

Indian Opinion

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WILL MAHATMA GANDHI COMPROMISE

TIMELY REVIEW OF THE INDIAN POSITION

THE following article by the Rev. Dr. John Haynes Holmes, appearing in a recent number of *The People* will enlighten the people of this country as to the truth about the present struggle in India and about Mahatma Gandhi. The writer says:

It is disquieting to find disquiet abroad in many hearts lest Mahatma Gandhi be persuaded in the forthcoming Round Table Conference in London to compromise the claims upon the British, and thus in some measure give over the cause for which so many gallant souls have suffered and died in India. Those who cherish suspicions and fear of this kind do little credit to Gandhi, and can have little real knowledge of the man. Yet are their forebodings at least understandable.

There is so much at stake in the meetings in September. To those who revere the Mahatma, there is his prestige and power as the trusted leader of his people; to those who love India, there is the destiny of this nation now hanging in the balance; to idealists the world around who exalt Gandhi's programme of SATYAGRAHA as a new method of dealing with human affairs, there is the success of this method as applied to vast problems of national and international concern. Mahatma Gandhi to-day more truly than Woodrow Wilson yesterday, stands at the very centre of the world's life; with the fate of centuries poised within his hands. What wonder that there are those who fear that no one man, not even the greatest, can wholly meet the stress of so stupendous a crisis, and that Gandhi therefore like Wilson, voyaging to strange shores, may be enticed to compromise and thus lose his cause; as did the American President, to his own humiliation and disgrace.

Apart from general consideration of this character, there seem to be special reasons for fear on Gandhi's behalf. So at least I find in talking with some of those committed to the great movement for India's liberation from imperial servitude.

Thus, there is the feeling that Gandhi has already surrendered much in his agreement with Lord Irwin, and thus has himself prepared the way for the final surrender in agreement with Premier Macdonald. The feeling is natural, perhaps, to those who find it impossible to treat with an enemy under any circumstances, and who would fight to the bitter end, though friend perish alike with foe, rather than seek through peaceful negotiation the goal desired. But it is an idea, none the less, which is based upon a fundamental misconception of Gandhi's action at New Delhi, as also of the character of the Mahatma himself.

In the very necessities of the case, by the whole logic of his teachings and example through many years, Gandhi in his struggle against Britain was committed to the rule of ending war and establishing peace the very moment the British intimated their willingness to settle, even to discuss, the nationalist terms laid down by the Congress and its leaders. Lord Irwin gave this intimation by releasing Gandhi from prison. By accepting the Viceroy's offer of negotiation, the Mahatma released tens of thousands of his heroic countrymen from cruel suffering and exhausting sacrifice, and at the same time abandoned no advantage of the position achieved in the non-violent war and threw over no point essential to the cause of independence. On the contrary, he won much—more than had ever been won by any Indian in the battle for his people's liberty—and thus laid firm and sure the ground for complete victory in London. The real significance of the Gandhi-Irwin Pact becomes manifest when it is seen to be not a peace at all but a truce. Gandhi granted the truce in answer to the petition of his adversary. This proved him the victor in the long struggle of 1930-31, and armed him with the power to dictate terms when came the time to write the peace which follows upon the truce. If there is any doubt of this in our minds, we have only to consult Winston Churchill and the English "Die hards." These know, if some of the rest of us do not, what Gandhi has already won for India.

Another fear what Gandhi may do, or not do, in London springs from the nature of the Round-table Conference itself. At this fateful gathering, the Mahatma will be the sole representative of the Congress, but not the sole representative of India. On the contrary, the Princes will be there, and the Liberals, and the Moderates and others whose interest is far more in the Empire than in their native land. Is it not certain that Gandhi will straightway find himself isolated in this company—that there will come the moment when the overwhelming majority, if not all, of the delegates will be ready to accept terms laid down by British which are inconsistent with the Congress platform and thus unacceptable to Gandhi—that the Mahatma will thus be placed in a hopeless minority, and exposed, if he remain irreconcilable to ridicule and denunciation as a fanatic who prefers his own will to the country's welfare, and with whom, therefore, it is impossible to deal—that, in this situation, the Mahatma will find it impossible to hold out, and thus at last give way? Any man, it may be argued, must sooner or later yield under such circumstances. How much more, perhaps, Mahatma Gandhi, whose

gentle spirit, noble trust even in his enemies, and ardent love of concord, must persuade him in the end to accept peace at almost any price?

