

INDIAN OPINION

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NOTES AND NEWS

Colour Bar In Public Entertainment Places

THE presentation in the Durban Pavilion recently of a show entitled "Blackbirds of 1938" in which the cast included Europeans and Natives, has caused the City Council to take steps to put a total ban upon "mixed" theatrical shows. The position in Johannesburg, where the control is exercised by the Municipality, has been set out in an official letter to Mr. H. G. Capell, a member of the Durban Music sub-Committee and General Purposes Committee. Under Ordinance 110, 1926, the Johannesburg City Council is empowered to make by-laws regulating all places of public entertainment and also prohibiting the employment or presence of White women in non-European places of public entertainment. All entertainment licences issued for non-Europeans are endorsed accordingly. The Acting Town Clerk of Johannesburg has pointed out to Mr. Capell that representations have been made to the City Council to permit White women to be on premises licensed for non-Europeans "under special circumstances" and a suggested amendment was approved by the Johannesburg Council but has not yet received the approval of the Transvaal Administrator. The problem of the admittance of non-Europeans to places of entertainment patronised by Europeans is almost automatically solved, adds the Acting Town Clerk, by the proprietors of the premises who display notices reserving the right of admission.

No More Non-Europeans In Newlands

Unanimous opposition to any City Council schemes which may lead to further encroachment of non-Europeans into Newlands was expressed at a meeting of nearly 200 people convened by the Newlands Property Owners' Association in the Newlands Cinema on August 10. Mr. S. J. Tighy who advocated the separation of non-Europeans from Europeans made a novel suggestion that there might be townships in which the non-Europeans would have their own civic centres and rights, and their own Mayor. Mr. C. W. Start, chairman of the association said Sophi-

town at the present time was a den of disease, and some of the conditions there made Alexandra Township a palace by comparison. Indians had acquired rooms which they let to natives at fabulous rentals, and in one room members of the association's committee had found ten natives living. Each paid £2 a month. The meeting passed a resolution protesting against "any further invasion of non-Europeans into Newlands or any adjoining township," and demanding that the City Council take steps to remove Martindale and Sophiatown at the earliest opportunity. The resolution also demanded that the Council rescind its proposal to place Asiatics in Claremont, "in order that the residents of Newlands may resume building operations, which have been held up for the past 18 months."

Objection To More Indian Traders In Roodepoort

The gradual encroachment of Asiatic traders on the Roodepoort business area to the detriment of European traders formed the subject of a spirited debate at the Roodepoort-Maraïsburg Chamber of Commerce meeting held last week. It was decided to ask the Town Council to oppose an Asiatic licence which was pending and to refuse similar licences in future. The question was introduced by Mr. K. H. Boje, who said that Indian and Chinese traders had rapidly been gaining on European traders in Roodepoort. In 1933 there were only 27 Asiatic licences, there were to-day 37. European licences had not increased to the same extent. The Chairman, Mr. N. Toomey, said that it was only because Europeans dealt with Asiatic traders that the traders were able to exist. He thought the problem would largely be settled with the final decision on the Feetham Commission's report, which would determine the areas set aside for Asiatics. Mr. Boje said he was not attacking individual Indian traders, but was concerned with their increase in number. He said that recently the Council had refused an application for a pharmacy licence in Roodepoort on the grounds of overtrading, and considered that new

Asiatic licences should be refused on the same grounds.

Are Instances Still Wanting?

Almost every week we are having instances that would go to prove that the position of Indians in recent years is not by any means improving but fast deteriorating.

Ex-Protector's Suggestion

Mr. H. Robinson, who recently retired from the position of Protector of Indian Immigrants, in the course of an interview with the *Natal Daily News* said, by giving Indians employment the Railway Administration would not only relieve unemployment among Indians, which is acute, but would at the same time release hundreds of natives for the spheres of labour in which there is a shortage. Just before his retirement, he said, he had made representations to this end to the Railway Administration, and was informed that the question would be investigated. The railways had for many years stopped replacing Indians as vacancies occurred. They were replaced by Europeans or Natives. Before this Indians had been employed for years on the railways in Natal in large numbers and had given very satisfactory service. Mr. A. I. Kajee said originally in the Natal Railways nearly 4,000 Indians were employed. At the time of Union the number was 3,000. Now there were less than 350. He said there were fully 3,000 young Indian men looking for work in Durban to-day.

Non-European Market Boycotted

The market master of Vryheid reports a decrease of £75 in the turnover for July since non-Europeans have been forbidden to attend European markets says the *Natal Daily News* Vryheid correspondent. A separate market held twice a week exclusively for non-Europeans has been boycotted by natives and other buyers. "As the present arrangement will very seriously affect future returns, I recommend, in the interests of the market, that the position be reconsidered," reports the market master. On three days no buyers presented themselves at the non-European market and it is stated by

several, that so long as existing prohibition is enforced, they will arrange to procure their supplies from sources not connected with the Borough Market.

We heartily congratulate the boycotters.

Five Weeks With Mahatma Gandhi

Among the notable passengers to arrive from Bombay by the *Kenyq* last Wednesday was included Mrs. Hannah Lazar, niece of Mr. H Kallenbach. Mrs. Lazar went to India a few weeks ago specially to see Mahatma Gandhi. She had heard and read so much about him but had never had the opportunity of meeting him. The desire to meet him was growing intensely and she made a special trip to quench it. Mahatma Gandhi's powerful personality has made an indelible impression on her mind, said Mrs. Lazar in an interview with our representative. His love, his spiritual power seemed to be far beyond the ordinary human being. Christ was crucified but once, she said, but Mahatma Gandhi's whole life was one of crucifixion. Mrs. Lazar said she could never in her lifetime forget the five weeks she was privileged to spend with Mahatma Gandhi at Segaoon. They would for ever remain a cherished treasure in her memory. Asked about Gandhiji's health Mrs. Lazar said, his health was on the whole excellent and though the flesh was weak the spiritual energy he possessed was beyond imagination. Owing to considerable strain in solving all kinds of political and social difficulties his blood pressure had a tendency to rise now and then. "So far as I know" said Mrs. Lazar, "there is no truth whatever in the rumour that Mahatma Gandhi was planning to take any rejuvenation treatment."

