

Indian Opinion

No. 43—Vol. XXIX.

Friday, October 23rd, 1931.

Registered at the G.P.O. as a Newspaper.
Price Fourpence.

NOTES AND NEWS

THE last mail from India brings the very sad news of the sudden death of Mr. K. C. Roy, C.I.E., at Simla falling from his seat in the Assembly shortly after noon with a stroke of paralysis. The late Mr. K. C. Roy was a pioneer of India News Agency Service. Born in 1873, he was among the founders and Directors of the Associated Press of India. He was a member of the Indian Legislative Assembly and the Council of State where he is known to have fought vigorously in the interests of Indians in Africa. He was deputed to represent India at the International Conference of Journalists. In newspaper circles he was regarded as an especially brilliant man and the cleverest Indian journalist. The papers are full with worthy tributes to the late Mr. Roy among which is included one from Mahatma Gandhi who on hearing the news from the Reuter's correspondent on board the *Rajputana* said, "Mr. Roy's death is a painful shock to me. Indian journalism has suffered a grievous loss. I preserve very pleasant recollections of Mr. Roy's high character and happy manners.

We join in the country's deepest sympathy for Mrs. Roy who is left with three young children.

The unemployed Indians registered by the Natal Indian Congress are classified as follows:—

Tinsmiths 99, Vanmen 6, Clerks 92, Factory Hands 144, Barbers 66, Bakers and Confectioners 11, Laundrymen 61, Motor Drivers 71, Furniture Makers 165, Shop Assistants 44, Butchers 7, Printers 39, Painters 59, Labourers 214, Tailors 12, Waiters 401, Jewellers 5, Shoemakers 6, Police 3, Teachers 16, Bricklayers and Carpenters 26.

THE Durban Town Council's Indian housing scheme, it would appear, is still in abeyance. Mr. R. S. Gordon, secretary of the Central Housing Board, has advised the Council that the Minister of Public Health desires to be informed of the precise position, and to be "given some indication as to when actual building operations are likely to be commenced." In regard to the council's proposals to grant individual loans to Indians for the erection of dwellings outside the present borough boundaries, Mr. Gordon states that such loans cannot be made until the areas concerned have been incorporated; and in order to avoid delay and speed up the commencement of building operations he suggests that the council arrange, with the Administrator's approval, that the loans be granted by the local authorities functioning in the districts in question.

DEALING with the council's scheme for establishing an Indian village at Cato Manor, Mr. Gordon asks whether the proposal is to build these houses for sale on easy terms, "and, if so, when the plans and detailed proposal in support of the scheme are likely to be ready for transmission to the Central Board for examination. It is competent for the council, he adds, to carry out such a scheme outside its area of jurisdiction. The council housing committee,

reporting on the matter, advises that it is proposed to submit the Cato Manor sites for sale at public competition, and that the borough engineer has been instructed to proceed, without delay, with the necessary surveys. The estates manager will report on conditions of sale and upset prices. Following these preliminaries, the sub-committee will recommend the sale of the first block of surveyed sites.

WITH this week's issue we present our readers with a selection of Mahatma Gandhi's photos taken at different times from the time of his departure from Bombay to take part in the London Round Table Conference.

THE first number of *The Indian Educator*, a quarterly, published by the Natal Indian Teachers' Society, is just out. It is very neatly printed and contains the blessings of Mr. Hugh Bryan, the late Superintendent of Education, the Lord Bishop of Natal, the Rt. Rev. Bishop Ferguson-Davie, Superintendent, Indian Missions, and an article on 'The Indian Teacher's Task' by Sir K. V. Reddi, is one of the many interesting articles contained in the Quarterly. In its editorial notes it is stated:—"Our objects in publishing *The Indian Educator* are firstly, to bring solidarity in the profession and secondly to improve the nature and the quality of teaching in our own schools. The profession, no doubt, has maintained in the past a high standard of average efficiency; but we should progress with the time and as new thoughts and ideals appear in the educational horizon, let the light of them enter our fields of work." While wishing the Natal Indian Teachers Society every success in its venture we wish to fully endorse the views of the Rt. Rev. Bishop Ferguson-Davie that the Magazine should not be devoted only to the political aspect of the question but to educational matters and more particularly to the exposition of Indian history, culture, art and literature.

Mr. D. S. Mall, secretary of the Sastri College Science Club, writes:—

Under the kind patronage of Mr. W. M. Buss, the principal of the Sastri College, a science club has been started by Mr. G. L. Sinha with a view to encouraging the study of science. The chief objects of the club are to enable the boys to spend their leisure hours in studying nature in its various forms; to lead them towards original thinking along scientific lines, and lastly to inculcate in people a knowledge of the fundamental facts of science, so as to help them to understand intelligently the laws governing farming, hygiene, etc.

Meetings are held regularly, and at the second meeting each boy was asked to choose a special subject such as photography, drawing of plants and animals, making of apparatus, collection of pictures, insects, plants, rocks, fruits, seeds and insect pests.