The answer to this suggestion is to be found, first of all, in history. Already Gandhi has met a situation of this kind and has held his ground. For he stood alone, did he not, in the face his countrymen, the Empire and the world, when he refused last year to attend the first Round Table Conference? All other elements in Indian life were ready to go, and did go. Gandhi, as the embodiment of the Congress, was unwilling to go and did not go. British had recognised his terms—therefore, though he stood alone he must say nay. More than this, he must crown his action by alone declaring a war against Britain which shook the Empire to its foundations. What the Mahatma has done once, he will do again. His position to-morrow in London will be easy, it seems to me, as compared with his position yesterday at Lahore. If occasion arises, history will repeat itself.

But there is a deeper answer to this contention, which is proved by no historical precedent, but by the transcendent qualities of a great man. Thus, there are certain things which I cannot conceive as possible with Mahatma Gandhi. I cannot conceive, for example, that Gandhi will be flattered by the attentions of the London statesmen or dazzled by the glitter of the King and court, or cajoled and deceived by public honours and reward. The Mahatma's soul is impervious to the wiles of the world. He cannot be bought, for the simple reason that he does not want the world values. He cannot be misled, since, through years of discipline, he has made his "eye single" and therefore his "whole body full of light." Gandhi's loin cloth will guarantee the integrity of its wearer.

It is in the same way, and for the same reason, that I cannot imagine Mahatma Gandhi's surrendering his principles or India's cause under any circumstances of isolation at the London Conference table. This also is a thing which Gandhi will not, because he cannot, do. He is committed to India's liberation. His leadership to this end has been sanctified by the confidence of millions, and by the blood sacrifice of hundreds of thousands of these millions. He has said that he will forever labour steadfastly to free his people "by peace if possible by war if necessary." I must believe that Gandhi means what he says, and will do what he means. To believe otherwise is to believe that water may run uphill, or the stars fall down from heaven.

It is to be remembered that Gandhi, by statesmanship as consummate as his heroism is sublime, has now led India to a position in which a man less strong than himself must hold out till what he asks is granted. For India is now committed to the cause of freedom; exactly as America was committed in Revolutionary War. After Lahore, and the Declaration of Independence, and the raising of the national flag, the nation cannot retreat even if she would. She has put her hand to the plough, and cannot look back. After all that has happened, all that has been suffered, India would become the laughing-stock of the world, and the contemptuous joke of the Englishmen, if she should take less than what she has set out to gain. Worse than this, by any policy of compromise, surrender, she would become the game of her own people. Her martyrs would cry out from their graves. The tears in her myriad prison-cells, the blood on her countless paving stones, would find tongues to clamour their reproach. If India is to survive in spirit—worthy of her cause, faithful to her dream, whole in soul if not in body. Of all living men to-day, the Mahatma must see and know this fact, and therefore will not forget it.

But not India alone but the world has issue here? There are some things that cannot be compromised.

The freedom of a nation is one, for it is either free or it is not free. The soul of a people is another, for it is either true, or it is not true. The sanctity of a cause is still another, for it is either served, or it is not served. Gandhi has won the allegiance of millions of men and women outside his own country, and thus untouched by his own nationalistic cause, through that higher cause of love, and non-violence, and soul force, which alone in history he has made so peculiarly his own, he is to-day the guardian of this universal cause of the spirit, as well as of the specific cause of India. If he sits at London, he will sit as the representative of the millions of his own land who see in him their liberation from subjection, but also of unnumbered millions in other lands who see in him their liberation from violence, and war and hate and death. Gandhi has taught mankind a better way of life. Can he make that way succeed, and therewith prove its worth? It is this which he must answer in London. And if he fails, the heart of the world will break?

Never in all history has one man faced as great a challenge as Gandhi must face in Britain. Never in all history has there been a man so fitted in mind and spirit to answer this challenge, and therewith save humanity. We pray for him who is not only India's but the world's Mahatma, because we trust him, and therefore would help him to stand fast.

Notes and News

A NOTE of warning against race hatred was once again sounded by the Rt. Rev. Dr. A. B. L. Karney, Bishop of Johannesburg, in the course of his charge to the tenth Diocesan Synod of the Diocese of Johannesburg in St. Mary's Cathedral last Monday. Exhorting the Christians to walk in the path of justice and peace at whatever cost, the Rt. Rev. Bishop is reported to have said:

"One thing is certain, nothing that is unjust, nothing that is inspired by fear, nothing that tends to keep one section down can possibly be according to the mind of Christ. It is common to sneer at the idealist, but idealism will win. In other directions the hard-headed, practical man has made such a mess of the world. The doctrine of greed and unlimited competition, rising by stepping on one's neighbour, has produced our post-war world.

"It is time we learnt the lessons of history. It is time we gave the Idealist a chance. It will be a bad lookout for South Africa if we neglect to do so. We shall not perhaps see the full effects of a policy of repression in our day, but our children and our grandchildren will reap the fruits of our misdoings, of our craven fears.