Endorsement On Motor Licences

An Indian taxi driver, Dorasamy Moodley, of 536 Boom Street, Maritzburg, was charged with failing to produce his driving licence for endorsement after a conviction for overloading. He was defended by Mr. T. B. Hodson, of Maritzburg. Mr. Hodson's contention was that the refusal to produce the licence for endorsement was not wrongful and unlawful, as the offence of which the accused had been convicted namely overloading did not constitute an offence in respect of which he was obliged to produce his licence for endorsement as defined in Section 35, sub-section 1 of the Ordinance, in connection with the driving of a motor vehicle. The Magistrate held that the

words "offences in connection with the driving of a motor vehicle" are not inclusive of all offences, but only a class of more serious offences relating to the manner in which a vehicle is driven.

He found that overloading is not an offence relating to the manner in which a motor vehicle is driven, and he found the accused not guilty and discharged him.

Indian Opinion

FRIDAY, AUGUST 26TH, 1938

Insult To Hindu Widowhood

THE position of a Hindu widow who cannot remarry is most pitiable. She cannot marry because the Hindu custom will not allow it, and when she remains unmarried, even though she may be chaste, the morbidity of the human mind will always suspect her. She is therefore, for ever an object of suspicion. Thank God the Hindu reformists are now waking up and there is every hope of the lot of the Hindu widow being greatly improved in the not distant future. Among the lower caste Hindus, of course, re-marriage is permissible.

But this ban on the re-marriage of a widow was put by our ancestors not without a meaning. It meant that the Hindus attached very great importance to the chastity of women. It is after all the woman that gives birth to a nation and the character of a nation depends much upon the character of the one who gives birth to it. Though it is immensely difficult the path that leads to the Kingdom of Heaven is always a narrow and a thorny one.

Attaching so much importance to the chastity of the woman it is quite obvious that the Hindu custom would never sanction looseness in a woman of an intercourse with any other man than the one to whom she is married. The strictures in the Hindu customs are that a woman or a man may not even touch one another until they are married according to proper rites.

Such is obviously not the case in regard to Western custom. Improper relations with his prospective wife is not an uncommon thing among the Westerner whereas it is concerned a crime among the Hindus.

Anyone therefore who speaks lightly of Hindu religion or customs does not only betray his ignorance but wontonly insults that great and ancient faith.

We have been led to touch on this subject because of the fact that no less than a Judge of the Supreme Court of South Africa has thought fit to make some thoughtless remarks about the Hindu ideas of morality, while deciding a case of culpable homicide resulting from misconduct between a man and a woman.

An Indian, Vengetsamy Reddy, of Melbourn Road, Durban, had stabbed and killed one Iyapen Chetty, who was found by him to be misconducting himself with a woman who lived with Reddy, and had injured the woman. Mr. Justice Carlisle found Reddy guilty and in passing sentence of two and a half years' imprisonment, is reported to have said, he took into consideration the provocation which caused accused to kill Chetty. The defence story was that the woman, who was really his concubine, was living in a room where he kept her, and that on the night in question he found her in the room at 10 p.m. with Chetty in circumstances which immediately caused an upheaval. "Although this relationship between yourself and

this woman is quite illicit, I realise the fact that among Hindu people of your position, a relationship of this kind is not regarded as improper or immoral. In fact, so far as I have been able to ascertain, it is a common thing for a widow who cannot marry to attach herself to a man to provide for herself. "It would appear that your action in using the knife upon these two people were in all probability due to natural resentment in discovering what you say you found. These considerations I am prepared to take into account in passing sentence. At the same time they do not warrant my viewing them as being altogether an excuse for your crime."

We must take strong exception to these unfair remarks made by

the learned Judge about the social life of the Hindus which betrays his utter ignorance about the custom with regard to a Hindu widow. South African courts often indulge in generalisation while dealing with guilty persons especially when non-Europeans are concerned. In the case of a White man they will say, "you are a disgrace to your community." But in the case of an Indian they will take it for granted that it is, or must be a communal trait. This is wrong and most offensive. Whilst making the above statements the Judge evidently took for granted that the morals of the Hindus are, as a matter of fact, lower than those of the White race. But if he had carefully observed he would have found that the moral standard of the

Hindus is very much higher than that the White race. Whilst we are prepared to believe that Mr. Justice Carlisle quite unconsciously made the remarks to which we have taken exception we wish to bring home to him that the feeling of all true Hindus are bound to be offended by them.

There is existing in South Africa a Hindu Maha Sabha. We would like to know what this Sabha is doing. It seems to get active only when some preacher or so visits this country and evidently goes to sleep again as soon as he leaves. This is surely a matter which the Hindu Maha Sabha should not have allowed to pass unnoticed and without voicing its protest, or else it were far better if it did not exist at all.

UNION PARLIAMENT

SOME IMPORTANT UTTERANCES

Government's Segregation Policy

THE following are some important utterances of interest to Indians are culled from the Parliamentary report:

Mr. J. H. Hofmeyr, Minister of Social Welfare observed:—In all £13,000,000 had been made available for housing, and although the sum had been paid out in loans the interest was so low that it enabled practically every person to live in a decent house.

