

Indian Opinion

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INDIA'S REPRESENTATIVE SPEAKS ON INDIANS OVERSEAS

THE following is the full text of the speech delivered by the Hon. Mr. Natesan on Aug. 30th at Ottawa during the sessions of the Empire Parliamentary Association:—

Mr. Speaker, I desire to avail myself of this very unique opportunity of the presence of distinguished representatives from Great Britain and the various parts of the Empire, of which I am certainly very happy and proud to be a citizen, to draw attention to certain disabilities which some of my countrymen in the Crown Colonies and in the overseas Dominions are at present suffering. I want to state at the outset—and I state it with a great deal of legitimate pride—that in this matter of the rights of Indians overseas the Government of India, since the time of one of the greatest and noblest of Viceroy we have had, Lord Hardinge, has identified itself completely and thoroughly with the feelings and sentiments of the people. With regard to the Crown Colonies, the Government of India has held and still holds the opinion that there is no justification for any Crown Colony in imposing any kind of restriction on Indian subjects entering and settling themselves there and enjoying all rights of citizenship. I am very happy to say that with regard to Kenya the Government of India has protested against the reservation of the Highlands and the placing of any kind of restriction or control over further immigration from India.

I am sorry that Lord Peel, who as Secretary of State for India made an eloquent appeal at the Imperial Conference of 1923 on behalf of us, is not here. I feel great consolation in the fact that not only the Government of India, but the representative of the Government, the Secretary of State for India, has also held the same view which I, in a very humble manner, am trying to voice to-day.

Not Asking For Unrestricted Immigration

But let me state at once that it is my desire to-day to avoid any misunderstanding or any misapprehension. India does not want unrestricted immigration. Here I find the representatives of Great Britain and other parts of the Empire pleading for the right of British subjects to migrate from one country to another, but so far as I am concerned, my appeal, like that of the Government of India, is simply for the removal of disabilities to which, if I may say so, some of my countrymen who are settled in different parts of the British Empire are at present subjected. I state again, in order to avoid any misapprehension on the subject, that the Government of India has been a party to the decision of the Imperial Conference that in so far as the right of any autonomous Dominion to control its immigration is concerned, we have no quarrel whatever; we are agreed. But I would draw attention to the resolution of the Imperial Conference of 1923, which was in the following terms:—

“There is an incongruity between the position of India as an equal member of the British Empire and the existence of disabilities upon

British Indians lawfully domiciled in some parts of the Empire.”

It recommended, therefore, that “in the interests of the solidarity of the British Commonwealth it was desirable that the rights of such Indians to citizenship should be recognised.”

Softening Of Prejudice

I should acknowledge most gratefully that of late there has been a softening of prejudice and undoubtedly a broadening of vision with regard to this question, and many a diplomatist has looked at it from that point of view. I know that as a result of a deputation arranged by the Government of India and of the talks by the Right Honourable Mr. Sastri in Australia and in Canada and other places, this question has been most favourably looked upon. I am very glad to say that so far as Australia is concerned, where there are over 2,000 of my countrymen, the Australian Government recently, in response to the hope held out to the Right Honourable Mr. Sastri that they would enfranchise the Indians there, has done so. Furthermore, it has given the Indians there the right of getting old-age pensions. There are a few minor disabilities from which they still suffer, but I have no doubt that the Australian Commonwealth, which has adopted the principle of enfranchising them, will look into the small grievances still remaining.

South Africa

In regard to South Africa, I speak with a sense of gratitude and also with a feeling of trepidation. There were many who thought that the question could not be solved at all, and they now perceive for the first time that a problem which was thought to be insoluble can be solved very satisfactorily by goodwill and by friendly interchange of views. It was only very recently that my countrymen in India received the visit of a delegation from South Africa. We received them with very great pleasure and we tried our best to do honour to the representatives from South Africa who visited our country. In turn the Government of India appointed a deputation headed by the members who were in charge of emigration, and sent it to South Africa with a view to a conference for the better understanding and appreciation of the respective points of view, and I am very happy to say that the Indian Commission has been able to solve, with the help of several other members of India's Legislature who were sent there—and my friend Sir Darcy Lindsay was one of them—to solve satisfactorily, as things seem at present, a problem which people had despaired of. In the Cape, Indians, I am very glad to say, enjoy municipal and political franchise. In Natal they have only municipal franchise but in the Transvaal not only do they get no right of franchise, but they seem to be subject to differential treatment in regard to trading licences. I know that great work, good work, noble work in the cause of peace and of promoting friendship between Indians and the South African people is being done by that distinguished

countryman of mine, the Right Honourable Mr. Sastri, who acts now as the Agent of the Government of India in South Africa. I have been very proud to hear the testimony of his good work from the representatives of South Africa who are here. When people have spoken to me here about it, I have said that I am proud he is doing this great work of cementing good relations between the two peoples—relations which at one time many people had despaired of.

Indjans In Canada

I now come to Canada. Sir, within the last few days it has been my good fortune to have seen something of your country. I have been struck with the wonderful rapidity with which your great Dominion has risen and is progressing. We have had numerous accounts of your history, but I have felt amazed, exceedingly amazed, at all the good and great things I have seen. I have been struck not only by the beauty of your lakes and mountains and cities, but also by the wonderful generosity and the enthusiasm with which we were welcomed in different parts of the country. I heard yesterday a most eloquent and thrilling speech by the Hon. Mr. Lapointe (you will pardon me if I pronounce the name wrongly), where he said that the moral and spiritual claim of the British Empire subjects for equal justice and fairplay was always supreme. One sentence I noted particularly: that the system of the British Empire was the simple application of justice between man and man. I know you to-day are carrying it out, and if I to-day mention a matter that you may consider perhaps pretty small, I do so because I know already that the better minds in this great Dominion are working for a happy and satisfactory solution of the problem.