At the third meeting which was held on the 11th of August, it was decided that visits should be made to the various factories of Durban with a view to

studying the different manufacturing processes. Each boy was told that he would be asked to write down in the form of an essay what he saw in the factory.

Favourable progress has been made so far, and the boys show themselves interested in their hobbies.

During the recent educational arts and crafts exhibition a display of their work was made, which included a large variety of apparatus and drawings. This display proved to be a great success, and the local papers commended it very highly.

It is hoped that before long the members of this club will be able to arrange an exhibition of their own at the College.

INDIANS AND TAXATION

WE take exception to the statement made by the Administrator in moving the second reading of the Personal and Income Tax Amendment Ordinance in the Provincial Council the other day that, "Among those who were relieved of taxation under the existing law are a large number of Indians who thus escape contributing to the Provincial Exchequer, and in passing I may say that as a Native is called upon by Union Statute to pay £1 per annum, it is considered that it is only just that members of the Indian community should be called upon to pay a similar amount." We think this statement was wholly uncalled for. That the hut tax is imposed on the Natives is not a matter for which the so-called trustees of that race have reason to be proud of. It is nothing less than blood money that they are thus deriving from them and if a similar tax were to be imposed on Indians they would certainly strongly protest against it. It should not be forgotten that non-Europeans contribute to the Provincial Exchequer without deriving adequate benefit for what they contribute and hence their contribution is comparatively greater than that of the European. The authorities have therefore neither reason to complain against the Indian nor the Native.

We would like to point out further that we Indians have never objected to taking a fair share in the burden of the Province, and if we have had reason to complain at any time it has been either because we have found ourselves exclusively penalised or because we have found something to be to the detriment of the whole population. In regard to the present measure we certainly do think that it would have been wiser to have stipulated a certain limit to the income of the taxpayer and to have exempted those whose income was below that limit. That would have been only fair. In the present circumstances no difference is made between the rich or the poor. A person whose income may be £250 would be liable to pay the tax and a person whose income may be £10 would be equally liable to pay the tax. The Indian in the present case will feel the pinch more because he is not included among the "civilised labourers" and his pay will be in accordance with the "uncivilised" scale.

We think the authorities in their mad rush to economise are blundering at every step they take. It is a sure sign of having lost their mental equilibrium. Surely there is room enough to tax luxuries. Why should not persons who indulge in any sort of

luxury be made to pay heavily for it. If they can afford to indulge in luxuries they can also afford to pay for them. There should be greater economy on the part of the rich. However much they may economise they will never reach the level of the poor whose condition in these days of depression is growing increasingly pitiable. We think it is a sin to burden the poor with taxation as they are being burdened at the present time. We hardly think those responsible fully appreciate the seriousness of the burden they are imposing on the poor and the fact that their suffering is twofold. They have to suffer cuts in their pay which is, as it is, considerably low and in addition they have to suffer the burden of increased taxation.

While we do not wish to surmise, we are led to make this one observation that the present conditions of drought prevalent throughout the country are only the fruits of the sins of the ruling race against the poor and it will not be a wonder if in time to come even a greater curse befalls the country. God willing we might be wrong in this present instance and that we might have rain in abundance. We wish, indeed, that we are wrong. But we are certainly not wrong in surmising that the path the rulers are treading is the wrong one and they will receive the curse from Heaven in some form or other unless better counsel leads them to a nobler path. Let it not be misunderstood that we are writing in this strain as the question affects our own brethren. True that, in the present instance, Indians are affected more than the other sections but when we speak of the poor we speak out of sympathy for all the poor, whether they be white or black or brown.

MENTAL DISORDER AMONG EUROPEANS

THE annual report of the Commissioner for Mental Hygiene, Dr. J. T. Dunstan, which is just published, gives some illuminating information which goes very far to explain the present attitude of the White race in their treatment of non-European races. Its air of supremacy, race arrogance, its agitation against the black man being given any rights, its concern to keep the black man always in his place, to treat him as one to be kept trodden under the heel of the White man, that feeling of horror at the very prospect of seeing a black man as his equal or being his neighbour—all this goes to depict an unbalanced and a feeble mind and this report proves the diagnosis to be correct. According to the report there are 3,860 Europeans including male and female in the mental hospitals and 1577 in institutions for the feeble-minded. Dr. Dunstan states that, "no special institutions for the feeble-minded have been established for other than European races, as so limited a number of these has been notified or certified that there has been no justification for establishing such institutions." The need for it, however, is now emphasised, more particularly for the Coloured people who, of course, have European blood in them.

Dr. Dunstan further states: "The need hardly exists in regard to the aborigines because—it would appear—of the results of the instinctive eugenic practices and customs among Native tribes from

olden times, which appear to have persisted. This is proved by the fact that even in large towns and under conditions comparatively new and demoralising to the Native tribes, mental defectiveness, mental disorders, epilepsy and other conditions due to mental degeneration are, in comparison, with their population, rare. The proportion of Native patients in mental hospitals to the total Native population is 1 in 1,468."