Dr. Malan had said a great deal about separate residential areas for Europeans and non-Europeans. "That is to-day the new war cry of the Leader of the Opposition, but while he was busy seeing the light we were actually doing the work." "While he was becoming an apostle to segregation in respect of separate housing areas we were making the money available to make such segregation possible and practicable."

The Underdogs

Mr. D. B. Molteno (Representative of the Natives in the Cape Western

District) said that if there was one section of the community who could justly be described as the underdog in South Africa it was the employee on the South African Railways and Harbours, particularly the Indian, the Native and the Coloured man. He pointed out that since 1931 only 2,000 Coloured workers had had their depression cuts restored.

If it was really the policy of the Government, as various Ministers had stated, to diminish the margin between skilled and unskilled wages the root of the whole problem had been reached.

There were two ways of reducing this margin: To prevent the mines from recruiting from all parts of Africa and to legislate so as to establish standards outside the mining industry. The Government could not go to other employers of labour, however, and induce them to pay better wages when certain Government Departments paid as badly as anyone else.

Education Of Natal Indians

Mr. F. N. Broome (U.N.P., Maritzburg District) said:—When the Union Gov-

ernment handed over to the Provinces the obligations it had assumed regarding Indian education the largest burden fell on Natal, which had by far the greatest Indian population.

Since 1927 amazing strides had been made in Indian education. The number of schools had increased by 92 per cent. and the increase in the number of pupils and in expenditure had been even greater.

The subsidy for Indian education was £5 5s. per child a year, but it cost the Province £8 15s. per head, and the progress which had been made had been at the expense of other Government-aided schools.

It had to be remembered that the Indian population of Natal was approximately the same as the European population. Despite the progress made only half the Indian children were at school.

Everything appearing in this issue of a political nature has been written and edited by Manilal M. Gandhi to express the views of INDIAN OPINION.

NEHRU ON INTERNATIONAL SITUATION

HIS GRAVE WARNING TO BRITISHERS

THE following is a fuller report of Pandit Jawaharlal Nehru's speech at the Caxton Hall, London, during his recent tour of Europe, a resume of which was given in a previous issue:—

"You people of England here and outside, not only in this hall, but in this country, have a good deal of responsibility of what has happened in India in the past few generations. I do not say that just in a spirit of criticism, because many things have happened in the past which it is not easy to forget, but still we will try to forget in our larger comradeship. You know that the essence of a nationalist struggle is a feeling of bitterness, almost of hatred—after all nationalism is something anti, anti-foreign Government may be, almost racial—it is a negative thing which has a definite positive side to it. It is not a good thing taken by itself. Usually too much of it—too great a dose of it, stunts a race, although at the same time, at a certain stage, it is something that makes a race grow.

"It has two aspects—an aspect of leading a people to freedom and another aspect which you see so much in Europe to-day—something which leads to the reverse of freedom. And so nationalism often has been in the past—something which helps and something which hinders and something which unhappily brings a trail of hatred and rivalry between different peoples in its train.

Now fortunately in India in spite of the whole background of Indian history during the last 150 years and it is a terrible background, in the great struggle which we have had more or less continuously during the last 18 or 20 years, it is a remarkable thing that we have kept our movement singularly free from racial bitterness and for that as you know the credit must go to the great and noble lead which Mr. Gandhi gave. He gave that lead for moral reasons, for ethical reasons, as well as for good solid practical reasons. However that may be there is another reason which perhaps helps us in considering these problems in a scientific way, in an unemotional way and that is the reason which a socialist might advance and one of the reasons why I welcome this kind of gathering, this kind of enthusiasm which this gathering represents partly British, partly Indian, partly international. Such a gathering represents the level to which we are raised in our struggle and the way you look upon it.

International Background

"Immediately we think of it in these larger international terms we forget these racial backgrounds, and we feel

you and I and all of us who feel in this way that we are comrades in a joint adventure, although that adventure extends not to India only but also to Spain and China and very much so to Europe to-day. And although by the excess of your cordiality and welcome you have embarrassed me believing and realising the significance of this that it is a gesture on your part, a stretching out of your hand in good fellowship to the people of India, I appreciate it and I thank you for it. But this I want you to realise, and you will forgive me if I stress this point, that gestures though welcome do not go very far. I am not, however, pushing this argument further, but I do want you to consider this question of India in its true context.

"What is that context?" Three years ago I was in England and was told by any number of people, people not only of the so-called right-wing but also of the left-wing that India for the moment is out of the picture here. "We have had enough of India. We must devote ourselves to other problems—and we are not going to devote more time to it for a number of years." That kind of thing was not very pleasant to me although frankly speaking I may tell you it did not make much difference to me or to India. But it pained me because I felt that your movement here which was social, political and various other kinds of freedom, was a part of the social, economic and political freedom all over the world. I felt that you were somehow talking in the air, because if your conception of freedom is a limited freedom, there is something very radically wrong with that conception. So when people at that time wished me well in India, I was grateful for their good wishes but I saw that their wishes made little difference to me. We had come to realise in India that after all if we were to achieve anything, it would only be through the strength that we developed in India. But what pained me more was that I felt that here in England or elsewhere in Europe, the whole method and mode of approach to this problem was wrong."