Perhaps it will interest you to know that there are 1,200 of my countrymen in this great Dominion. One hundred of them, distributed in different parts of the country, are enjoying to-day municipal and political freedom as well as any other Canadian, and I am very proud of it. But unfortunately in one province, British Columbia, where there are as many as eleven hundred of my countrymen, they are excluded from the enjoyment of the Dominion as well as the provincial franchise. I am not making a complaint of it now. I am one of those who have been associated with the public life of my country for very many years, and in my experience in politics I have learned that the best way to advance a cause is not to look too much on the past and rake up old sores. That only does serious injury to a cause. I recognise that at the Imperial Conference your Prime Minister made a statement on this subject, and this statement I should like to read:

"I desire to assure you that at the earliest favourable moment the Government will be pleased to invite the consideration of your request that the natives of India resident in British Columbia be granted Dominion franchise on conditions identical with those which govern the exercise of that right by the Canadian citizens."

I am very happy that I have been here to listen to the statement of the Hon. the Minister of Immigration. In these few words I make an appeal to Canada to see that the disabilities which these people suffer are soon removed. We have been warmed by your hospitality, and let me assure you that when we return to our country, whether you set right these disabilities or not, we shall tell the people of our land how beautiful we have found your country and how well we have enjoyed your welcome. But it would fill our hearts with pride if I and some others were able to say that these disabilities which a very small number of my countrymen are now subjected to in the great Dominion of Canada will

soon be removed and that the vote will be given to them.

I thank you for the opportunity you have afforded me, and I hope I have said nothing which will in any way hurt the feelings of anybody.

Notes and News

A RECENT Renter's message from Klerksdorp states:—Incidents at Mr. Sastri's meeting here last month were discussed at the annual general meeting of the Klerksdorp Amateur Athletic Association, when Mr. Morgan Evans, Deputy Mayor, was nominated for the committee. Mr. Claude Naser drew attention to Mr. Morgan Evans's conduct at Mr. Sastri's meeting, and proposed that the committee consider the rule referring to members guilty of improper, dishonest or unsportsmanlike behaviour, or whose conduct was in any way offensive. In view of the recent admissions made by Mr. Evans of his responsibility for the disturbance, Mr. Naser said this unfitted him for the committee. If he should be elected several members of the committee would have to reconsider their decisions to accept nomination. Mr. Evans said he was rather pleased that Mr. Naser had again aired his views upon the Sastri affair, although it was a petty thing to bring into a sporting body. He took it amiss that Mr. Naser should do so in the guise of a sportsman. He would repeat his challenge to Mr. Naser to meet him on a public platform or in a meeting of the Tennis Club, where he (Mr. Evans) had a big following who were prepared and willing to play tennis with him, but as he had no wish to hamper the Association he was prepared to withdraw his nomination for the committee. Mr. Evans' proposer, Mr. E. Johnston, refused to withdraw, and a ballot was then taken. Mr. Evans failed to secure election.

At the Anglican Synod at Pretoria the following resolution was passed unanimously:—

"This Synod desires to reassert the solemn principle that equal justice is the right of all races at all times."

Canon Bishop, the mover, said there was a widespread dissatisfaction and a sense of disquiet in regard to recent cases in the courts, and it was essential sometimes to assert principles which are commonly recognised.

Four delegates from South Africa are going to India to attend the Student Christian Conference to be held in December in Mysore. They are the Rev. Max Yergan, Secretary of the Native section of the Student Christian Association in South Africa, Miss Hammon, Miss Jacobs and Mr. Bening Malan.

The sub-committee which deals with the wages and conditions of Indian Corporation employees has recommended that all Indian pensioners occupying quarters at the Magazine Barracks be required to vacate these premises within one month. There are at present 19 of these pensioners in residence, the previous practice having been to permit pensioned employees to continue in occupation of their quarters. In January, 1927, the Council ruled that such pensioners must seek accommodation elsewhere, and in view of the growing congestion at the Magazine Barracks, the committee urges that this ruling be now enforced.

The number of Indians repatriated this month shows 352 Indians, of whom nearly half were men. The totals were 164 men, 56 women and the rest boys, girls and children. Another repatriation ship is to leave on November 10 with a slightly smaller number of immigrants.

A correspondent from Benoni states:—A public meeting of the Benoni Indian Association was held at the Asiatic Bazaar, Benoni, on Oct. 17, 3 p. m. Mr. C. Moodley presided over the meeting, and a large number of Indians were present. The chairman in explaining the object of the meeting said that the Indian community should take legal proceedings against the Municipality for the grant of stalls in the Benoni market which privilege the community previously enjoyed. Mr. Shaboo-deen proposed that the stall requirees should contribute £5 each, and the balance should be contributed by the community. The proposal was duly agreed to and carried by the audience. A general Election of new officials then took place as follows:—Mr. Shaboo-deen Chairman, Mr. A. Rahman vice Chairman, Mr. Laloo Gopal Treasurer, Mr. N. M. Naik Secretary, Mr. C. S. Moodley joint Secretary, and the following committee:—Messrs Fazl Ellahi, C. G. Moodley, P. N. Kapadia, Chatter Singh, Nana Ramjee, Camroo Mia, and Arjan Singh. The meeting terminated with a vote of thanks to the chair.

Arresting figures showing the growing popularity of cigarette-smoking in India during the last 10 years are given by the Imperial Economic Committee in their tobacco report. The annual consumption of cigarettes in India is now about 6,500 millions, as compared with under 1,000 millions before the war.

A Reuter's message from Calcutta dated Oct 26, states:—

The death is announced of the Hon. S. R. Das, law member of the Viceroy's Council. The Hon. Satish Ranjon Das, who was a barrister-at-law, had been a member of the Governor-General's Executive Council since 1925. He was educated in London and Manchester, and was called to the Bar of the Middle Temple in 1894. In 1917 he was appointed standing council to the Government of India, and five years later became Advocate-General of Bengal. He was 56 years of age.