With regard to Asiatics the Doctor states: "We know little or nothing. Though in the Union of South Africa there is a population of 189,000 of these, we have only 145 in our mental institutions, i.e., a proportion of 1 to 1,234. It would appear that among the Asiatics either the problem is a very small one or they deal with it as a community, with little reference to the Mental Disorders Act or any form of Government control or help."

The following table shows the proportion of patients detained in mental institutions according to race:—

European,	1 to 338 or 29.6 per 10,000
Coloured,	1 to 474 or 20.1 per 10,000
Asiatic,	1 to 1,234 or 8.1 per 10,000
Native	1 to 1468 or 6.8 per 10,000

This goes to prove only one thing and that is that where there is plain living cases of mental disorder are the least to be found. Where the living is in accordance with the so-called modern or western civilisation such cases are the most to be found. What could be expected of a race which is increasingly losing its mental balance?

A New Ordinance

Introduced And Passed Within An Hour

After just an hour's deliberation at a special emergency session of the Natal Provincial Council on Tuesday morning an Ordinance was passed increasing the Provincial Income Tax from 7½ per cent. to 10 per cent., and removing certain exemptions allowed in the past.

By this measure it is hoped to reduce an estimated deficit of £115,000 at the end of the current financial year, to approximately £50,000. The Minister of Finance will now authorise the overdraft which he refused, thus enabling the Provincial Administration to carry on until its various revenues are collected.

The Standing Orders were suspended in order that the Draft Ordinance might be passed through all three stages.

The Administrator in moving the Second Reading after relating the circumstances which led to the introduction of the Personal and Income Tax Amendment Draft Ordinance, said inter alia:—

"Members are aware that under the present law married persons whose income did not exceed £250 during the year of assessment are exempt from tax, and this exemption is increased according to the number of children. The result is that a large number including all sections of the community are not called upon to make any contribution to the cost of administering the affairs of the Province; and while I repeat that this was justified in former years, the Executive Committee now considers that the time has arrived to remove this exemption.

Indians To Be Taxed

"At the same time, the provision for exempting indigents has been retained with a further provision that Receivers may exempt other persons according to their circumstances. Among those who were relieved of taxation under the existing law are a large number of Indians who thus escape contributing to the Provincial Exchequer, and, in passing, I may say that as a Native is called upon by Union Statute to pay £1 per annum, it is considered that it is only just that members of the Indian community should be called upon to pay a similar amount. In addition to the removal of exemptions, the Draft Ordinance provides for the increase of the Income Tax from 7½ per cent. to 10 per cent., thus calling upon those who pay Union Income Tax to shoulder their share of the additional burden."

Indian Education

Midlands District

(Continued from last week)

Whatever criticisms may be levelled at the new scales, it cannot be denied that they represent a liberal advance upon those obtaining in the recent past. The "training" demanded for Indian Teachers' Certificate Examinations has been at the best a very inadequate preparation for the profession. There has been no Training College, no training school, no corporate student life, and no continuous study. The nearest approach to all these desirable things has been attendance at lectures lasting from 3 to 4½ hours per week. That there are Indian teachers in Natal who have risen superior to this meagre opportunity and made themselves a credit to the profession, is matter for individual admiration and not for general congratulation. Initially the new scales of pay may be regarded as an act of compensation for past hardships, but ultimately they will afford a basis for insisting upon better average teaching and a more adequate course of training. To the younger members of teaching staffs who now occupy teaching posts on very slender qualifications I address the warning that they will soon find their tenure of their posts precarious if they do not strive earnestly to equip themselves more suitable for the profession.

The standard of Indian education, though gradually improving, is a long way behind that of European education which it aims at overtaking. The Indians who sat for the last Primary School Certificate Examination were on the average a long way behind the European. The knowledge of English shown in this examination by candidate Indian teachers, no less than by ordinary Indian pupils, was very poor indeed. It is clear that the simplified English syllabus, shortly to be issued to European schools, will have to be further simplified for Indian schools. The characteristics of Indian English will have to be seriously studied by the best Indian teachers so that imperfections can be eliminated as far as possible. The Indian teacher will have to be brought into contact with more books and made more of a studious reader than he now is. At the same time we shall have to prevent him from making books his master; I have noticed that, even well-read Indian teachers are prone to convey information as from above and without, but do not ply the pupil with illustration and observation so as to make his knowledge grow mainly from within. I had hoped that some balance would be left on the Indian vote which would enable me to make a beginning with an Indian Teachers' Library, but present indications are that this hope must be deferred.

The outstanding feature of Indian education in 1930 was the inception of Sastri College at Durban. This institution will continue to do the secondary work which was formerly conducted at the Carlisle Street Government School, but will also make provision for the training of Indian teachers on more effective lines than have obtained in the past, although external Teachers' Classes will continue at least for some years for the benefit of those who have no chance of a Sastri College education.