An Analogy

"I give you an analogy which is very much to the fore now. There is great indignation at the bombing of Barcelona and Canton and very rightly, it is inhuman and horrible and only a few days ago I was myself a witness not once, but at least 7 or 8 times of the bombing of Barcelona. A horrible thing and it is an experience I am not likely to forget as long as I live. I want you to appreciate that this bombing of Barcelona and Canton are of the same type, may be not in the same degree,

but there is no difference in principle between the bombing of Barcelona and the bombing of the N. W. Frontier. I want you to appreciate that if England or the British Government is responsible for the bombing of the frontier in India, it is quite impossible for it to condemn the bombings of any other places. You know well that all over the rest of the world this attitude of the British Government is sometimes condemning other powers when they bomb and not themselves stopping their own bombing is a matter for ribald jests, and rightly so because they have landed themselves in an extraordinary state where everything they say is pure quibbling. They cannot justify any protest which they might make because of the action they are taking.

"In the same way you cannot appreciate this whole question of India unless you are quite clear in your own minds as to what imperialism is, that imperialism is a bad thing and must go not only from India but wherever democracy exists. So long as you are not clear, all the goodwill and sympathy you may feel for India will not take you very far. Therefore I want you to think about this and to see this question of India in its larger connection of imperialism and anti-imperialism. I do not want you or even ask you to think of India apart from the rest of the world. If you consider that question in relation to the larger problems of the world, because only then will you understand it properly, only then will you be able to help in that cause. Otherwise it may be that although you feel sympathy to-day, if you have not understood the real implications of the problems, something may happen in a crisis, the British Government may do something and you will be swept off because you have not grasped that problem.

Crux Of The Question

"The problem is the removal of imperialism, not giving federation or autonomy. People ask me, they expect me to deal with the question of federation and some of the provincial Ministers which are under Congress control. They are interested that I should tell them something about these. I do not propose to do so not through lack of time, but because I want to concentrate on major issues. Don't get lost in these subsidiary and petty problems that fill the papers to the exclusion of the real problem. The provincial Ministries have helped us in a way and hindered us in others, and we have to face difficult problems.

"I have been accustomed in India to speak to large gatherings of peasants.

For the moment I should like you to forget me if you can, and to think of these millions of peasants of India. That is the problem of India; not whether Federation is this or that; not provincial autonomy—the problem of India is essentially, primarily and fundamentally, the problem of the peasants of India, also of the workers and others—but primarily of the peasants of India and of the incredible poverty of that peasantry. Therefore if you want to understand the problem and to solve the problem you will have to think in terms of removing that poverty from India, and raising all those masses of Indian peasants and workers to a level which can be called a human level. Once you consider from that point and not from the point of quibbling about Federation, you get an entirely different basis.

British Imperialism Must Go

"I tell you you cannot solve the problem in the Cabinet of the British or any other imperialism. I tell you as one who has endeavoured to study history that when a democratic power is unable fundamentally to solve the real problems of the people that it governs, if it totally fails to do so then that Government cannot last long and you will find that social revolution overwhelms the Government of the day. The British Government is incapable of solving the great question of poverty in India. Therefore if history teaches us anything at all it teaches us that British imperialism must go from India. "That does not mean that you and I and the people of India are going to wait doing nothing expecting history to do things for us. I want you to appreciate that this is not a statute in a Parliament, it is a vital matter which affects hundred of millions of people, if the Indian National Congress grows in strength and shakes the might of the British Empire, how has it been so? You will remember that we tried a unique method of combating. Peaceful though it was, it was not a pacific method, it was an aggressive method.

Strength Behind Congress

It was a method which brought tremendous pressure on this Empire.

"What strength lay behind Indian Congress? We had great leaders undoubtedly, but it is not the leaders that gave it strength, it was the people, the peasantry and if you go further back still, it was the hunger of India. So long as that hunger is not satisfied this fight will go on, despite all constitutions, despite what the British Government may or may not do in India. It is a fundamental factor to be realised. I want you to feel in those terms if you have the reality of India before you. During the last two years I wandered about India a good deal and I do not know how many millions of eyes I have

looked into, during those two years and how many millions of eyes looked up at me and everywhere I found the same hungry look, the same misery looking out of them. Often enough, a new gleam of hope that hunger was coming to an end and that misery was coming to an end was seen. So long as that problem is not solved you will find the Indian problem a burden to you, not only to you, but a burden to the world. I beg of you to think.

"It is a childish thing for any people to say "We will dispose of this problem. We have had enough of it. It is too difficult. Enough difficult problems in the world to-day apart from India, in Europe, in this country." If you are developing the habit of looking away from difficult problems, the difficult problems do not cease to exist but it is quite possible you may cease to exist. In India, to-day, we are trying to develop deliberately, consciously and not without success a way of looking at difficult problems and trying to solve them. That is why when I speak to you here or anywhere else in England, perhaps I speak in a different key, in a different tone, because I tell you that when I speak on behalf of the Indian people, I can do so with a measure of confidence that the Indian people are going to solve their problem, however difficult it may be. Sometimes I find here in England and elsewhere in Europe a want of confidence a feeling that the problems of the day are overwhelming us, and it is a curious thing that I, who comes from a country that is still subject to British Imperialism and a country which is still governed by the British Government, should speak to you, not only with confidence, but with the conviction of triumph in my eyes and you should have the misfortune to put up with the kind of thing you are putting up with, helpless and unable to do anything. Sometimes I think that it may be that your movements here which aim at greater social freedom may be helped ultimately by what we do in India:

I do not wish to minimise our difficulties. They are great. To raise 360 millions of people, who for generations past have been subject to exploitation, is a difficult problem. You can change constitutions and you can change laws, but it is not so easy to raise human beings, to educate them and generally to raise standards in a great country.

Still we shall face these problems but one of the things which distresses me as it must distress you, is this degradation of spirit which seems to grow all over the world which ultimately is represented in the most obvious, in the most crude and grossest form by what is called Fascism.