INDIAN HOUSING

THE *Natal Mercury* has written two leading notes on the Indian housing question. In one our contemporary accuses Indians of dragging politics into the question. "The pressure to secure the withdrawal of the anti-Asiatic clause from future Corporation land sales is exerted," says our contemporary, "only on behalf of those Indians who find no difficulty in purchasing property when they regard it as a good investment." Supposing it were so it was certainly not an illegitimate desire on the part of the Indians. They were entitled to hold land within the Borough as any body else. But that is surely not dragging politics into the question. Those who are really responsible for dragging politics into this housing question are the Durban Corporation and the *Natal Mercury* whose anti-Asiatic policy it has never concealed. In fact it has thrown open its columns to foster that feeling into the public mind.

As we have stated in our last issue there

is no benevolent motive behind this talk of an Indian village scheme on the part of the Corporation and the *Natal Mercury*. While it is said that there is no room for the Indian within the Borough and as a result of restrictive measures Indians are thrown on the outskirts of the Borough, there comes a Board like the Mayville Health Board and complains that, "Durban is seeking to transfer a coloured population whose room is preferable to its company," and the *Natal Mercury* defending the Mayville Health Board says that the whole question of Indian housing is intimately bound up with Durban's future growth and suggests that in creating an Indian village the Corporation should see that it is not so situated as would prove in the not far distant future to be wrongly situated. "The village itself may be a model of its kind, but if it plants itself in the path of progress, it only creates a new difficulty for future generations to tackle." It hardly remains to be explained after this that the motive underlying this scheme is no other than of segregating the Indians, and segregation apart from all its evils should be entirely out of the question in view of the Capetown Agreement.

Indians In Northern Districts

Under Act 33 of 1927, Indians resident in the Northern Districts of Natal, for the purposes of residing therein were required to register themselves under the Act. Three years' continuous registration entitled them to registration, provided that those applying for registration were not introduced as labourers, domestic servants or for any other employment not of a temporary character. They were given the option of either registering themselves under the Act or obtaining a temporary permit to reside in the Northern Districts. In the former case they were not to return to Natal and in the latter case they were to return to Natal on expiry of their services. About 40 Indians including a Chinaman, applied for registration. These applicants were refused registration, the Commissioner for Asiatic Affairs submitting that these Indians were introduced within the meaning of the proviso. The case of the Chinaman was taken before the Magistrate as a test. This case was decided in favour of the Chinaman. It was felt that the case of the Chinaman would be taken as the deciding factor, and that the application of the Indians would be treated in the same category having regard to the fact that their cases stood on all fours with that of the Chinaman. It would appear, however, that the European Vigilant Association of the Northern Districts opposed the registration of the Indians. The registration was in consequence refused and they were therefore obliged to lodge appeals. The cases were brought forward before the Magistrate of Vryheid Mr. Armstrong. Mr. Dobson of the Department of the Interior appeared for the Commissioner for Asiatic Affairs, whilst Advocate A. Christopher appeared for the Indians. Of the thirteen cases Mr. Christopher was successful in obtaining registra-

tration for ten. Of the other three one applicant failed to put in an appearance, one failed to prove three years' residence and the domicile certificate of the other was in doubt. Mr. Christopher was ably assisted by Mr. S. R. Naidoo, the Honorary Secretary of the Maritzburg Branch of the Congress, who accompanied Mr. Christopher to the Northern Districts. It is learnt that a number of Indians through ignorance omitted to lodge their appeals. In some cases the son was successful in obtaining registration, whilst his father was refused and vice versa. The Natal Indian Congress has taken up the matter with the Minister.

General Smuts On The Indian Question

In the course of an electioneering speech at Vereeniging, General Smuts is reported by the *Rand Daily Mail* to have spoken as follows on the Indian question:—

"It was not only in regard to the Republic that the National Party had played false with the country and the party's followers. There was the Indian question. At the time of the previous elections, the National Party advocated but one policy—that of compulsory repatriation. Instead, however, an agreement had been reached. That was a soulless attitude.

The agreement reached secured the hold of the Indians in South Africa, a hold which no future Government would be able to loosen. Even he (General Smuts) would find it impossible. The Indians had Mr. Sastri in the country, probably at present the most honoured man in South Africa. (Hear, hear.) When any important function was to be held or any important lecture to be given, Mr. Sastri was invited. It was right, too. He was one of the ablest speakers and one of the cleverest men.

General Smuts said he had felt Mr. Sastri's steel at the Imperial Conference in 1921. "I was not surprised," he added, "that he proved too clever for the Government—(laughter)—and the Indians have their present agreement." Where now, he asked, was the ideal of the National Party in regard to the Indian question, and where the party's soul?

Fuel For Firebrands

In a leading article under the above heading the *Cape Times* dated October 25, comments as follows on General Smuts' speech:—

General Smuts can hardly have calculated the consequences of the reference to the Indian agreement which he made yesterday in his speech at Vereeniging. Possibly the report which we print elsewhere to-day does him less than justice; though we are bound to add that it corresponds very closely to the report which the *Cape Argus* printed from its own correspondent yesterday afternoon. The report makes General Smuts say:

At the last election one constantly heard the cry (from the Nationalists) "the Indians must leave the country." That cry had contributed to the Nationalist victory. There was, however, no principle, no soul, behind that cry. The Indian deputation was brought out and an agreement made which gave the Indians firmer ground under foot than they ever had before. It was most dishonest. The Indians in the country were as much citizens of the Union to-day as his audience and that was the fruit of a Nationalist Government measure. What was more, Indians were coming into the country in large numbers illicitly. Indians were making use of the Government's monetary aid to pay holiday visits to India. The Indian agreement

had secured the Indians' position in the country. They had their own Ambassador. Mr. Sastri, a most able man, was more than a match for the Government. It would be very difficult to get out of the difficulties the Government had landed the Union in.