The College was erected from funds raised by subscription among the Indians of the Province. Unfortunately the funds so raised were not sufficient to carry out the original plan which included a main educational block, a science laboratory and staff room block, a Principal's residence, two hostels, and a caretaker's cottage. Only the first and the last buildings of this list have been erected, and there seems to be no eagerness to proceed further. The main block contains well-aired and well-appointed class rooms, but the library room is being used as a science laboratory and two small ante-rooms of the main hall are being used as staff rooms. The absence of hostel accommodation is depriving many up-country Indians of the opportunity of secondary education and teaching-training, for naturally parents do not wish to board their sons with strangers in a town of so many distractions as Durban. If the Indian community is seriously desirous of enhancing its educational opportunities, it should make a strenuous effort to proceed with the completion of the original scheme.

Until Easter the College was staffed with Europeans, but after Easter the only Europeans on the staff were the Principal Mr. Buss, and the Vice-Principal Mr. Miller. Six teachers were imported from India, having been selected there by the Government of India, and in addition two Natal Indians were appointed to the staff. The teachers from India are on a three-years contract.

The Provincial Government has sanctioned the annual award of two bursaries to enable promising Indian students to proceed to Fort Hare after Matriculation, there to study for a degree and to be trained for the higher grades of teaching certificate. Perhaps the supply of teachers obtained in this or a similar way will enable us ultimately to staff the Sastri College with Natal Indian teachers; but if that policy be aimed at, we shall have to insist that the courses taken by the bursars at Fort Hare will be such as to be useful in teaching the Sastri curriculum. It cannot be reiterated too often that a staff should not be selected without reference to the curriculum. The teachers selected by the Government of India are men of high qualifications, but their teaching strength has been available on the side of Science and English mainly so far as the Sastri curriculum is concerned.

The continuity of Indian education in coast schools is seriously threatened by the ravages of malaria. In several schools during the second quarter of the year the attendance was sadly cut down, sometimes by more than 50 per cent. Many of the teachers suffer from recurrent malaria, and a considerable amount of teaching time is lost through periodic attacks of the disease. It is to be hoped that the efforts of Health Committees will minimise the effects of this scourge.

The chief difficulty that confronts the expansion of Indian education is finance. I have pointed out in last year's report that a subsidy payment based on the attendance of the preceding school year is not an efficient instrument for developing an expanding system. Several new schools are clamouring for recognition, and others looking for alteration of status; the Government of the Province declines to spend more than the subsidy; it therefore becomes necessary to look closely at every penny spent and the solution of the problem of how to expand

becomes increasingly difficult. In general, if teachers' salary scales are not to suffer, the policy of development will be to encourage local communities to build the schools while the central authority provides for the salary bill. This policy will be disappointing for communities which anticipate casting the whole burden of expenditure upon the Government, but ought to stimulate those who are genuinely desirous of education. The Public Works Department might be requested to supply plans of schools and future extensions to accommodate various numbers of pupils and suitable for construction in cheap but fairly durable materials. The distribution of such standard plans to interested bodies would enable them to forecast their probable expenditure according to the locality. In this way the higgledy-piggledy type of Aided School with teachers competing vocally before their classes would gradually disappear and the gain to Indian education would be immense.

The enrolment in Indian Schools is roughly about half of what it should be; according to the figures that normally obtain for European communities, though the Census Returns for 1931 will probably correct this estimate. Assuming that boys and girls are equally distributed in Indian families, we have now at school about 75 per cent. of the boys of school age and 25 per cent. of the girls. Even allowing for the natural reluctance of Indian parents to send their girls to school, or to keep them at co-educating schools beyond a certain age, it will be seen that there is ample need for the extension of educational facilities, and that all claims for State assistance should be sympathetically considered. Unless, however, the Indian community is prepared to bear its share of the burden, educational progress will be slow.

(Concluded)

Ancient Indian Culture

Sir Kurma Reddi's Lecture

Addressing a large gathering of Europeans and Indians in the Supper Room of the City Hall, Maritzburg, on Saturday night, on "Indian Culture," Sir Kurma Reddi (Indian Agent General) said that the culture of a nation, like its genius, finds expression in the individuals constituting the nation, their words, deeds and thoughts. If he were dealing with modern India he would have spoken of the great work and thought of men like the poet Rabindranath Tagore, the scientists Sir J. C. Bose and Sir C. V. Raman, and the philosopher Sir Radakrishna, and above all the saint and political philosopher, Mahatma Gandhi, whom India, and among the foreign nations (at least America) were beginning to regard as a second Jesus Christ. But his subject was limited to the Culture of Ancient India.

Evidence of Historians

Sir Kurma then pointed out that while Ancient India enjoyed a very high standard of culture and civilisation it was not easy to find authentic evidence of their nature and extent beyond a certain period. But the evidence of Western historians like Megasthenes, Pliny and Petronius, and of the Chinese pilgrims, like Fa Hian and Hienyen Tshang, was unimpeachable, and, judged by that evidence it would appear that ancient Indian culture could adequately stand the four tests which Dr. Rivers had set for assessing the values of cultures and civilisations.