Fascism And Imperialism

"You, who cheer, when I condemn Fascism, remember this, that Fascism is near relative to Imperialism. Your condemnation of Fascism is of little value unless in your heart and by your words and by your actions you also condemn Imperialism. You have perhaps been shocked by the excesses to which civilised people can go, but surprisingly as they are may I inform you that in India although some of the excesses that we read about were new to us, the atmosphere in which such excesses take place was thoroughly familiar to us. It did not shock us as it did shock you. But you have grown accustomed to a thing that has been happening for a long time under the name of imperialism, but when it came under a different form and shape you were shocked. Rightly so, but you ought to have been shocked earlier. Therefore I beg of you to go down to the roots of this problem and see if it leads you to the same place. It is the same roots which flower in different countries. Understand the real significance of this problem, then only will you deal with it properly.

—Bombay Chronicle

M. K. Gandhi Library And Parsee Rustomjee Hall

SEVENTEENTH ANNIVERSARY

The celebration of the seventeenth anniversary of the M. K. Gandhi Library and Parsee Rustomjee Hall and the seventh annual general meeting will take place on Tuesday, September 6, at 7-30 p.m. in the Parsee Rustomjee Hall, 140, Queen Street, Durban. A cordial invitation is extended to all. His Worship the Mayor and Mayoress have kindly consented to be present. Ladies are specially invited to attend in large numbers.

S. J. RANDELA,

Hon. Secretary M. K. Gandhi
& Parsee Rustomjee Hall Committee.

National Commercial Examinations

Mr. G. M. Titlestad, Local Secretary, N.T.C. Exams, Durban, for non-Europeans, who writes the National Commercial Examinations, conducted by the Union Department of Education, writes to say that entries for the November, 1938, Examinations will close on Saturday, September 3, at 12 noon. Intending candidates should get in touch with the secretary as soon as possible, as late entries will not be accepted by him.

WHAT IS THE MATTER WITH MONEY?

Money As A Tool

ABOUT this stage in the discussion some critic might say, "You are making an absurd mistake. You are ascribing all sorts of moral evils to money. Since money is a tool, it can be and is, like other tools, used for both good and evil purposes. The wrong lies not in the intimate tool, but in the motives of those who use it. You should not criticise the tool, but the evils for which the tool is sometimes used."

To such an argument I would reply that money, because it is a store of value, is a very special kind of tool, not outside men's minds and desires. It is so dependent on understanding and convention that it is partly intangible, partly almost living. Economic value are closely intertwined with physical existence and with the higher ranges of human life, and so become moral as well as economic values. The function of storage of values is inherently moral. Exchange, saving, credit, economic power and security are moral as well as economic affairs. Although the a-morality of Nature may be maintained as a logical proposition, man's tools and symbols cannot be wholly divested of moral quality and moral effect, because they are his own creation and used for his own purposes. They partake of his nature.

The economic and moral realms, like any other two levels of reality, are not wholly separate. For intellectual convenience we distinguish between them, just as we distinguish between front and back of a man's head, but they are not



By

RICHARD B. GREGG

In "The Modern Review"



(Continued from last week)

wholly unrelated. Life recognizes connections and wholes which intellectual analysis may for certain purposes want to keep distinct. The connections between morality and economics may be so subtle that they are not always immediately apparent. Nevertheless, the different levels are organically connected, and the connections do operate in the long run, and often fairly soon. Money as a part of our environment and as a part of our thoughts does effect our moral relationships. And because money in its present forms has inherent defects, bad moral results of its use are inevitable. If a defective semi-automatic telegraph machine transmitted words which are different from those which were intended, misunderstandings and confusion at the receiving end must result.

As Transferer Of Value

The ability of money to transfer value from place to place, together with the fact that money is a symbol of trust has made possible the extension of trade, modern industry, modern agriculture and modern mining into almost all parts of the world. Money has increased the external energies of mankind. Money is largely responsible for the immense growth of cities and of urban popula-

tion over rural population, also for the development of the modern business corporation. It is one of the chief means and perhaps one of the chief causes of the modern wages system. In that system the owners of capital, for their pecuniary profit, have organised into factories, transport systems, etc. the wage-earners, who are legally free but economically bound. Together with machinery, money has created the so-called triumph of European civilization.

The power of money reaches farther than daily personal contact and common understanding of men can do. Hence finance is definitely irresponsible. For example, the managing director of a Malayan rubber plantation, living in London, may be the kindest of men. Yet because he cannot know the daily events and circumstances of the lives of the Chinese workers on that plantation he can hardly avoid doing them grave injustice by his executive orders.

We know how much trouble it makes for a man to put him in a position of responsibility and yet not give him powers commensurate with his responsibilities. Very soon he gets severely criticised for something which happens within his jurisdiction, but as he is powerless to correct the situation, he resents the injustice done him. Responsibility without corresponding power results in moral wrong. So does power without corresponding responsibility. Money sooner or later always creates a situation of partly irresponsible power.

(To be continued)

Things In General

Natal Indian Youth League

THE following is a copy of a circular letter sent by the Natal Indian Youth League to all Indian Youth Organizations: A preliminary meeting of the Natal Indian Youth League will be held in the Hindu Tamil Institute, Cross Street, Durban, on Sunday, September 4, at 10 a.m., to consider the desirability of forming an "Indian Youth Council": (1) to co-ordinate the various Indian youth organizations; (2) to formulate a constructive policy of working towards the cultural, physical, social, intellectual, economic and political progress of the Indian youth; (3) to create a vital responsibility among the Indian youth towards their future in this country; (4) to work towards a closer co-operation with the youth of other races, on the basis of mutual understanding and inter-

change of different opinions of thought and action towards a solution of the problems facing the youth in general. Friends are sincerely requested by the League's secretary to support, as it would be the means of satisfying a long-felt need among the Indian youth. Each organization will be entitled to send two delegates and an observer to the preliminary meeting. The secretary will be pleased to have the names and addresses of other Indian youth organizations. A detailed agenda for the preliminary meeting will be sent to them within the course of the next week.