If this passage truly represents what General Smuts says, which we can hardly believe, then we are bound to condemn it as unwise and short-sighted in the highest degree. The Indian agreement was accepted by the House of Assembly with hardly a word of dissent from either side. It should, in our opinion, be regarded as wholly immune from even the semblance of being made use of as material for political controversy. The agreement is now on its trial; the Indian Government has sent Mr. Sastri here to supervise its working in practice; no responsible critic has ventured to suggest that his attitude has been anything but strictly scrupulous; in more than one of his public speeches he has even gone to considerable lengths in reading salutary lessons to the Indians settled in the Union; his moderation, balance and ability have made a very deep and most beneficial impression upon South Africans in all parts of the Union. This being so—and there is no question that it is so—it seems hardly credible that General Smuts could have condescended to refer to the agreement and its consequences—even to Mr. Sastri himself—in the language which he is reported to have used. As for the allegation that the agreement is being abused on a large scale by Indians and that the Government is the dupe of its own arrangements for Indian repatriation, that is the sort of allegation which a responsible political leader should not fire off in public, apparently at random. If General Smuts has information which proves this allegation, then surely it was his duty to have put himself into communication with the Minister responsible and to have given him the opportunity of calling a halt to such an abuse of the agreement.

It is true that General Smuts was referring to the Indian agreement as an instance of the inconsistency between Nationalist professions before they came into power and Nationalists performance afterwards. Even so, the use of this particular illustration—justifiable in fact as it doubtless is—seems to us exceedingly maladroit. In this instance Nationalist performance has been almost incredibly better than Nationalist profession. It has been better, not only in the interests of South Africa, but in the interests of that co-operation between the peoples of the British Empire which is one of the dearest objects of General Smuts himself. Why use so very brittle a stick to beat the Nationalists withal, when the whole political ground is strewn with cudgels that cry aloud to be applied to their guilty backs? General Smuts would have done far better—if he did really say what he is reported to have said at Vereeniging—to have reflected on the inevitable consequences of such words when used by him. They will be interpreted as direct encouragement for the prejudice against Indians which is rife among many of the white communities of the Transvaal. They have an unpleasant smack of the spirit in which Mr. Morgan Evans, Deputy-Mayor of Klerksdorp, took it on himself to insult Mr. Sastri the other day; an outrage which roused spontaneous resentment among all decent-minded South Africans and has just been followed by the refusal of one of the sports clubs of Mr. Morgan Evans' own town to admit him among its members. We do not for a moment imagine that General Smuts spoke in any approach to such a spirit; but he should have reflected, if he said what he is reported to have said, that friendly critics would sadly wonder why he should go out of his way to lay himself open to even the shadow of so miserable a reproach. As it is, assuming for a moment the accuracy of the re-

port, General Smuts has set himself in an undesirable comradeship, on this dubious ground, with Colonel Mentz, whose attitude on the Indian agreement is exactly that which General Smuts is now reported to have taken. Such an attitude is all very well for Colonel Mentz, a swash-bucking political blade who thinks day and night in terms of electoral raids and the catching of stray votes. No one takes much notice of these foragings by Colonel Mentz, even if he is the Chairman of the South African Party in the Transvaal. His little peccadillos are well understood. General Smuts is a very different proposition; and it is lamentable to find him thus providing fuel for fire-brands in the Transvaal and Natal. For that is what he has done, if this speech of his has been correctly reported. Nor will it be easy for him, in that case, to protest with much force against any future attempt which Nationalists like Mr. Tielman Roos may make to drag the native question into the political arena. The native question and the Indian agreement are on the same footing in this, that both should be treated as beyond the pale of political controversy. Anything else is disastrous.

Indian Housing Conditions

Central Housing Board's Inquiry

The following is a further report of the Housing Board's inquiry with regard to the housing and sanitary conditions of Indians in and around Darban:—

Mr. Turner, of the Greenwood Park Health Board, thought the Indians in his district were living under much better housing conditions than formerly, and were now building much better houses.

Sir Edward Thornton asked whether the Health Board would be prepared to issue loans, but Mr. Turner thought it would not be fair to saddle them with the extra expense. Mr. Kajee held that there would be ample security if 90 per cent. of the money was advanced to Indians wishing to hold their own houses.

In reply to a query by Mr. Lockwood Hall, Mr. Turner did not hold out any hope that his Board would agree to Indian representation on it, and he was not prepared to say what the feeling was out there with regard to incorporation in the Borough. Mr. Kajee suggested that if conditions were improved outside the Borough it would be an incentive for poorer Indians to go there. Building lots cost from £75 to £100 near the Municipal boundary, while at Aroca these could be had for £35, notwithstanding that the Corporation of Darban wanted to buy them for £50. (Laughter).

The Mayor (Councillor A. Eaton): I would not say the Corporation of Darban, but a small majority of the Town Council.

Colonel Lewis and Mr. Renzow appeared on behalf of the Sydenham Health Board, and the former stated that in the area under their jurisdiction many Indians were living in houses that were not fit for human beings. They belonged to the poorer class, and there was no doubt that they should be given an opportunity of improving the existing conditions. There were between 12,000 to 15,000 Indians in the area under review, and he would say that there were about 200 to 300 shacks which were in a truly unsanitary condition. He thought his Board would be prepared to consider the handling of loans.

A Plea For Business Methods

Mr. Renzow, on the other hand, held that they would have to pay interest on the money they received

from the Government, and they in turn would charge interest on the loans they issued, which would mean that they would be responsible for a great deal of work for which they would not be paid. They had to conduct their affairs in a business-like manner.

One of the Indian residents of Sydenham pleaded for Indian representation on the Health Board, and maintained that his countrymen would take advantage of loans offered.

Mr. Westgate and Mr. Athersuch represented the Mayville Health Board. The former stated that the conditions of Indian housing were by no means ideal, and they had a long way to go before they would feel satisfied that the position, from a sanitary point of view, was in any way satisfactory, owing to overcrowding. His Board was primarily concerned with matters of health, and of recent years the by-laws affecting buildings had been rigidly adhered to, with the result that a large number of shacks had been eliminated, but the difficulty was to get at the poor Indian who had not been able to help himself. That applied more to the hawkers, and there seemed to be no means of assisting them to help themselves, but he was sure his Board would be prepared to give their support to the handling of loans.