The history of India has yet to be written and many historic facts had passed out of human memory. But historic facts can never be obliterated entirely. Their footprints are traceable on the tablets of time and are disclosed in the subsequent history of the people.

National genius and characteristics of ancient times have the knack of reappearing in subsequent generations and Sir Kurma gave the instance of the Israelites. They were imprisoned in Egypt and Babylon and were not treated well even in later times but to-day they found amongst them the greatest financial brains, great artists like Epstein, and great scientists like Einstein. The same may be said of Indians.

Communist Institutions

The lecturer then said that communistic and democratic institutions existed in Ancient India and that a highly solid structure of State and society was evolved. On the subject of religion he said that the Hindus have always been the most religious people in the world. The fact that Buddhism born in India had to find shelter in other countries, that Islam and Christianity, backed by the powers and rulers of India for centuries did not even touch the fringe of Hinduism showed that that religion has its subsisting qualities.

Even the advancing tide of Christianity and Western civilisation which swept everything in its way could not shake the foundations of Indian religion and culture built as it was on the rocky foundations of reason and philosophy.

Referring to the Sanskrit language, he said it was a complete language capable of giving expression to every shade of meaning. Its grammar was equally exhaustive and even the French grammar and language, believed to be perfect, does not score much over it.

Speaking of the literature of ancient India, the lecturer said that its great characteristic is its loving appreciation of natural beauty, its exquisite delineation of womanly love and devotion and its richness in the tender sentiments of mercy and forgiveness.

In the West, modern literature (if they excluded scientific works) seemed to be degenerating, he added.

Contrast of Civilisations

The lecturer then contrasted Western civilisation with that of ancient India and pointed out the good points of both cultures but added that in some respects modern Western culture was dropping out in important aspects. Humility, for instance, was one of the greatest virtues which Jesus Christ preached and constantly practised. Modern western civilisation was built upon Christianity and yet it would appear that this quality of humility did not find much place in Western Europe.

As an example, he referred to Bernard Shaw, who proclaimed at the top of his voice that he alone could think and think ahead of the present generation and that other people would take 50 years to come to decisions while he could do it in a minute. Pitt said that he alone could save England and that nobody else can.

Even Shakespeare claimed that his lines would last longer than the gilded monuments and marble statues of princes. Perhaps such a language is simply indicative of the confidence of the writers in themselves and such confidence is a factor in advancing the cause which they had at heart.

But look at the way in which Kalidasa, the Indian Shakespear, began his great work, *Raghuvamsa*. He said "how unwise of me to attempt the formidable task of writing the history of the immortal House Raghu. There is as much difference between the glory and greatness of the Raghu dynasty and my own ability as there is between an elephant and a mosquito. Yet why should I not attempt? Does not the poor fisherman sail over the mighty seas with the help of a frail barge?" Kalidasa's *Raghu-*

vamsa was a masterpiece and was in no way inferior to the best amongst the works of Shakespeare or Bernard Shaw.

Sir Kurma then made references to the cultural contacts between Greece, Egypt, Babylon and Rome on the one hand and ancient India on the other, and said that throughout man's history these cultural contacts have been going on. The culture of each country was developed both by internal activities and by contact with other nations.

Sir Kurma then pointed out that western civilisation broke down to a great extent during the Great War and referred to the huge carnage that caused blood to flow in channels in three continents. He also referred to the after effects of the Great War, to the revolutions in Germany and Russia and the present depression and financial crisis. He said, however, that revolutions did not sink deep in countries where traditions were solid and unchanging, and instanced the case of England and India where revolutions had been rare and mild.

Proceeding, he said that he was not sure, however, where modern civilisation and culture would lead Europe and America to. Democracies were failing, dictatorship was coming into existence and combinations and rings were ruling by regulating, controlling and manipulating finances. These revolutions, financial troubles, economic depressions do not seem to augur well.

The philosophic mind of ancient India and her soft culture may not have contributed largely to the materialistic greatness of the world, but it has been a potent factor in the advancement of the happiness, contentedness and stability of mankind.

Finally the lecturer referred to the good points that existed in both Eastern and Western civilisations and said that only by a harmonious and synthetic blending of the good points of the two could the world be saved and the advancement of its culture and civilisation ensured.

Mr. D. L. Sinha, president of the Indian Culture Society, presided. The lecture was followed with rapt interest, the charm and eloquence of the speaker being greatly appreciated.—*Natal Witness*.

Aryan Benevolent Home

An Appeal

An appeal is made to the Hindu community by the committee of the Aryan Benevolent Home of Mayville on the eve of the Deepawali celebration and it is hoped that it will meet with a generous response. The Home has been in existence for over ten years, and during that period has maintained on an average 25 inmates per day, who have been housed, fed and clothed. As the New Year of the Hindus is approaching, much money will be spent on personal benefits and pleasure, and on this occasion, I take the opportunity of appealing on behalf of those poor and unfortunate individuals under the shelter of the Home for some kind consideration and thought. Many have seen better days, and owing to their past deeds according to the laws of Karma, have come to the stage of having to pass their last few years in Dharm-Shala, reliant for their comforts and needs on the general public. The Home authorities are contemplating the erection of new buildings to replace the dilapidated ones now in existence, and a collection for the purpose is being made and I take the opportunity of reminding the more fortunate members of

the community not to forget this institution when they are charitably disposed. Gifts in kind or cash may be sent to the undersigned, or if advised will be called for.