"In Christ is our solution. It lies in believing that He came to redeem all men, body and soul—that God is the Father of all, that in Christ there is neither male nor female, bond nor free, but that we are all one in Christ Jesus."

THE Transvaal Agricultural Union at its Congress held recently in Pretoria passed resolutions requesting the Government to keep the interests of the White civilisation paramount at the ensuing Round Table Conference; to provide that Asiatic traders should not be allowed to trade in European towns and that as far as possible those Indians who contravene the insolvency law be deported.

SIR K. V. Reddi, Agent of the Government of India, went to Maritzburg on Tuesday and will return to his Castle at Mayville on Saturday to meet

the leading members of the Indian community to further consider the question of unemployment among Indians.

Mr. S. B. Medh, secretary of the Transvaal Indian Congress, arrived in Durban last Sunday from Johannesburg to have an interview with the Agent on urgent matters concerning the Transvaal Indians and has returned to Johannesburg on Wednesday evening.

The Indian Legislative Assembly, by 55 votes to 22, passed a Press Control Bill which will have its own penalties for the publication of matter inciting to or encouraging murder or violence.

NO COMMUNALISM PLEASE!

WE reproduce elsewhere in this issue a message from the Calcutta correspondent of the *Natal Mercury* alleging that Congressmen in India who are interesting themselves in the Indian question in South Africa are introducing communalism in dealing with the question. It would indeed be regrettable if it were true. But we doubt very much if any of the messages sent out by the *Mercury's* correspondent at Calcutta are reliable. They smell of a motive behind them of a mischievous propaganda of confusing the outside world as to the true state of affairs in India and also to add fuel to the fire of communalism lest it should get extinguished and cause the whole Indian nation to show a united front to its strong enemy. It is only an instance of how the policy of divide and rule is being adhered to.

However that may be, we sincerely hope that the Congress leaders in India are not correctly reported and that their objection, if they have any, to Sir Fazli Hussein is not based on the ground of his being a Muslim but on some other grounds which we need not enter into.

The day Indians in South Africa catch the infection of communalism they may rest assured that they are doomed. We are here neither Hindus nor Muslims nor Parsees nor Christians but we are Indians. Nor does it matter which Province we may belong to in India—whether Madras, Bombay or Bengal. Neither communal nor provincial barriers count with us in this country. This has been the policy from the beginning of the history of Indians in South Africa and every endeavour is made never to swerve from it.

The section of the Indian community that predominates in this country really hails from the Madras and the United Provinces and if an Indian leader to the Round

Table Conference were to be appointed from a communal point of view a Madrasite would be the right person. But we do not want the appointment made on that basis at all. A leader that is above party or sectional spirit would be the right person to represent our cause in this country no matter whatever sect or religion he may belong. The last delegation from India was led by Sir Mahomed Habibullah and although he was a Muslim the Indian community had nothing to complain against him. If Sir Fazli Hussein too comes with the same spirit as did Sir Mahomed Habibullah, no section of the community will have cause for complaint.

We can, however, very well understand the fear of the Congress leaders in India that because the delegation will be an official one nominated by the Indian Government the representatives to the ensuing Conference may not be able to do much for us in this country. We fully share with them that fear. If the Government of India persists in sending delegates who do not command the fullest confidence of the people and who are not strong enough to stand unflinchingly at all costs, where a question of right and justice is involved, by those whom they represent it will only mean a lack of concern on its part about the interests of Indian nationals in this country.

REPATRIATION

THE Calcutta correspondent of the *Natal Mercury* in his report has also thrown a bait to intending repatriates by informing them that the Imperial Indian Citizenship Association has opened an "emigrants' home" in Bombay with the object of helping emigrants passing through the city while leaving or returning to India. Now as far as repatriation goes we might as well once again make our attitude towards that scheme quite clear. We must state most emphatically that we have never favoured our brethren in this country selling their birthright for a mess of pottage. Those who do so are foolish. If we have tolerated the Assisted Emigration Scheme we have done so with the fullest understanding that it is purely voluntary and that no compulsion whatsoever would be exercised in inducing Indians to take advantage of the scheme. Leading Europeans who hold the reins of the Government, however, apparent-

ly seem to think that we have not sufficiently encouraged our people to take advantage of the scheme and they accuse us of having violated the terms of the Capetown Agreement in not doing so. We never knew that the Indian delegates at the Round Table Conference had agreed to any condition that Indians would be encouraged to leave this country by selling their birthright. Why should there be any encouragement needed at all when the scheme was purely voluntary. If any such condition has been agreed upon by them they have certainly blundered and it is to be hoped that a similar blunder will not be committed at the ensuing Conference for we do not want any agreement based upon any condition whereby a section of the community would get a few concessions at the cost of sacrificing the rights of another section.