Mr. Athersuch contended that the Indians were prepared to take everything they could, but they were not prepared to do their bit. The Mayville Board now had £7,000 outstanding in rates, mostly from Indians, and if they were going to be assisted on the lines indicated they would have to be prepared to do their share, and then they would find that the Board would do everything it could for them.

Protest Against Indian Villages

Mr. Goulding, who stated that he represented the Cato Manor and District Farmers' and Residents' Association, said there was no hostility on the part of the clients he represented towards the Health Board, but the fact of the Board being a proper and legal body to impose rates on them had been taken to law and would come up before the Appellate Court in the near future, for that reason he would not discuss that aspect of the case any further. But he was there to appeal on behalf of the many Indians whose annual income ranged between £60 and £100, for loans to enable them to erect houses on their own property, which was from one-quarter to two acres in extent. The man with 10 acres or more had no difficulty in raising loans. The people he was appearing for wanted to enjoy the reasonable amenities of life, and it was on their behalf that he protested against the formation of Indian villages.

The South Coast Junction Health Board had as their delegates Mr. Cuffie (Chairman), Mr. Green, Dr. Sully (the M.O.H.) and Mr. Thompson.

Dr. Sully, in a report, declared that in the congested areas of South Coast Junction and Clairwood there were very few Indian dwellings in which overcrowding did not occur, and the sanitary conditions were very bad and a menace to health, and the water supplies were far from satisfactory. He suggested that the Government should make provision by loans or otherwise to enable Indians to improve their housing conditions.

Mr. Cuffie said that shacks were gradually being eliminated from their areas, but the process was necessarily slow, as they did not want to inflict too great a hardship on the Indians affected.

Most of the Indian associations in the areas concerned put forward suggestions to the effect that Indians should be given some representation on the Health Boards, considering that they had to pay rates to those bodies.

At this stage the Board adjourned for lunch.

Put yourself in harmony with the things among
which you live, and you will find them all
in harmony with you.

"Nor love thy life, nor hate! but what thou livest, Live
well! how long or short permit to Heaven." Milton.

The first witnesses in the afternoon were Mr. J. Anderson and Mr. G. Paton, representing the Umhlatuzana Local Administration and Health Board. They described the conditions in the district, and stated that the many shacks occupied by Indians were the result of squatting. They thought the Board would be prepared to consider the question of a loan under the Housing Act.

Natal Indian Congress Views

Mr. Sorabjee Rustomjee, President of the Natal Indian Congress, together with Mr. Pather, Mr. Kajee and other representatives, addressed the Board.

Mr. Pather declared that the Natal Indian Congress was still of the opinion that there was a certain amount of land available with the Borough suitable for Indian occupation. While its utilisation might not completely solve the overcrowding problem, it would help to some extent. It was suggested that suitable land was available contiguous to Indian property in such districts as Carlisle Street, Cartwright's Flats, Currie's Fountain, Bealrice Street, Lorne Street, Gale Street, Brickhill Road, and a portion of the Umgeni Road. Congress was of opinion that the ordinary Indian worker, such as clerks or salesmen, earning £10 to £15 a month, could afford to buy such land on easy terms.

Mr. Pather pointed to the Native married quarters on the Eastern Vlei, and said that similar three-roomed cottages for Indians in that area would be very useful. The rental was from £2 or £3 a month.

Witness declared that at present there was gross overcrowding, but the Corporation could not operate its own by-laws, because if the people were turned out there was nowhere else for them to go. The fault lay with the Corporation in pursuing its anti-Asiatic policy and holding tight to municipal land for European occupation.

Dealing with the peri-Durban area, Mr. Pather suggested that the local health boards should be financed by the Union Government in order that they could loan money to better the housing conditions of poor Indians. This would be much better than creating villages such as was suggested by the Durban Corporation. It would have the effect of improving the district and give the poor man a chance of becoming westernised. Loans were being given to these poor people, but at 7 and 8 per cent. interest, usually for only three years; if they could get money for 5 per cent., with the redemption of the loan spread over 20 or 30 years, it would be of great assistance.

The Council Blamed

Mr. Rustomjee, referring to the Mayor's criticisms of the previous day, said the Indians were just as anxious as the Mayor to see that their poorer brethren were properly housed, but the Corporation itself was really to blame. Since 1923 the Council had pursued an anti-Asiatic policy by failing to allocate land in the Borough, which the Indian community could acquire. The Council had broken its promises.

Mr. Kajee referred to Mr. Rustomjee's late father, a well-known benefactor among the Indian community, who held leasehold land for 40 years from the Corporation with Indian freehold property on each side. When the lease expired the Corporation insisted on inserting the anti-Asiatic clause, with the result that the property was sold to a European for a bonus of only £25. Had it been sold without restrictions it would have fetched at least £1,000. Mr. Pather urged that the main objection to the Indian village scheme was that it would only tend to create blum conditions.

Mr. Rustomjee pointed to the great improvements that had been effected in the Grey Street area as a result of the activities of the Indian community

notwithstanding its limited resources, and now that they were pressing for better housing conditions the only answer they got from the Corporation was: "Go out of the Borough."

Mr. Christopher thanked the Board for their patience in listening to the Indians' case, and undertook that a formal written statement by the Natal Indian Congress would be submitted to the Board by Nov. 15, after they had had the opportunity of consulting Mr. Sastri, who is at present away from Durban.

Malvern And Pinetown

Mr. J. W. Gray (acting chairman) and Mr. G. P. Parry (secretary) appeared on behalf of the Malvern Local Administration and Health Board; and Mr. A. G. Wills represented the Pinetown Local Administration and Health Board. Mr. H. G. P. Paige, sanitary inspector for both authorities, was also present.