S. L. SINGH

Box 1770, Durban.

Mr. Gandhi In London

[FROM OUR LONDON CORRESPONDENT]

The direct appeal and message to the Society of Friends with which Mr. Gandhi concluded his very impressive speech at the meeting for welcome arranged for him by a Joint Committee on which Friends were represented at Friends House, Easton Road, received little attention in the Sunday and daily papers in Britain and probably overseas will welcome it in full.

When after an enthusiastic welcome and a short period of silence, Mr. Gandhi had been introduced by Mr. Lawrence Honsman, the poet and dramatist, the Mahatma asked that he might speak sitting. For half an hour, in perfect English which lacked the high pitch of so many Indian voices, Mr. Gandhi explained his position and the ideals of the Indian National Congress. The audience listened intently with hardly an interruption, except for enthusiastic applause when Mr. Gandhi movingly referred to Lord Irwin, the ex-Viceroy, as that noble Englishman.

Before he concluded Mr. Gandhi said: "I would specially appeal to my Quaker friends. There has always been since 1893 a growing bond between the Quakers and myself. One of the most intimate friendships in South Africa where I first met them, was with a Quaker. That friendship has been daily growing between them and myself, for we represent one common cause, that of peace. I think I represent the Quaker position when I say that you Quakers have said goodbye to the law of the jungle. It is not the same law which governs the bruté creation which governs the human race. This should be the law of love and peace. The human race is moving consciously and deliberately to the establishment of that law throughout the whole of mankind. This is a bond which binds me to the Quakers, and therefore I expect the Quakers most of all to represent the Indian cause during these coming days. This will mean study. We are nationalists and patriots, but immediately we apply these principles of truth and non-violence we become internationalists. Our patriotism is so conceived that we want our freedom, so as not to injure any country or individual. We believe that the law of right is not merely the greatest good of the greatest number but the greatest good of all. If India can vindicate her freedom and attain it through these means, don't you think it will be good not only for India but for the whole world?" It is understood the Quaker referred to is a Mr. Coates who has lived in South Africa so many years that he is unknown to Friends in England.

The little group which waited to greet Mr. Gandhi when he entered Friends House by the back door in Endsleigh Gardens included the chairman of the meeting, Mr. Lawrence Honsman, Canon Donaldson of Westminster Abbey and several Friends, and Mr. W. F. Nicholson, secretary of the Society, was among the first to shake hands with him. Horace G. Alexander and Reginald Reynolds are two Friends who accompanied Mr. Gandhi to Kingsley Hall after the meeting and while he is Miss Muriel

Lester's guest there, they are acting on his 'staff' and shielding him from unnecessary visitors.

There was a pretty little incident before Mr. Gandhi passed along the passage between the large and small meeting houses to the little room which had been prepared for him, and where some goat's milk was being warmed for him on an oil stove for his refreshment. Little Olive Brockway, the youngest daughter of A. Fenner Brockway, M.P., wearing a white and, on her head, becoming Gandhi cap, gave him a bunch of roses from her garden. Mr. Gandhi seemed delighted both at this and to see that she was clasping a little brown doll clad in khadar homespun. The Indian leader was in the highest spirits, and impressed all who came into contact with him with his good humour and strength of personality. Despite his costume, which was no more unbecoming than the wearing of European dress in India, there was nothing of the fanatic about him. I found that among those at the meeting who had not come predisposed in his favour—English and foreign press men and ambulance men for instance—expressed themselves as very pleasantly surprised and moved by his speech and demeanour.

I was at Dorchester House when Mr. Gandhi paid his surprise visit to the most luxurious hotel in London to meet Lord Sankey and Mr. Macdonald. Except for half a dozen policemen and a small knot of onlookers, there was no one waiting to see him. There was a rush, however, of passers-by when his car drew up, but he quickly passed through the revolving doors and was lost to view.

Mr. Gandhi's New Quarters

Negotiations were completed for Mr. Gandhi to take 88 Knightsbridge as his headquarters in London. There was no delay in his taking up his occupancy, after he had paid a visit to the house, for he arranged to move his staff in at once and to hold his evening prayers the same night.

Mr. Gandhi, however, expresses the intention of still sleeping at Kingsley Hall, Bow, in his little cell on the roof, and this will certainly be a quieter spot than the busy junction of Knightsbridge, Sloane Street, and Brompton Road, where the house stands.