Now with regard to the "emigrants' home" opened by the Imperial Indian Citizenship Association, it would appear that the "home" is not meant only for repatriates but for the convenience of all passengers landing and embarking at Bombay and special facilities have been made for deck passengers. But even if it is meant primarily for the benefit of repatriates it is a laudable step, for those unfortunates who do leave this country must certainly not be neglected by the people of India even if the Government fails in its duty.

From Yeravda 'Mandir'

The following is the English translation from *Young India* by 'V. G. D.' of the third of several discourses which Mahatma Gandhi sent from time to time during his incarceration at Yeravda prison to the Satyagrah Ashram at Ahmedabad, which we have no doubt will be read with great interest and advantage by our readers.

Brahmacharya (*Chastity*)

The third among our observances is Brahmacharya. As a matter of fact all observances arise from Truth, and are there to subserve Truth. The man, who is wedded to Truth and worships Truth alone, proves unfaithful to her, if he applies his talents to anything else. How then can he minister to the senses? A man, whose activities are wholly consecrated to the realisation of Truth, which requires utter selflessness, can have no time for the selfish purpose of rearing children and running a household. We have not had a single example of any one realising Truth through self-indulgence.

Again, if we look at it from the standpoint of *Ahimsa* (Non-violence,) we find that the fulfilment of *Ahimsa* is impossible without purity. *Ahimsa* means Universal Love. If a man gives his love to one woman, or a woman to one man, what is there left for all the world beside? It simply means, "We two first, and the devil take all the rest of them." As a faithful wife must be prepared to sacrifice her all for the sake of her husband, and a

faithful husband for the sake of his wife, it is clear that such persons cannot rise to the height of Universal Love, or look upon all mankind as kith and kin. For they have created a boundary wall round their love. The larger their family, the further are they from Universal Love. Hence one who would obey the law of *Ahimsa* cannot marry, not to speak of gratification outside the marital bond.

Then what about people who are already married? Would they never be able to realise Truth? Can they never offer up their all at the altar of humanity? There is a way out for them. They can behave as if they were not married. Those who have enjoyed this happy condition will be able to bear me out. Many have to my knowledge successfully tried the experiment. If the married couple can think of each other as brother or sister, they are freed for universal service. The very thought that all the women in the world are one's sisters, mothers or daughters would at once ennoble a man and snap all his chains. The husband and wife do not lose anything here, but only add to their resources and even to their family. Their love becomes free from the impurity of lust and so grows stronger. With the disappearance of this impurity, they can serve each other better, and the occasions for quarrel between them become fewer. There is more room for quarrels, where the love is selfish and bounded.

When once we have grasped these fundamental ideas, a consideration of the physical benefits of chastity becomes a matter of secondary importance. How foolish it is intentionally to dissipate vital energy in sensual enjoyment? It is a grave misuse to fritter away for physical gratification that which is given to man and woman for the full enjoyment of their bodily and mental powers. Such misuse is the root cause of many a disease.

Brahmacharya is to be observed in thought, word and deed. This applies to all observances. We are told in the Gita and our experience corroborates the remark, that the foolish man, who appears to control his body, but is nursing evil thought in his mind, makes a vain effort. It is harmful to suppress the body if the mind is at the same time allowed to go astray. Where the mind wanders, the body must follow sooner or later. It is necessary at this stage to appreciate one distinction. It is one thing to allow the mind to harbour impure thoughts; it is a different thing altogether if it strays among them in spite of ourselves. Victory will be ours in the end, if we non-cooperate with the mind in this evil process. We experience every moment of our life that while the body is subject to our control, the mind is not. Hence the body must be immediately taken in hand, and then we must put forth a constant endeavour to bring the mind under control. We can do nothing more or less. If we give way to the mind, the body and the mind will pull different ways, and we shall be false to ourselves. Body and mind may be said to go together, so long as we continue to resist the approach of every evil thought.

The observance of Brahmacharya has been believed to be very difficult, almost impossible. Trying to find a reason for this belief, we see that the term Brahmacharya has been understood in a narrow sense. Mere control of animal passion has been thought to be tantamount to observing Brahmacharya. I feel that this conception is incomplete and wrong. Brahmacharya is the control of all the organs of sense. He, who attempts to control only one organ, and allows all the others free play, is bound to find his effort futile. To hear suggestive stories with the ears, to see suggestive sights with the eyes, to taste stimulating food with the tongue, to touch exciting things with the hands, and then at the same time to try to control the only remaining organ, is like putting one's hand in a fire, and then trying to escape burns. He therefore who is resolved to

control the one must be likewise determined to control the rest. I have always felt that harm has been done by too narrow definition of Brahmacharya. If we practice simultaneous self-control in all directions, the attempt is scientific and easy of success. Perhaps the palate is the chief sinner. Hence we have assigned to its control a separate place among the observances.