Banana Growers Want Protection

South African banana growers have made strong representations to the Union Government asking that when a new treaty is drawn up to replace the Mozambique Agreement, which expires next

month, banana imports should be reduced for the next two years and that they should cease altogether in 1941. By this time, it is submitted, Union banana plantations should be in a position to supply all requirements. The Natal Indian Farmers' Union have asked that protection afforded ground nut growers and other agricultural producers in the Union under the present agreement may also be extended to bananas in any new treaty that may be concluded between the two countries. They have asked that the Minister of Commerce and Industries meet a deputation. In their letter to the Minister the union refers to the "unfair competition from Portuguese East Africa." The total consumption of bananas in the Union for 1936 was 362,466 crates, of which Natal supplied 241,445 crates and Portuguese East Africa 121,021 crates. Natal producers estimate that

they could produce 156,607 crates from banana suckers planted in 1938 and 215,909 crates from 1939 plantations covering areas of 8,000 and 10,000 acres in addition to their present crop which covers an area of 12,120 acres. The total crop would be ready to harvest in 1941, when the Natal growers are confident that they will be able to cope with the entire demand of the Union, even allowing for drought and other unforeseen climatic conditions.

Deputation Meets Minister

The imperative need for some form of protection for Union banana growers was emphasised by a deputation which waited on the Minister of Agriculture in Capetown. It was pointed out to Colonel Reitz that the chief market for bananas is the Rand which consumes between 40 and 50 per cent. of the total. To-day 90 per cent. of bananas supplied to Johannesburg and its environs came from Portuguese East Africa and only 10 per cent. from Natal. It was represented that apart from the advantage which Portuguese East Africa has over Natal in production costs, the freight rate from Lourenco Marques to Johannesburg is less than from the Natal coast. Exporters from Portuguese East Africa also made it their aim to stabilise the price of bananas in Johannesburg with a result that as soon as the price fell the fruit was immediately dispatched elsewhere and sold at whatever price it could fetch. It was suggested to the Minister that the abolition of outside competition in the Union's banana trade would result in the employment of a further 6,000 persons and benefit subsidiary industries. The Minister, we understand, received the deputation sympathetically but indicated that the matter was tied up with the Mozambique convention which shortly falls due for renewal. If it was found possible to reduce the quota of Native labour from Portuguese East Africa then there was a distinct possibility that the Government would be able to offer some form of relief to banana growers in the Union.

Union Budget Surplus Of

£4,300,000

The Union Minister of Finance (Mr. N. C. Havenga), in introducing the Budget for 1938-39, announced a surplus for the past year of £4,350,000. This was nearly £3,000,000 above the original estimate. The Union's import during the past year, for the first time in history, exceeded £100,000,000. External trade had increased until December last, and since then had receded. "Conditions do not seem to threaten a depression of the severity of that which broke in 1929," he said. He solemnly warned the country that the expansion of the Government's commitments at the rate of the last five years could not continue. Mr. Havenga announced, in dealing with the Loan Estimates, that he would ask for a large additional amount later for re-

armament. To meet an estimated deficit on the expenditure for the coming year, which totalled nearly £43,000,000, he proposed to reduce the abatement on income tax from 30 per cent. to 20 per cent. The sum of £400,000 from the last surplus would be used for the same purpose, the remainder of the surplus going to loan account.

Indian Municipal Employees Society

The third annual meeting of the Durban Indian Municipal Employees Society was held on Sunday, August 14, at the Indian Sports Ground, Magazine Barracks, Somerset Road. Councillor J. Fyfe was present and spoke about the Municipal housing scheme for Corporation employees. The report of the secretary, Mr. S. L. Singh, records the good work done by the Society. It views with favour the action of the City Council in creating a provident fund for Indians. Several meetings were held to discuss the draft regulations; and a deputation then waited on the City Council to suggest several amendments, which received consideration and were embodied in the final regulations. The operation of the fund started this month. Following a number of attacks on Indian employees of the Municipality in the vicinity of the Magazine Barracks, representations were made to the District Commandant of the South African Police and during an interview a deputation was informed that immediately satisfactory negotiations were completed with the Council a police station will be opened near the Barracks. Housing allowances, the report states, were urgently needed by those workers who lived outside the Barracks, owing to limitation of quarters. Among other matters which the Society has successfully attended to have been the raising of wages of paint shop workers, the improvement of firewood supplied by the Council, the granting of six days' annual leave to labourers, the 10 per cent. increase given to Indians in the Service of the Corporation, the instalment of electric lighting at the Magazine and Congella Barracks, the raising of wages of women grass cutters, and the investigation of the conditions of work of the sanitary workers.

Andhra Maha Sabha Of

South Africa

The Andhra Maha Sabha of South Africa celebrated its seventh anniversary on Sunday, August 14, in the Hindu Tamil Institute, Durban. The hall was packed. Many women were also present. The proceedings opened with Havan prayers conducted by Mr. V. C. Nayanah Raj. The president, Mr. V. M. Naidoo welcomed the gathering. A variety of musical and other items were rendered by children attending the various vernacular schools. Mrs. Artheelutchmee Chetty, in an eloquent address said, that women had been admitted to the membership of the Andhra Maha Sabha since its inception on the same footing as men,

and all enjoyed the same privileges. The speaker appealed to the women to become members of the Sabha, and to men not to lag behind. Mrs. Subbamma Naidoo stressed the necessity of Telugu being continuously spoken in the Andhra home circles. Messrs. B. Naidoo and A. B. Naidoo appealed for liberal contributions towards the Andhra Building Fund. Among the other speakers were Messrs. S. N. O. Vardacharyulu, G. M. Reddy, A. J. Reddy, D. V. Naidoo, R. V. Naidoo and Apal Naidoo. The chairman in wishing every success to Mr. Dayanand Naidoo of Umkomaas, who is proceeding to Edinburgh for higher studies on August 25, requested Mr. A. J. Naidoo to present him with a bouquet on behalf of the Sabha, to which Mr. Dayanand suitably replied. Mr. A. J. Naidoo expressed the thanks of the Sabha to all who assisted and participated in the days' function.

