

Indian Opinion

No. 39—Vol. XXIX. Friday, September 25th, 1931.

Registered at the G.P.O. as a Newspaper.
PRICE FOURPENCE.

UNEMPLOYMENT AMONG INDIANS

LAST SUNDAY'S MASS MEETING

A MASS MEETING of unemployed Indians was held under the auspices of the Natal Indian Congress on Sunday September 20, at the Victoria Picture Palace, Victoria Street, Durban.

The hall was fully packed there being over 2,000 Indians present and many had to return for want of room. The meeting was attended by Sir K. V. Reddi (Agent of the Government of India), the Mayor of Durban (Councillor A. Lamont), and others in Durban connected with unemployment relief.

Mr. Sorabjee Rustomjee, who presided, stated in opening the meeting that their unemployed Indians had not been so vocal and active as the Europeans and as a result of this inactivity many Europeans had made the alarming statement that unemployment was not so rife amongst them. Even Col. Creswell was reported to have said on his last visit here that there was no unemployment amongst Indians.

"There are hundreds of our young men who are daily parading the streets of Durban seeking work," he continued. "Men who are the sole support of large families are out of work. Industries that have at one time employed Indians have turned them out by the hundreds. Hundreds of Indians who were employed in the northern districts coal mines and in other walks of life could now be seen in Durban seeking employment. Hundreds again have taken advantage of the assisted emigration scheme because they could not find employment. In short, the misery that obtains among Indians due to unemployment is indescribable.

White Labour Policy

"You will have heard that the authorities are enunciating the white labour policy. By this policy they hope to take out the Indians, coloureds and natives engaged in the various services and to replace them with unemployed Europeans. I do not know with what sense of justice and fairplay this policy is being enunciated. By all means find work for the European unemployed, with whom we are in sympathy. But I ask you, is it just and fair to find employment for one section of the community at the expense of another? This policy is cruel and inhuman. No civilised Government would pursue any policy that seeks to better the conditions of one section to the utter detriment of another. I have already stated that our unemployed brethren are suffering from untold miseries and if the white labour policy were consistently pursued, it would

mean the elimination of the Indians. I do hope that the Government will not be so foolish as to persist in its 'murderous' policy. In view of the complex nature of the South African population no Government could sustain on such a policy.

Mr. John Roberts, of the Natal Indian Vigilance Association, was given an opportunity to speak, but was met by a very boisterous reception.

Mr. A. Christopher, in speaking on the white labour policy, said that that policy aimed at getting employment for Europeans only to the exclusion of others. In European countries they had an unemployment problem without the question of colour differences, but in South Africa there was a big difference between workers of different colours. The Government was supposed to be run for the greatest good of the greatest number of people. In this country non-Europeans were in the majority, but the Government was caring more for the minority. Mr. Christopher mentioned cases where Indians had lost places of employment such as on the railways, and the proposals to get Europeans to do certain corporation labour now performed by Indians and natives. "If they are going to adopt this policy as a state, then the state is run for the good of the Europeans only," Mr. Christopher declared. The majority of Indians in this country were South African-born, and how could those people be considered otherwise than nationals of this country?

Mayor Blames Government

The Mayor, Councillor A. Lamont, when addressing the meeting, spoke with considerable feeling and laid the blame of the present position on the shoulders of the Government. He stated that the problem was a national and not a borough one, and the state should tackle it.

Another speaker pointed out that there was a large number of Indians being driven out of the country by the economic conditions here. It was time that the problem was looked at on its proper basis of capital and labour. On the question of industrial legislation it was pointed out that long before the Capetown agreement the Indians had asked for a minimum wage. To attain the Western standard of civilisation Indians should be given the economic opportunity to raise themselves there.

Sir Kurma Reddi, in an address, pressed urgently for organization of the Indians in work and out of employment; they could do nothing until they made their wants heard.

Mr. Tobias, Divisional Inspector of the Labour Department, asked for more facts and figures as

to give his department more information. The co-operation of the Natal Indian Congress would be of great assistance.

Resolutions

The following resolutions were passed: That this mass meeting of unemployed Indians, held under the auspices of the Natal Indian Congress:—

(1) strongly protests against the pursuing by the authorities of the white labour policy, which seeks to relieve unemployment amongst Europeans at the expense of the Indian, coloured and native races;

(2) hereby requests the Government and the municipalities to open relief works for the unemployed workers, regardless of their nationality;

(3) hereby requests the Minister of Labour to establish an unemployment bureau for the workless, regardless of their nationality;

(4) hereby requests the Union Government to extend to the Indians the benefits of old age pensions;

(5) requests Sir Kurma Reddi and the representatives of the Natal Indian Congress to interview the Minister of Labour before the unemployment conference and to convey the resolutions passed at meeting to him.

Interview Not Possible

The Natal Indian Congress, following instructions received at the mass meeting of Indian unemployed wired to the Minister of Labour, Pretoria, as follows:—

"Natal Indian Congress wish to wait on you before conference with municipalities next Monday to present case of Indian unemployed and request any relief measures may apply Indians in addition to Europeans. Situation serious. Friday or Saturday would suit."