Let us remember the root meaning of Brahmacharya. It means *charya* or course of conduct adapted to the search of *Brahman* or Truth. From this etymological meaning arises the special meaning, viz., control of all the senses. We must forget the incomplete definition which restricts itself to the sexual aspect only.

Natal Nationalist Party Congress Asks For Segregation Of Indians

At the Congress of the Natal Nationalist Party held on Oct. 7 at Greytown the Greyville branch moved to the effect that steps be taken to prevent further Asiatic encroachment, and that Durban Town Council be given the necessary powers to this end.

"This is a very important matter to us," declared the speaker to the motion. "Indians are creering into the residential parts of the town and West Street, and Europeans cannot compete with them." He advocated that the Corporation be urged to make use of housing loans to create an Indian village. "Unless we receive help from the Government or the Town Council we are lost."

He urged the Government to take up the matter when the Indian Agreement was considered.

Mr. E. G. Jansen, Minister of Native Affairs, pointed out that the Indian Agreement was shortly to be considered, and that it would not be wise to say too much about the matter at the present time.

The Minister of Justice, Mr. O. Pirow, stated that his impression in connection with the Government's employment scheme was that Durban's Indian village was to be proceeded with.

Mr. J. Vermaak (Durban) thought that the time would come, if the position was allowed to develop, when the Europeans would live in locations and the Asiatics occupy the best parts of the town. He feared that the Gentleman's Agreement had benefited the Asiatic at the expense of the European.

Mr. C. Martens (Maritzburg), supporting the motion, said that drastic steps should be taken to make the Asiatics realise that Natal was not a land of milk and honey for them. The position had grown so bad in Maritzburg that on entering it a visitor might be excused for thinking that he was in Bombay or Calcutta.

Mr. J. C. Boshoff objected to Durban alone being mentioned in this regard. It was a matter affecting the whole of Natal, and he instanced farms at Dannhauser and Winterton being bought by Asiatics.

"We have a segregation policy for Natives. Why not also for Asiatics?" he asked. (Applause.) "We cannot allow the present position to go on."

Mr. J. Holtz declared that the Europeans had themselves greatly to blame because of the manner in which they supported Asiatic traders. He thought that a boycott should be declared on Asiatics, even if it did cost an extra sixpence on all purchases. He did not think that any Government could get the Asiatics out of this country.

Mr. Vermaak thought that the only hope was help from the Government. Unfortunately people would always buy what suited their pocket, and a boycott would not work.

A special committee appointed to draw up resolutions regarding Asiatic penetration reported and suggested the following, which was passed:—

This Congress strongly disapproves of the present conditions regarding the purchase of immovable property by Asiatics from Europeans, and is convinced that the segregation of Asiatics in Natal, both commercially and residentially, is urgently necessary, and urges the Government to introduce legislation to render possible such segregation.—*Natal Mercury*.

Indian Education In Natal

Superintendent's Report

The retired Superintendent of Education for the Natal Province, Mr. Hugh Bryan, has issued his report for the year 1930.

The attendance in the Indian schools in 1930 was 14,701 as compared with 13,464 in 1929. Average attendance during the year being 13,064 as being compared with 11,681 in the previous year, representing 89 per cent.

The Asiatic schools, the report says, have not registered the enrolment figure anticipated (the Department anticipated an annual increase of about 2,000), but the average is well over 1,000 more, and their percentage attendance figure of 89 under non-compulsory regulations is most creditable.

Cost Of Education

The total expenditure on education in 1930 was £755,078 compared with £733,361 in 1929.

The Revenue for the year from all sources was £69,083. In 1929 it was £64,411 so that the nett cost of education was £691,297.

The subsidy earned by schools of all types, excepting those for Natives, for the period April 1929—March 1930 was £408,095, and for the same period 1930-1931 was £424,177.

The actual earning of schools was (£408,095 £64,411) £472,506 leaving a balance of some £183,194 to be found directly by the Province.

The Province pays nothing towards the education of Indians which is entirely covered by the subsidy earned by them, and the same applies to Native education.

The amount spent on Indian education is £21,000. The costings per unit of all European pupils was £20-1-9, per Coloured pupil £11-7-3, per Indian pupil £5-0-9 and per Native pupil £2-4-11.

Staffing

In the Government Indian schools the total number of teachers was 105 of which 98 were Indians and 7 Europeans and in Government-aided Indian schools there were 322 teachers of which 20 were Europeans, 14 Coloured and 288 Indians. There was an increase of 17 teachers in Government Indian schools.

Number of Schools

There are 82 Indian schools in the Province with an average attendance of 14,701 pupils.