Mr. Gray submitted a report by the Sanitary Inspector on the conditions obtaining in the Malvern area.

Asked whether his Board had considered the question of ameliorating the conditions, Mr. Gray said that all they had been able to do was to try to clean up the district and enforce sanitary conditions. Nothing had been done in the way of housing for Indians. The poorer Indians lived largely in shacks made of wattle poles and corrugated iron. Some landlords in the area leased out small portions of land to the Indians and allowed them to put up practically anything they liked; since the establishment of the Health Board, however, steps had been taken to try and get the Indians to put up better places, but the poorer Indians working on a small piece of land and growing vegetables had no money to put into a house. Consequently, they were living in very unsatisfactory conditions, and many of them had a hand-to-mouth existence. The Board was faced with the difficulty that it could not knock down the huts because there was nowhere else for the occupants to go.

In the course of further discussion it was stated that these Indians had no security of tenure, and therefore had little inducement to put up better houses.

It was stated that the conditions in Pinetown were very similar.

Asked whether, if the Housing Act was put into operation, there would be a demand for loans, Mr. Paige expressed the opinion that if the Indians could have access to funds on the building society principle it would be readily taken advantage of by the Indians.

The chairman thought the Housing Act was more likely to meet the position, owing to the lower rate of interest on loans.

Mr. Gray referred to Indian child marriages, and asserted that the marriage of children at the age of 14 and 15 led to a great deal of poverty. That was a matter the Indians should take up.

Railway Shacks

Mr. Parry drew the Board's attention to the hovels put up by the Railway Administration for its Indian employees, such as crossing keepers.

"We are getting on to their corns pretty violently about that," Sir Edward Thornton remarked.

Mr. Parry said the Provincial Roads Department's huts were equally bad, whereas the huts erected by the Durban Corporation in the Malvern area in connection with the laying of the electric light cable were very good.

The evidence was concluded, and the members of the Board made a tour of inspection of Durban and its environs.

Future Of East Africa

Position Of Indians

A message from London states:—Under the heading "A New East African Dominion," the weekly journal *East Africa* states that the Hilton Young Commission has signed a report which will be published simultaneously in London and East Africa, probably before the end of the year.

The Rev. C. F. Andrews addressed Indians at a meeting in London, presided over by Dewan Bahadur Ramchandrarao, and took as his subject the Hilton Young Commission. Mr. Andrews, after paying tribute to Mr. Sastri's work in South Africa, emphasised the importance of the Commission's recommendations for the Indian settlers in Kenya, Uganda, and Mombasa. Mr. Andrews urged the Indians and the Natives to work shoulder to shoulder in safeguarding and asserting their respective rights, which were identical. He declared that any form of self-government conceded to the white settlers would lead to the domination of the coloured peoples by the whites. Mr. Ramchandrarao declared that if the Commission recommended self-government for the whites the position of Indians in East Africa would become untenable.

Both Messrs. Andrews and Ramchandrarao urged that the situation required immediate careful handling. No effort should be spared to prevent the concentration of power in the hands of the whites.

Mr. Ramchandrarao deplored the want of effective political organisations in Britain to watch the interests of the Indians in this matter.

Mrs. Sarojini Naidu Bound For America

Mrs. Sarojini Naidu, India's Ambassador of Peace, who recently sailed for America by the Italian liner "Aquileja" being requested by a press representative to give her farewell message to her countrymen said:—

"Ambassadors who carry the message of Peace to foreign lands must be assured that the nation that sends them fulfils its own message in its own life, and, therefore, I am confident that perfect harmony at home among all sections of the people will endorse, in the simplest measure, the message that I am privileged to carry in India's name to both the old and new world outside."

Her Programme Abroad

The programme and work Mrs. Naidu intends to execute in her world tour as supplied to the Associated Press of India is as follows:—She reaches Naples on September 27 and will next visit Rome, Venice, Berlin, Cologne, Paris, touching Southampton Port on October 11. She stays in the Ladies Lyceum Club, London, for a week and sails for New York on the 20th, arriving at the latter place on the 26th. Mrs. Naidu intends to travel all over the United States from coast to coast including Canada. She will return to India via Japan and China, delivering special series of address in these countries.

Lectures In America

Her lectures in America will be divided into four main groups. (1) "Guardian of the Flame," (2) "The Veiled Persons," (3) "A Garden Enclosed," (4) "The Sceptre of Service" are some of the titles which fall

under the first group, dealing with the interpretation of the ideals of Indian Womanhood. Studies of modern Indian Renaissance will include, *Uday, Akha*, the following lectures: (1) "Mahatma Gandhi," (2) "The Crucible," (3) "Ponsons of Dawn." The literary interpretations of Indian life will be accompanied by recitals of some important productions of the poetess, namely, (1) "The Wandering Singer," (2) "The Lotus Pool," (3) "The Lamp and the Lute," (4) "A Carpet of Dreams." The fourth group of lectures will consist of interpretations of Indian creeds and cultures. Among addresses under this head may be mentioned (1) "The Sacred River Ganges," (2) "The Mission of Time," (3) "Pilgrims of Destiny."

Mrs. Naidu will also deliver a number of speeches on international and economic problems and youth movement.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part IV. Chapter XXXIV.

TRAINING OF THE SPIRIT

The spiritual training of the boys was a much more difficult matter than their physical and mental training. I relied little on religious books for the training of the spirit. Of course I believed that every student should be acquainted with the element of his own religion and have a general knowledge of his own scriptures, and therefore I provided for such knowledge as best I could. But that, to my mind, was part of the intellectual training. Long before I undertook the education of the youngsters of the Tolstoy Farm I had realised that the training of the spirit was a thing by itself. To develop the spirit is to build character and to gain a knowledge of God and to have self-realisation. And I held that this was an essential part of the training of the young, and that all other training without culture of the spirit was of no use, and might be even harmful.