Annual Meeting Of Andhra Sabha

The seventh annual general meeting was held after the termination of the celebrations and the following officials were elected for the ensuing year:— Patrons: Messrs. Sir Kurma Vengetta Naidoo, B. Naidoo, A. P. Naidoo, R. R. Chetty and M. G. Naidoo; President: Mr. V. M. Naidoo; hon. life vice-presidents: Messrs. V. M. Naidoo, B. Naidoo, A. J. Naidoo, L. Krishnaya Naidoo, D. V. Naidoo, A. B. Naidoo, S. C. Naidoo, V. C. Nayanah Raj and S. P. Applesamy Naidoo; vice-presidents: Messrs. G. A. Naidoo, T. Moonsamy Reddy, B. Veerasamy Naidoo, M. R. Latchanna Naidoo and Mrs. Artheelutchmee Chetty; joint hon. secretaries: Messrs. D. V. Naidoo and B. S. Naidu; hon. treasurer: Mr. A. J. Naidoo; hon. auditor: Mr. L. Krishna Naidoo; committees: Messrs. Manghi A. Naidoo, M. C. Naidoo, A. V. Naidoo, V. Chengiah, N. S. Chetty, R. M. Naidoo, N. S. Dass, M. Seethanna Naidoo, P. Abboy Naidoo, S. A. Peter, B. A. Ramsamy Naidoo, C. R. Naidoo, M. K. Naidoo, A. Moonsamy and A. Chimadrie.

Sanatan Veda Dharma Sabha

Shree Krishna Ashtami was celebrated successfully in the Temple and hall built by the Sabha, on August 18, at Martindale, Johannesburg. There was a good gathering and people from all parts in the Transvaal attended. Pundit Lalbahar Maharaj officiated the ceremony with Babu Ramdial Singh. Havan ceremony was performed by Messrs. Dharunmarayn Singh, Mettoo Maharaj, L. Gangaseen, S. Ajodha and L. B. Harry. Pundit L. B. Maharaj welcomed Mr. Baboolal Maharaj who had donated the Stand to the Sabha and stated that the building was not yet complete for want of funds. He appealed to the public for funds to complete the building. The Sabha shortly will also require a Brahmin to do the service in the Temple and also to teach Hindustani to the children, he said.

(Continued on page 315)

HIGHER EDUCATION

THE Rt. Hon. Shri Srinivasa Sastri has criticised, as he had a perfect right to do, the views I timidly and very briefly expressed some time ago on Higher Education. I entertain a very high regard for him as man, patriot and scholar. It is therefore always painful to me when I find myself disagreeing with him. And yet duty compels me to re-express my views on Higher Education more fully than before, so that the reader may make out for himself the difference between his views and mine.

I admit my limitations. I have no university education worth the name. My high school career was never above the average. I was thankful if I could pass my examinations. Distinction in the school was beyond my aspiration. Nevertheless I do hold very strong views on education in general, including what is called Higher Education. And I owe it to the country that my views should be clearly known and taken for what they may be worth. I must shed the timidity that has led almost to self-suppression. I must not fear ridicule, and even loss of popularity or prestige. If I hide my belief, I shall never correct errors of judgment. I am always eager to discover them and more than eager to correct them.

Let me now state my conclusions held for a number of years and enforced wherever I had the opportunity of enforcing them:

(1) I am not opposed to education even of the highest type available in the world.

(2) The State must pay for it wherever it has definite use for it.

(3) I am opposed to all higher education being paid for from the general revenue.

(4) It is my firm conviction that the vast amount of the so-called education in arts, given in our colleges, is sheer waste and has resulted in unemployment among the educated classes. What is more, it has destroyed the health, both mental and physical, of the boys and girls who have the misfortune to go through the grind in our colleges.

(5) The medium of a foreign language through which higher education has been imparted in India has caused incalculable intellectual and moral injury to the nation. We are too near our own times to judge the enormity of the damage done. And we who have received such education have both to be

By

M. K. GANDHI

In "Harijan"

victims and judges—an almost impossible feat.

I must now give my reason for the conclusions set forth above. This I can best do, perhaps, by giving a chapter from my own experience.

Up to the age of 12 all the knowledge I gained was through Gujarati, my mother tongue. I knew then something of Arithmetic, History and Geography. Then I entered a high school. For the first three years the mother tongue was still the medium. But the schoolmaster's business was to drive English into the pupil's head. Therefore more than half of our time was given to learning English and mastering its arbitrary spelling and pronunciation. It was a painful discovery to have to learn a language that was not pronounced as it was written. It was a strange experience to have to learn the spelling by heart. But that is by the way, and irrelevant to my argument. However, for the first three years, it was comparatively plain sailing.