Under the heading "Indian Education" Mr. Hugh Bryan writes as follows:—

"The organisation and control of this section has been almost entirely in the able hands of Inspector Mr. Lawlor, the perusal of whose detailed report of the new financial scheme for the schools will repay careful reading, as also will the remarks of other Inspectors.

"We have been totally unable, under the financial

restrictions imposed, to satisfy all demands, many of which may be termed justifiable; but we have terminated many anomalies which existed under the old system.

"The Indian teachers have been very much disappointed by the rejection of a Pension scheme on normal lines. There does not seem to be any overt reason why non-Europeans, if able and willing to contribute on the same scale, should be inadmissible to such a scheme as is now under consideration for Europeans.

"The question of the training of Indian teachers has advanced towards a blending of the past with the future in which both the Sastri College will play the greatest part and an ascending qualification will mark the years. One dominant note comes from our Indian schools, and it is worth the attention of the self-satisfaction of Europeans, namely, the keenness of the pupils and the resultant efficiency of very many of the schools. It says much, too, for the general body of Indian teachers, whose strong desire to better themselves educationally is proof, if any were needed, of their backwardness in education compared with their European colleagues, that an efficiency is there, to which the Department is glad to pay tribute.

"The Sastri College is crowded, but a good deal of regret must be expressed that we seem to be no nearer the completion of the building by the Science wing, which is so urgently needed. The original wave of enthusiasm seems to have spent itself, largely, it must be suspected, for causes without the control of this Department. But a reminder that Achilles in his tent was somewhat useless to his people may be apposite."

South Coast District

"The South Coast District Inspector Mr. O. K. Winterton states in his report that: Though there has been a notable increase in the number of school places in Indian schools along the coastal belt during the year 1930, the supply has not yet overtaken the demand. At Clairwood the Indian school accommodation has been taxed to the uttermost; and there are still some hundreds of children over seven years of age seeking in vain for admission.

"Within the limits of financial possibility the Natal Administration has met the claims of the Indian community; but many applications for new schools or new extensions have had to stand down until the beginning of the new financial year.

"There is one fact which has become clear to me during the past six months. It is the fact of the big hiatus between Indian Primary Schools and the work undertaken at Sastri College. If that college is to function effectively as a Secondary School, considerable improvement will have to take place in the work of pupils of Standards IV., V. and VI. in Indian Primary Schools. It was noticed for example that the English Composition of Indian candidates at the last P.S.O. Examination was very poor indeed. Better facilities and better teaching for these pupils are essential, or else Sastri College will fail of its purpose."

Indians Not Musical

Music Organiser, Mr. Cyril Wright states in his report that the state of music amongst the Indian students at Sastri College at the beginning of 1930 can only be described as appalling. About 80 per cent. of the youths who appeared before me were unable to pitch a given sound, the idea of music as a thing of beauty, a means of uplift, a source of re-

finement and enjoyment, was entirely absent. A start had to be made somewhere however as the only means of introducing music generally into Indian schools is through the teachers.

Some progress was made during the year but with the unpromising material and the ill-prepared students it will be a long time before music, as the European accepts it, comes into its own in Indian education. The only means of approach is through the teachers and a way is opened by the introduction of the subject at the Sastri College. There is no adequate provision for musical instruction amongst Indian women teachers. In the training of Europeans it is the men who are neglected, with Indians it is the women.

Mahatma Gandhi's Sixty-third Birthday

Mahatma Gandhi celebrated his sixty-third birthday last Friday October 2. He had a fling with a sixpenny fruit luncheon at a Westminster restaurant, at which about 500 guests did him honour. The menu consisted of oranges, apples, bananas, pears, nuts, grapes, and water.

Mahatma Gandhi was given a birthday purse of £564, with which he decided to buy spinning wheels for Indian villages.

Congress Message

THE following message was sent to Mahatma Gandhi on October 2, the occasion of his sixty-third birthday, by the Natal Indian Congress:

"Natal Indians extend their love and sincerest congratulations on your 63rd birthday. May your humanitarian work in London for the teeming millions in India be successful. Our earnest prayer—visit us en route to India. Love to Mrs. Gandhi."

Message From Pretoria Indians

The following telegram was sent to Mahatma Gandhi by the Tamil Vedic Young Men's Association, Pretoria, who celebrated the occasion by holding a special meeting:—

"Members glorify and heartily congratulate you on your 63rd birthday. Pray Almighty to bless you with long life, health, and strength to expound truth, righteousness and to gain freedom. Wishing success."

A message wishing Mahatma Gandhi health strength and long life and praying for the success of his efforts at the Round Table Conference was sent to him by the Pretoria Indian Market Association.