I am familiar with the superstition that self-realisation is possible only in the fourth stage of life, i. e., *sanyasa* (renunciation). But it is a matter of common knowledge that those who defer preparation for this invaluable experience until the last stage of their life, attain not self-realisation but old age amounting to a second pitiable childhood, living as a burden on this earth. I have a full recollection that I held these views even whilst I was teaching, i. e., in 1911-12, though possibly I should not then have expressed them in identical language.

How then was this spiritual training to be given? I made the children memorise and recite hymns, and I read to them from books on moral training. But that was far from satisfying me. As I came into closer contact with them I saw it was not through books that one could impart training of the spirit. Just as physical training was to be imparted through physical exercise, and the intellectual through intellectual exercise, even so the training of the spirit was possible only through the exercise of the spirit. And the exercise of the spirit entirely depended on the life and character of the teacher. The teacher had always to be mindful of his p's and q's, whether he was in the midst of his boys or not. It is possible for a teacher situated miles away to affect the spirit of his pupils by his way of living. It would be idle for me, if I were a liar, to teach my boys to tell the truth. A coward or a teacher would never succeed in making his boys valiant, and a stranger to self-restraint could never teach his pupils the virtue of self-restraint. I saw therefore that I must be an eternal object lesson for the boys

and girls living with me. They thus became my teachers, and I learnt that I must be good and live straight, if only for their sake. I may say that the increasing discipline and restraint I imposed on myself at the Tolstoy Farm was mostly due to those wards of mine.

One of them was wild, unruly, given to lying, and quarrelsome. On one occasion he broke out most violently. I was exasperated. I never punished my boys, but this time I was very angry. I tried to reason with him. But he was adamant, and even tried to overreach me. At last I picked up a ruler lying at hand and delivered a blow on his arm. I trembled as I struck, and daresay he noticed it. This was an entirely novel experience for them all. The boy cried out and begged to be forgiven. He cried not because the beating was painful to him, he could, if he had been so minded, have paid me back in the same coin, being a stoutly built youth of seventeen, but he realised my pain in being driven to this violent recourse. Never again after this incident did he disobey me. But I still repent that violence. I am afraid I exhibited before him that day not the spirit, but the brute in me.

I have always been opposed to corporal punishment. I remember only one occasion on which I physically punished one of my sons. I have therefore never until this day been able to decide whether I was right or wrong in using the ruler. Probably it was improper, for it was prompted by anger and a desire to punish. Had it been an expression only of my distress I should have considered it justified. But the motive in this case was mixed. This incident set me a thinking and taught me a better method of correcting students. I do not know how that method would have availed on the occasion in question. The youngster soon forgot the incident and I do not think he ever showed great improvement. But the incident made me understand better the duty of a teacher towards his pupils. Cases of misconduct on the part of the boys often occurred after this, but I never resorted to corporal punishment. Thus in my endeavour to impart spiritual training to the boys and girls under me I came to understand better and better the power of the spirit.

Mahatma Gandhi On War

Mahatma Gandhi writes as follows in his *Young India* dated September 13 :—

Rev. B. de Ligt has written in a French journal called *Evolution* a long open letter to me. He has favoured me with a translation of it. The open letter strongly criticises my participation in the Boer War and then the Great War of 1914 and invites me to explain my conduct in the light of *ahimsa*. Other friends too have put the same question. I have attempted to give the explanation more than once in these columns.

There is no defence for my conduct weighed only in the scales of *ahimsa*. I draw no distinction between those who wield the weapons of destruction and those who do red-cross work. Both participate in war and advance its cause. Both are guilty of the crime of war. But even after introspection during all these years, I feel that in the circumstances in which I found myself I was bound to adopt the course I did both during the Boer War and the Great European War and for that matter the so-called Zulu 'Rebellion' of Natal in 1906.

Life is governed by a multitude of forces. It would be smooth sailing, if one could determine the course of one's actions only by one general principle whose application at a given moment was too obvious to need even a moment's reflection. But I cannot

recall a single act which could be so easily determined.

Being a confirmed war resister I have never given myself training in the use of destructive weapons in spite of opportunities to take such training. It was perhaps thus that I escaped direct destruction of human life. But so long as I lived under a system of Government based on force and voluntarily partook of the many facilities and privileges it created for me, I was bound to help that Government to the extent of my ability when it was engaged in a war unless I non-co-operated with that Government and renounced to the utmost of my capacity the privileges it offered me.

Let me take an illustration. I am a member of an institution which holds a few acres of land whose crops are in imminent peril from monkeys. I believe in the sacredness of all life and hence I regard it as a breach of *ahimsa* to inflict any injury on the monkeys. But I do not hesitate to instigate and direct an attack on the monkeys in order to save the crops. I would like to avoid this evil. I can avoid it by leaving or breaking up the institution. I do not do so because I do not expect to be able to find a society where there will be no agriculture and therefore no destruction of some life. In fear and trembling, in humility and penance, I therefore participate in the injury inflicted on the monkeys, hoping some day to find a way out.

Even so I did participate in the three acts of war. I could not, it would be madness to sever my connection with the society to which I belong. And on these three occasions I had no thought of non-co-operating with the British Government. My position regarding that Government is totally different to-day and hence I should not voluntarily participate in its wars and I should risk imprisonment and even the gallows if I was forced to take up arms or otherwise take part in its military operations.

But that still does not solve the riddle. If there was a national Government, whilst I should not take any direct part in any war I can conceive occasions when it would be my duty to vote for the military training of those who wish to take it. For I know that all its members do not believe in non-violence to the extent I do. It is not possible to make a person or a society non-violent by compulsion.

Non-violence works in a most mysterious manner. Often a man's actions defy analysis in terms of non-violence; equally often his actions may wear the appearance of violence when he is absolutely non-violent in the highest sense of the term and is subsequently found so to be. All I can then claim for my conduct is that it was, in the instances cited, actuated in the interests of non-violence. There was no thought of sordid national or other interest. I do not believe in the promotion of national or any other interest at the sacrifice of some other interest.