The pillory began with the fourth year. Everything had to be learnt through English—Geometry, Algebra, Chemistry, Astronomy, History, Geography. The tyranny of English was so great that even Sanskrit or Persian had to be learnt through English, not through the mother tongue. If any boy spoke in the class in Gujarati which he understood, he was punished. It did not matter to the teacher if a boy spoke bad English which he could not pronounce correctly nor understand fully. Why should the teacher worry? His own English was by no means without blemish. It could not be otherwise. English was as much a foreign language to him as to his pupils. The result was chaos. We the boys had to learn many things by heart, though we could not understand them fully and often not at all. My head used to reel as the teacher was struggling to make his exposition on Geometry understood by us. I could make neither head nor tail of Geometry till we reached the 13th theorem of the first book of Euclid. And let me confess to the reader that in spite of all my love for the mother tongue, I do not to

this day know the Gujarati equivalents of the technical terms of Geometry, Algebra and the like. I know now that what I took four years to learn Arithmetic, Geometry, Algebra, Chemistry and Astronomy, I should have learnt easily in one year, if I had not to learn them through English but Gujarati. My grasp of the subjects would have been easier and clearer. My Gujarati vocabulary would have been richer. I would have made use of such knowledge in my own home. This English medium created an impassable barrier between me and the members of my family, who had not gone through English schools. My father knew nothing of what I was doing. I could not, even if I had wished it, interest my father in what I was learning. For though he had ample intelligence, he knew not a word of English. I was fast becoming a stranger in my own home. I certainly became a superior person. Even my dress began to undergo imperceptible changes. What happened to me was not an uncommon experience. It was common to the majority.

The first three years in the High School made little addition to my stock of general knowledge. They were a preparation for fitting the boys for teaching them everything through English. High Schools were schools for cultural conquest by the English. The knowledge gained by the three hundred boys of my High School became a circumscribed possession. It was not for transmission to the masses.

A word about literature. We had to learn several books of English prose and English poetry. No doubt all this was nice. But that knowledge has been of no use to me in serving or bringing me in touch with the masses. I am unable to say that if I had not learnt what I did of English prose and poetry, I should have missed a rare treasure. If I had, instead, passed those precious seven years in mastering Gujarati and had learnt Mathematics, Sciences, and Sanskrit and other subjects through Gujarati, I could easily have shared the knowledge so gained with my neighbours. I would have enriched Gujarati, and who can say that I would not have, with my habit of application and my inordinate love for the country and the mother tongue, made a richer and greater contribution to the service of the masses?

(To be continued)

THINGS IN GENERAL

Amenities For Indians

A deputation from the Colonial Born and Settlers Indian Association interviewed the Finance and General Purposes Committee of the Maritzburg City Council in regard to the discrimination made in the public gardens of Maritzburg against non-Europeans. It was stated by the deputation that there were no seats and swings provided in the public parks and gardens for non-Europeans. The deputation also asked for the provision of a playground for Indian children in Maritzburg. The members of the deputation were Dr. M. R. Peters, and Messrs. K. Soobramoney, R. K. Naidoo and R. Krishnasamy.

Nudists Not To Undress In Public Places

In finding three men and five women, who were found nude by three detectives at Little Falls, Wilgespruit, guilty, and sentencing them to a fine of £2 or seven days' imprisonment, the magistrate in the Roodepoort Court said, that Little Falls was a public place and that the accused had deliberately undressed themselves. Under the Act there was no necessity for people to expose themselves to others for the case against them to be established. All that was necessary to be proved was that they had exposed themselves in a public place.

Death Of Mr. M. E. Vawda

The death occurred of Mr. Mahomed Ebrahimjee Vawda, a well known member of the Verulam Moslem community, at his residence. He was 85 years of age and was one of the pioneer Indian merchants in Natal. Mr. Vawda came to South Africa in 1878, and opened a business in Verulam. The Janaza Namaz (funeral service) was conducted by the the Imam of the Mohammedan Mosque at Verulam and was attended by all

sections of the Indian community of Natal. We extend to the bereaved our heartfelt sympathy.

Parliaments And World Peace

Some 450 delegates of 25 nations are attending the 34th conference of the Inter-Parliamentary Union, which opened at the Hague on August 22. Doctor H. Colijn, Prime Minister of Holland, presiding, in his opening address declared that the parliamentary system, although criticised, was on the whole good. Parliaments could do much to keep the peace of the world. He hoped the conference would contribute useful solutions to world problems.

Union's Trade With Overseas

The Union's imports of merchandise from overseas for the first seven months of this year were £50,503,882 as compared with £53,638,181 for the same period of 1937. Union exports also showed a decrease from January to July inclusive this year, the amounts being £62,990,018 as compared with £69,964,783 during the first seven months of 1937.

Without The Knowledge Of Yoga

Fifteen workers who were entombed by a collapse of a tunnel at the water-power station in Nagana were all extricated after spending 126 hours underground. All were well, states a Reuters' message from Tokio. This proves that it is possible to remain underground for sometime even without the knowledge of Yoga.

Sanatan Dharma Sabha

The annual Hindu Festival of Krishna Ashtmi was celebrated at the Sanatan Dharma Sabha, Ladysmith, on Thursday evening, last week. There was a large gathering and speeches were delivered

by Mr. T. Riga (president of the sabha) and others. Songs were rendered by Messrs. Sanjoo, B. Somaroo and B. Harry.

Durban Indian Camera Club

The Durban Indian Camera Club held its first annual meeting at St. Aidan's Hall, Cross Street, Durban, on Thursday, August 18. The president's report explained the aims and objects of the first camera club organised in South Africa among non-Europeans. Both the secretary and the treasurer emphasised the fact that there was a vast improvement since the organisation of the club. This club will conduct practical lessons on developing and printing, which will be open to members only.

—:O:—

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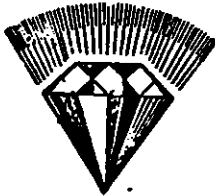
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