It is one of the row of houses, the first of which is entirely covered by a house agent's board announcing that the terrace is for sale, facing you under the shadow of the towering Hyde Park Hotel as you come up Sloane Street. Hyde Park, it is true, is at the back, but in front it faces on that busy triangular "circus" round the statue of Field Marshal Sir Hugh Rose, where buses and the unending East and West traffic threaten to break up entirely the Victorian calm of this terrace. A few doors away, at No. 70, Reade, the novelist, as a plaque declares, used to live for many years. No. 88 has a great tree in its front garden, and I wonder what Mr. Gandhi will think of the stone fawn which sits playing its pan pipes in the little asphalt square before No. 90. Having a sense of humour, he will probably think the creature of the woods is as much in its element as he himself will be in this busy West End London centre in his dhoti and khaddar shawl.

The house itself is the property of a Hindu gentleman who spends most of his time in Delhi. It is therefore equipped in the Indian manner and has all the appliances needful for an Indian feeding service. The house will be very convenient for other Indian delegates and they will not only be able to keep in close and easy touch with Mr. Gandhi in Knightsbridge—an increasingly desirable thing as the Conference proceeds—but will feel more at home in the surrounding of No. 88,

There were great possibilities during the week-end that Mr. Gandhi might take Sir Charles Trevelyan's House in Great College Street, Westminster, a delightfully quiet spot just outside Dean's Yard and overlooking the walls of Westminster School. The matter was discussed in the most friendly spirit with Sir Charles, but for various reasons it was felt that the Knightsbridge House would really be the better centre under the circumstances.

Mr. Gandhi And The Children

Mr. Gandhi, on Saturday afternoon (19th Sept.), made a hundred poor London children very happy. Sitting on the floor in the centre of the hall at Kingsley Settlement, he gave a special and strictly private reception to a group of youngsters, none of whom were over twelve, from among the children of Bow, who, like their parents, have taken this strange man from the East to their hearts during the past week, as they have seen him passing to and fro, but hitherto they have not been able to get a word with him.

Grown ups were strictly excluded with the exception of one or two of Miss Lester's helpers, and the genial figures of Mr. George Lansbury, one of the recently resigned members of the Labour Cabinet, and his wife. There was also present Mr. Gandhi's friend, the dignified Prime Minister of Bhavnagar, Sir Prabhashankar Pattani, who with his white beard looked like an Eastern "Santa Claus" viewing the scene.

I personally was only able to view the pretty scene through a little window on the stairs, through which I was able to look into the hall, but immediately after the meeting Mr. Gandhi himself told me all about it.

"Questions about the weather in India, about the games the children played, and so on, led to one child asking about the language I spoke," said Mr. Gandhi, as he sat talking to me in the corner of the Club room at Kingsley Hall. "This gave me just the opportunity I wanted, and I began talking to them about the common source of many of our words. I took 'pater,' 'father,' and the Hindi 'pita,' and 'mater,' 'mother,' and our own 'mata.' When I asked what that showed they called out, 'It shows we are all of the same breed'—(an expression which evidently amused the Mahatma very much). "Then we are all one family and ought to be friends, I said, and they agreed."

"I then asked if any of the boys ever hit back and ten or twelve brave boys put their hands up. So this gave me a chance for a little lesson in the principle of non-violence, and I asked what they really should have done instead. "Make friends," they replied, and I told them to remember this."

"I do like the London children so much," Mr. Gandhi said, "and it has been so delightful to meet them both here and in some of their homes, which I have visited, though some of these seem very palatial compared to those of poor folk in India."

Later in the afternoon, Miss Muriel Lester held an informal reception of personal friends of her settlement work to enable them to meet Mr. Gandhi. Among those present were Sir Walford Davies, Rev. A. D. Belden of Whitefields Central Church, and Mr. Arthur Black of the Shaftesbury Society, and World Sunday School Association, and many representatives of bodies working among children.

Mr. Gandhi shook hands with everyone, and at the close made a brief speech. He said he had been enriched by the affection shown him from every

quarter, and especially from the poor, whom he would not call the uncultured, for they gave of the love which was in their hearts. He referred good naturedly to the protection given him by the Government, "but," he added, "I know the police will have nothing to do unless it is to protect me from the over affection of the public." He asked for the prayers of all that the Round Table Conference should not end in a fiasco.

Nahas And Zaghlul's Messages To Mahatma Gandhi

"I ask God to grant you success in your quest equal to the greatness of your determination!" This was the message sent to Mahatmaji on board the *Rajputana* when he was going to London by Nahas Pasha, the great Wafdist leader. Another greeting received by Gandhiji as he reached Suez was from Madame Zaghlul, widow of the Egyptian Nationalist. A large number of Egyptians and Indians joined in giving Gandhiji a rousing reception at Suez.

During his brief stay in Suez, he appealed to Egyptian Muslims to help cement Hindu-Muslim Unity, declaring: "Mohammed was the apostle of Peace. As his followers, you can do nothing less than establish unity. Upon India's unity and independence the peace of the rest of the world indirectly depends. But, there can be no real international peace so long as India remains fettered by foreign powers."