I may not carry my argument any further. Language at best is but a poor vehicle for expressing one's thoughts in full. For me non-violence is not a mere philosophical principle. It is the rule and the breath of my life. I know I fail often, sometimes consciously, more often unconsciously. It is a matter not of the intellect but of the heart. True guidance comes by constant waiting upon God, by utmost humility, self-abnegation, by being ever ready to sacrifice one's self. Its practice requires fearlessness and courage of the highest order. I am painfully aware of my failings.

But the Light within me is steady and clear. There is no escape for any of us save through truth and non-violence. I know that war is wrong, is an unmitigated evil. I know too that it has got to go. I firmly believe that freedom won through blood-

Death closes all, but something ere the end, Some work of noble note, may yet be done.—Tennyson.

There are three things to which man is born—labour, and sorrow, and joy. Nor can any life be right that has not all three.—Buddha.

shed or fraud is no freedom. Would that all the acts alleged against me were found to be wholly indefensible rather than that by any act of mine non-violence was held to be compromised or that I was ever thought to be in favour of violence or untruth in any shape or form. Not violence, not untruth, Truth is the law of our being.

A Review Of India's Educational System

(From an Occasional Correspondent)

The acceptance by the Assembly at Simla recently of the proposal of the Government of India of a committee to review the whole of the educational system in India and to draw up a scheme to increase the literacy of the masses including women fore-shadows possible developments of great significance.

"Nothing is of more importance for the welfare of India than the education of her women," said Rev. William Paton, secretary of the International Missionary Council, who, during the time he was secretary of the National Christian Council of India, was very closely associated with educational matters. This is not only because they are backward, but the only certainty of ultimate advance is when all members of the family, women as well as men, can move forward together. That much more could be done than has been done in the removal of mass illiteracy is shown by what has been accomplished in the Punjab. A leading educational official there told me in 1926 that in five years it was expected that 80% of the boys of school age in the Punjab would be in school. This shows what can be done when you have got the central and local authorities really working together and well financed. The essential for India is that education should be related to the life of her preponderantly village population, and the most useful schemes towards this end are already being worked out at Moga in the Punjab and elsewhere and in this respect the missions are giving most valuable help. The most obvious thing in the national consciousness of India to-day is the tremendous belief in education, and there is no gift that the West can give to India so valuable as the relating of education to the life of India and helping her to work out for herself an education really Indian."

"The work outlined for this committee," I was told by a lady intimately associated with the life of India and a former educational inspector, "is a very great step forward. In addition to the shortage of women teachers, without whom you cannot really improve the education of girls, there is a great need for more adult education. The girls that are already being taught go back to illiterate homes and soon forget much that they have learned. The progress made in the fuller education of Indian women is therefore lamentably slow. The elder women, though they may not be able to read or write, are intelligent and know how to manage affairs. If there can be wider schemes of adult education for them then the whole of the question of women's education will progress much faster." My informant also expressed the hope that the committee might support the proposal of Mr. Chatterjee in the Assembly for a college for training women teachers. "There would of course be the language difficulty," she said, "when the whole of India is concerned, but probably instruction would have to be in English. Thereby the expense and difficulty of sending girls to England for higher educational courses would be obviated."

An intelligent being bears with himself the means to transcend his own nature.—Hindu.

In The Magistrate's Court For The District of Durban Held At Durban

Between :

MURUGAMMAL, Free Indian
Woman No. 35724

Plaintiff

and
RAMASAMY No. 43830
Labourer

Defendant.

To : RAMASAMY, No. 43830 (whose present whereabouts are unknown).

Take notice that a summons has been issued against you in this Court by your wife Murugamal, above described, for a decree of divorce a vinculo matrimonii, and that an order has been made that the publication of notice of such summons shall be deemed to be good and sufficient service of the same upon you. You are hereby required to enter an appearance to the summons on or before the 21st day of November, 1928, and if you fail to do so, judgment may be given against you in your absence.

Dated at Durban this 31st day of October, 1928.

(Sgd.) DENZIL D. WILL.

Asst. Clerk of the Court.

A true copy.

(Sgd.) BYRON & LONG,
374 Smith Street,
Durban.

Plaintiff's Attorneys.

To Builders.

TENDERS are invited for addition to the Clairwood Indian School. Plans, specification and other particulars should be obtained from :

The Headmaster,
Government Indian School, CLAIRWOOD.

દાંસવાલ પાટીદાર સોસાયટી

દીપાવલી મહોત્સવ

દાંસવાલમાં વસતા સવળા પાટીદાર ઉપરાંત ફરેક હિંદુભાઈઓને વિદિત કરવામાં આવે છે કે તા. ૧૨મી નવેમ્બરને સોમવારે પાટીદાર સોસાયટી તરફથી, ટેરેસ રોડ, ન્યુટાઉનમાં આવેલા પાટીદાર હોલમાં દિગણી કેપવામાં આવશે હોલ સાંજના ૭ વાગે ખોલી સલાતું કમ સા. ૮ વાગે શરૂ થશે. તે દિવસે સમસ્ત હિંદુ ભા.ઓને પોતાનો ધંધા રેજીસ્ટર બંધ રાખી મેળાવામાં વખતસર પધારવા વિનંતિ કરવામાં આવે છે.

ગોર્વાહલ ગ્રેનલ પટેલ,

ઉપ- પ્રમુખ, દાં. પુ. પાટીદાર સોસાયટી

ભાડે આપવાના છે

બે ગોદામે

અગત ક્વીન સ્ટ્રીટનાં ગેમ કે. માંથી લગભગરી હોલ આવેલા બે ગોદામે ભાડે આપવાના છે.

વધુ વિગત માટે મને,

એમ્પાયર એજન્સી કંપની

૧૭૫, ૩ સ્ટ્રીટ, લંડન.

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