Beira Indians' Message

A correspondent from Beira states that a special mass meeting of Indians was held last Monday which was attended by every section of the community to offer prayers to spare Mahatma Gandhi to see his noble ideal of liberating India realised.

Mercury's Calcutta Correspondent

On The Round Table Conference

The Calcutta correspondent of the *Natal Mercury* states—

"Because the delegation will be an official one nominated by the Indian Government, the Indian National Congress does not expect that India's representatives to the Capetown Conference in January will be able to do much for South African Indians. Again, the Congress Hindus do not appear to relish the idea of the Indian Government's delegation being led by a Mohammedan."

The *Bombay Chronicle*—the Bombay Provincial Congress Committee's principal newspaper, the same correspondent further states, has reopened the communal canker by remarking inter alia: "It is just possible that Sir Fazli Hussein should determine the interests of his countrymen, at least outside India. And, after all, the Muslims constitute an effective percentage of the Indian population in South Africa."

Bait To Intending Repatriates

Meanwhile Indians in South Africa who are contemplating repatriation, the same correspondent still further states, will be interested to learn that an "emigrants' home" has just been started in Bombay, under the auspices of the Imperial Indian Citizenship Association, with the object of helping emigrants passing through the city while leaving or returning to India. Deck passengers will, so far as possible, be accommodated in the emigrants' home for a few days free of charge, and the Association will endeavour to assist them in every possible way. Separate restaurants for Hindus and Mohammedans are to run, where cheap wholesome food at fixed rates will be available. Arrangements have also been made for free medical advice.

Prohibition In India

The following report from the *Indian Social Reformer* of Bombay though stale will be read with interest by readers in this country:—

The Anglo-Indian Temperance Association of London is one of the landmarks in the history of co-operation between Englishmen and Indians in the field of social service. It was founded in 1889 by the late Mr. W. S. Caine and has been successful in keeping before the British public one of the gravest defects of the Indian administration for which it is responsible. If it has not been able to do more, it is because official opposition and vested interests have blocked the way. The Association held its annual meeting on the 13th May with Dr. Harold Mann in the chair in the absence, owing to indisposition, of the President, Lord Olwyd, who has been indefatigable in his interest in the moral and material well-being of this country for over forty years. Dr. Mann, of course, is a household name in this Presidency as one of the few Englishmen in Government service who did their best to identify themselves with the people of India. He was actively associated with the movements for the elevation of the depressed classes, for Temperance and for rural uplift. In the University of Bombay he was conspicuous for the independent line which he took on all questions, and which generally ranged him alongside of non-official rather than of official opinion. In the special department of Agriculture with which he was connected, he be-

longed, we think, to the school which has more faith in building on indigenous foundations than on the wholesale importation of ideas, men and machinery from abroad. The cultivator, to him, was the crux of the problem, and he did whatever he could to raise him and to work through him. All this went against the grain of the bureaucratic tradition, and no wonder, Dr. Mann retired without a prefix or suffix to his name after years of strenuous service.

We are glad that he occupied the chair at the last annual general meeting of the Association which henceforth, he announced, will have for its chief purpose the helping of the Prohibition movement which, it has rightly decided, will have its headquarters in this country. The Temperance movement is now merged in the Prohibition movement which has to be pushed on through the Legislatures with such temporary and subsidiary help as can be got from voluntary efforts. Dr. Mann and other speakers declared that the experience of last year had put the hope in their hearts for the success of the movement. "I remember," said Dr. Mann, "when I attended this meeting last year, I said quite clearly that I was disappointed and distressed, but what has happened during the past year has encouraged all those who have been fighting year after year for the Temperance cause in India." Mr. Ernest Winterton, M.P., who followed, paid a glowing tribute to the work of women picketers. He said:

"I hope we are not going to be censorious in our judgment of these women who have felt it to be their duty to stand outside the liquor shops and pray men not to go in—and 'pray' is the right word, Mr. Chairman. As Miss Campbell showed us, standing minutely there, with clasped hands, no Indian could resist that silent appeal and no Indian strove to go past that barrier between his own welfare and the evil. The women who did that, coming from sheltered lives, coming as some of you know, from the retirement which we, Westerners, can hardly comprehend, to take up a work of that kind, have not only done a service to India but to humanity. Just as in the case of the U.S.A. it was the prayer of consecrated Christian women which first set rolling that stone which found no resting until Prohibition was written into the Constitution of the United States, it will also be written in the future history of India, that these women by their silent prayers won the victory for Prohibition."