Indian Weddings

Our correspondent from Pretoria states:—

Two pretty weddings took place on Saturday evening, when Miss Jenny Manjee Keshavjee, second daughter of the late Mr. M. Keshavjee, of Pretoria, was married to Mr. Goolamhoosen Hujes, youngest son of the late Mr. H. R. Khoja of Louis Trichardt, Northern Transvaal, and Miss Fatima Manjee Keshavjee, third daughter of the late Mr. M. Keshavjee, to Mr. Nimjee Ohagan, eldest son of Mr. Ohagan Jeewa Khoja, of Silverton.

The wedding ceremony was performed by Mr. Hassan Naran Keshavjee, and the duties of the best-men were carried out by Messrs. Cassim Velski and Habib Velski at the Khoja Mosque in Boom Street, at 11 p.m.

The brides, who were given away by their brother Mr. Ismail Manjee Keshavjee, were dressed in Indian gowns laden with beautiful handwork ornaments.

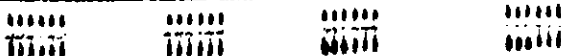
After the wedding ceremony a reception and dinner was given at the Royal Cinema Hall, where a large number of Indians attended the function from all parts of the Union.

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.



M. K. Gandhi Library And Parsee Rustomjee Hall Committee

Mr. B. M. Patel, Secretary of the M. K. Gandhi Library requests us to announce that an addition of the following books has been made to the large stock already existing for the benefit of the readers:—

Encyclopædia Britannica, (14th edition); Sastri Speaks; Art of Teaching Arithmetic; Man and His Market; Man and His Work; Teaching of History; Exposition and Illustration in Teaching; Principles of Secondary Education; The Changing School; Group Tests of Intelligence; Don't; The New Teaching; Education on the Dalton Plan; A Social History of England; School Drawing; Teaching of English in England; Teaching and Reading; Modern English; Children's Treasure House; Children's Encyclopædia Universal Teaching of the World; Countries of the World; Peoples of all Nations.

It is announced that two English Newspapers viz: *Daily Herald* and *London Times* have been subscribed for to enable the readers to follow the activities of Mahatma Gandhi at the Round Table Conference in London.

Overport Cricket Club

The fifth annual general meeting of the Overport Cricket Club was held on October 3 at the Shree Ramayan Sabha's Hall, Overport. Mr. S. Brijbaal presided and was supported by a full muster of members and intending members. The following officials were elected for the ensuing season: Patron: Mr. S. P. Singh, President: Mr. S. Brijbaal, Vice-Presidents: G. Rampersad, S. Brijnath, R. Benny-madhaw, R. Schoder, C. Sewtahal, H. S. Singh, A. Camroodeen, H. L. Paul, M. B. Iyaloo, G. Ramlall, R. Bodasingh and L. Panday; Hon. Secretary: Mr. S. Dhew, Assist. Secretary: Mr. S. Balgovind, Treasurer: Mr. S. Brijrajh, Captain: Mr. S. Sham, Vice-Captain: Mr. H. D. Khan, Delegates to the D.D.I.C.U.: Messrs. Brijbaal and H. D. Khan.

Transvaal Indian Congress

MASS MEETING

A mass meeting of the Transvaal Indians will be held under the auspices of the Transvaal Indian Congress on Sunday, October 25, at the Patidar Hall, corner Bree Street and Terrace Road at 2-30 p.m.

All local as well as up-country, Indians are requested to attend.

- Agenda: (1) Finance.
(2) Coming Round Table Conference.

S. B. MEDH,

Hon. Secretary T.I. Congress.

Tel. Add.: "ISWAR"

P.O. Box 4888.

Natal Indian Congress

ANNUAL GENERAL MEETING

The annual general meeting of the Natal Indian Congress will be held at the Royal Picture Palace, Victoria Street, Durban, on Sunday the 29th day of November, 1931 at 2-30 p.m.

AGENDA:

1. Minutes.
2. Secretaries' Report.
3. Financial Statement.
4. Election of Office Bearers.
5. Any other matter competent to be discussed at the meeting.
6. General.

SORABJEE RUSTOMJEE,

President.

A. I. KAJEE

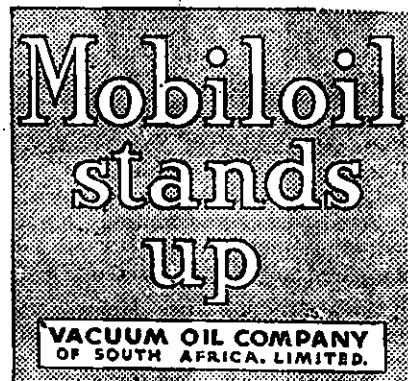
P. R. PATHER

} Joint Hon.

} Secretaries.

N.B.—Only those members who have paid their subscriptions for the current year will be allowed to participate and vote at the meeting.

Members of the Indian community are asked to enrol themselves as members of the Congress. Members may be enrolled either at the offices of Messrs. Pather & Co., Little Grey Street, Durban, or at the offices of the Congress, 175 Grey Street, Durban,



35

WANTED—Experienced indentors for our indigenous perfumes everywhere in Africa and neighbouring islands on liberal commission.

Chhediram Moolchand, Kanauj, India.