Minister's Reply

A communication received by the Congress from the Minister of Labour's Department states that as the Minister will not be in Pretoria till Saturday or Sunday, the interview therefore would be impossible before the conference.

The Natal Indian Congress is now considering the drawing up of a statement on the position.

Unemployed's Register

After Sunday's meeting an unemployed register has been opened in Grey Street where unemployed are thronging in their hundreds to enroll themselves and up to the time of going to Press the total has reached over 1500.

Agent's Residence Bombarded

Over 500 unemployed Indians formed a procession last Wednesday from the Indian quarters up the main road to the house of Sir Kurma Reddi, Agent of the Government of India. The procession was organised by the Congress officials who also spoke at Sir Kurma Reddi's house, asking what steps he had taken on behalf of the unemployed Indians, and what he was prepared to do in their interests.

A "Sir Kurma Relief Fund" for the relief of Indian unemployed was agreed on by the Agent.

Sir Kurma said he fully realised the terrible conditions that were prevailing among a large section of Indians in this country. He pointed out how the authorities had not previously been in a position to gauge the extent of unemployment amongst Indians, but immediately after their first big meeting on Sunday the council had given up the idea of replacing its Indian employees on certain works with Europeans.

Apart from the wire he sent to the Minister of Labour on Monday, he had also sent a cable to India to keep the authorities there in touch with the

position in South Africa. He promised his full support in alleviating their distress. Once the Government realised the extent of their suffering he felt sure it would do its best to help them. No Government could be unjust and little had been done so far because the Government did not have the information to act on, and no representations were made to it. Sir Kurma congratulated the members of the procession on their orderly conduct.

Notes and News

MR. PATRICK DUNCAN, addressing a meeting at Pretoria West on the proposed abolition of Provincial Councils referred to the difficulties in doing so. In regard to Natal, Mr. Duncan considered, it is reported, that if the barriers of the provinces were broken down there the Indian population problem of Natal might affect the rest of the country.

THE South African Party thinks any stick to be good enough to beat the Nationalist Government with, when it wants its purpose to be served, and in this instance the Indian has been put forward as being in the way of abolishing the Provincial Council system. Those who are in favour of it being abolished, of course, have little reason to fear the Indian for, as has been stated on previous occasions, Natal will only be relieved of her Indian problem by the barriers being broken down as instead of being congested within the Colony Indians will be able to spread out.

INDIAN Princes have once more exhibited their generosity to the British Government. A message from London state:—

Believing that any saving would be helpful at the present moment, the members of the Indian Princes' delegation, now in England for the Round Table Conference, offered to forego the contribution which the British Government was making towards the expenses of their visit. The offer was made in a letter to Mr. Ramsay MacDonald by the Nawab of Bhopal, the Chancellor of the Princes' Chamber, who expressed confidence that the Princes who had not yet arrived would wish to share in the offer.

The letter added: "We realise that the amount saved will be only a drop in the ocean, but it is an offering in token of the feeling of friendship which the Indian Princes and their subjects have always entertained for the people of Britain."

Mr. MacDonald, in thanking the Princes for their "very friendly and generous gesture," expressed the hope that it was an earnest of a feeling of unity and co-operation which may last for many generations, and enable Indian and Briton to stand side by side for the honour of both and the benefit of mankind.

It is doubtful whether this "generous gesture" is prompted by that age-old slavish mentality to flatter the British Government or by the purest of motives. If it is prompted by the latter one would sincerely wish that that spirit would not die out so that their ill-fated subjects may some day enjoy the benefit of it which they have hitherto not done.

It will be regretted by his many European as well as Indian friends that the Hon. E. Baring, secretary to the Agent of the Government of India, while playing polo last week-end met with a nasty accident being hit by a polo stick just on the mouth. Very fortunately apart from his lip being slightly out he escaped any serious injury. He was slightly indisposed during the week and was unable to attend to his work. We are glad to learn, however, that he is now better.

DR. J. G. Lawrie of the Witwatersrand University made a strong plea at a largely attended meeting at the Tox H. Lunch Club for reading facilities for natives who wished to continue the education they

had won for themselves. Libraries, Dr. Lawrie is reported to have said, were essential to the natives. They were greedy for literature, but were shut off from every library in Johannesburg. The Carnegie Trust had granted £3,000 for native and coloured libraries, of which £1,000 was for Johannesburg, and the money was lying idle because no one would take the responsibility of providing for maintenance, estimated at £10 a month. The Provincial Administration had refused £10 a month.

Our object in giving publicity to the above is to show how criminally the interests of non-Europeans in this country are neglected by the authorities.