In the face of such a splendid protest against the curse of drink by her sisters, it was almost cruel on the part of Begum Shah Nawaz to have told Mr. Winterton that "much as we would like prohibition, we cannot even purchase prohibition at a price so high as keeping our own people in ignorance." It can be shown easily that the Begum is wrong in thinking that the excise revenue of India is earmarked for education. Even if it were, it would have to go, as a drinking parent is not the best object-lesson for his child. But apart from the error of her view, Begum Shah Nawaz did not truly represent on this important question the mind of the women of this country, whom she was selected to represent at the Round Table Conference. Does the Begum think that the women who in their hundreds picketed liquor shops and went to prison last year, had no intelligence and did not know what they were about! In her address to the All-India Women's Conference held in Bombay last year, the late Lady Dorab Tata gave a prominent place to Prohibition as a reform which was needed in the interests primarily of women. The words which

she used are worth quoting. Now that she is no more, they must appeal to her countrywomen with special solemnity. She said:

Another movement which is closely associated with women's well-being is that known as Prohibition. The question of Temperance has always been associated with Social Purity. And rightly so, as it is the palpable fact that the use of intoxicating drinks and drugs is inseparably associated with loose sexual morality. The adoption of Prohibition in the United States has greatly benefitted women and children, and it is due largely to the women's vote that President Hoover succeeded in being elected to the Presidency against his powerful rival who was opposed to Prohibition. Drink is the cause of great misery in India also, and it is well-known that most of the increase in wages which the mill-workers secured during the War and after, went directly into the liquor shops. I have no doubt that the introduction of Prohibition will be a great benefit to the country's industries as well as to family life, and I am sure that the women of India are whole-heartedly with the Prohibition reformers of the country."

The Begum's ill-considered statement to Mr. Winteron emphasises the need of the addition of representative women to the forthcoming session of the Round Table Conference. As Dr. Harold Mann put it, we must deal with the liquor traffic independently of finance. Even if it means the absence of balanced budgets for a time, we have to get the nefarious traffic abolished.

Sir Kurma's Address

On Indian Culture

(By G. L. SINHA, Sastri College)

Under the auspices of the Society for the advancement of Indian Culture, Sir Kurma gave a most interesting and, what is more important, a most inspiring lecture in the Gandhi Library recently before an audience of over 300 men and women. A very special feature of the meeting was the fact that it was largely attended by young men in whom alone we can discover the hope of the cultural evolution of the Indian community and on whose shoulders lies to a very great extent the responsibility of its well being in other spheres also.

Sir Kurma began his address by explaining the meaning, the significance, of the words 'culture' and 'civilisation' and subsequently he showed in a most scholarly way the difference between them and the extent to which they are interchangeable. He said, "Culture is mental development, the discipline by which man's intellectual and moral nature is elevated. Civilisation is the state of being refined in manners and improved in arts and learning, as distinguished from the savage. The two terms are in many respects interchangeable. A country or people is said to be civilised if it is improved, if it is prominent in the best qualities of man and society, if it is perfected or approaches perfection, if it is happy, noble and wise. But a

nation is also said to be civilised if it is powerful and wealthy. A savage people has no organisation, no good system of Government, no protection of property or person except what individual personal strength can secure. A civilised nation has all these. In this sense civilisation is somewhat different from culture though it is the result of the latter and represents the material accomplishments of culture. In short culture is sublimation of the ethical, moral and religious aspects of the human nature. Civilisation is the material manifestation of these and is concerned with the temporal relations of man."

He next compared the scheme of values as formulated in the East and the West. He compared an Indian and a European with respect to what each does for its own sake as distinct from what each does with a definite material object in view. He proved that there is a fundamental difference between these two and pointed out that the most important task that we have got before us at the present moment specially in this country is that we should study both of them and then find out the happy co-ordination of their aims of life with a view to evolve out a state of things which would be acceptable to both and which will give happiness to both. If East is great, West is also great and greater than both of these is the synthesis of East and West. About Western civilisation he said: "It is militant, aggressive and dynamic. It consists in wealth and power. Its aim is materialistic. Ask a native of South Africa what he values most in Western civilisation and he will at once say, wealth, dress, furniture and above all fire arms. Indian civilisation differs from these in almost every respect."

While analysing the culture, civilisation, growth, and history of India, Sir Kurma first gave the standard according to which different nations of the world are to be valued as regards their emotional and material greatness. He gave the four tests of Dr. Revers and these tests he made use of while judging the achievements of the Indian mind in the field of Positive and Transcendental Sciences. The first test is a highly evolved social structure and this includes the State, the people, the Administration, and the international relation consisting of trade, maritime enterprises and colonisation. The second test is the growth of an exalted religion and philosophy. The third test is the development of a language capable of expressing the finest shades of meaning and literature with which are associated grammar, epics, drama etc. And the fourth test is the existence of accomplishment in arts and crafts. He then proceeded to point out the various sources of evidence from which the necessary information about India is gathered.

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