given a high place.

The school also maintains a Clinic, so that pupils can receive medical treatment at the hands of qualified medical men. The upkeep of the Clinic is an expensive item, and in virtue of this, a nominal charge is being made for admission to the Drill Display which will be held in the afternoon from 2 to 5 o'clock. Admission to the exhibition of work in the morning is free, and refreshments will be served.

F. ZWARENSTEIN, Jr.

Principal.

For Lighting, Cooking



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