TECHNICAL objections against the Durban Town Council's plan to advance money to Indians for the erection of houses outside the Borough have been raised by the Central Housing Board. In a letter to the Council the Board points out that while loans may be made to Indians for the erection of houses inside the Borough, the money cannot be used beyond the town's boundaries. The letter admits that the matter could be adjusted with the consent of the Administrator, and it is sincerely hoped that the Council will acquire the necessary consent so as not to cause any further delay in this matter which has already been too long delayed.

THE Durban Town Council's White Labour Policy Sub-Committee at the Council's meeting last Monday tabled a report urging that as an experiment a start be made in employing a gang of White men on composite footpath construction in place of one of the Indian and Native gangs at present on this work. It was however decided by the Council that room be made for White labourers without discussing the Indians and Natives.

THE *Rand Daily Mail* writes:—

Mahatma Gandhi's first Round Table discussion in England seems to have been a great success—from his point of view. He said nothing. It was his weekly day of silence.

There should be more days of silence for politicians. Some of them, indeed, ought to be condemned to perpetual silence. The Mahatma's eloquent silence of Monday is probably his best and most helpful contribution for many months to the troublesome Indian question. He did no harm at any rate, which is more than can be said of some of the recent occasions on which he permitted himself to be come vocal.

Saints should be seen and not heard.

It is difficult to understand from the above whether our contemporary thinks Mahatma Gandhi to be a saint or a politician. Also whether his silence on the first day was a success from his or from our contemporary's point of view. If the wicked would only assume a little bit of the saintliness of the saints without the saints having to make themselves heard saints would be little anxious to speak. But in these days even the sight of saints has become offensive not to speak of their speech.

A striking appeal to the public in Britain to buy British goods was made in a letter from Mr. Ramsay Macdonald to Mr. Gibson Jaryie, chairman of the United Dominions Trust Ltd., who suggested a boycott of foreign goods which are not urgently needed or which could be produced at home, and urged that "wise spending for purely British goods was the only real economy," says a Reuter's message from London. Mr. Macdonald's reply says it is the imperative duty of citizens and employers to maintain, as far as possible, the ordinary employment which they give to labour. He appeals therefore to everyone to do his utmost to make the reduction of consumption, due to high taxation, as small as possible and demand British products, so that "we don't import one shilling's worth of goods more than is necessary."

Britain must have learnt from experience now that India with more than half of her population suffering semi-starvation would be more justified

even than Britain in boycotting foreign goods and even British goods for that matter and supporting her own industries and that the complaint of Manchester and Lancashire is based on utter selfishness and is therefore wholly unjustified.

SUNDAY'S MEETING

LAST Sunday's meeting of unemployed Indians was a huge success. Such a large gathering of Indians was seen after a considerably long time. Many had to go away owing to lack of space. Thus did the unemployed Indians respond to the call of the Natal Indian Congress. The meeting has brought home to the public and to the authorities that unemployment among Indians is far too serious to be ignored as it has hitherto been. The Indian community is thankful to the Mayor and the Agent of the Government of India for their presence at the meeting. They were able to see for themselves the seriousness of the situation. The Government will not have reason now to say that it knew nothing about it and therefore could do nothing. What other result could be expected when a White labour policy is adhered to. The only one redeeming feature of this unemployment question is that the sensible opinion in the country is wholly against the policy of replacing the non-Europeans with unemployed Europeans. We are happy to read many letters appearing in the Press by Europeans showing the impracticability of such a policy. If the Government were to treat this question as a general question affecting the whole country and would not allow race prejudice to creep in it would tend to alleviate a great deal of distress among the different sections of the population and there would be very little cause for complaint.

We are glad to note that the Congress officials have been active ever since last Sunday's meeting in giving effect to the resolutions passed thereat. From Monday morning a register was opened in Grey Street to enroll the unemployed Indians and while these lines are being written the number enrolled has reached over 1500. And these 1500 are adults who have families who depend upon them. To think of the distress of these people is enough to shock anyone.

A procession of about 500 led by Congress officials, marched to the Agent's residence and the Agent gave them consolation and promised to do all in his power to give them relief. A "Sir Kurma Reddi Relief Fund" has been opened in their aid.

The Congress will also be making urgent representations on their behalf to the Minister of Labour.

But apart from whatever measures the Government may take for the relief of our unemployed brethren we ourselves should not be lacking in our own duty towards them. There are many ways in which we can show our patriotism to them. That funds might go towards relieving the unemployed to a certain extent is true but let it not be considered that a few shillings out of the purse ends our responsibility. Although the collecting of funds is a necessity in the present circumstances we are not very much in favour of it as we fear it would have a demoralising effect on the unemployed. But we would be rendering them better service by employing them or getting them employed wherever it

is possible to do so. We would thereby not only be assisting our brethren but lessening the burden of the Government in any relief measures it may have to adopt.

As far as the Government is concerned we would only repeat that it should abandon its White labour policy and should open relief work for Europeans and non-Europeans alike and give equal facilities to all unemployed without distinction of class or colour.

EMERGENCY TRAVELLING CERTIFICATES

IN dealing with the above question in our last week's issue we stated that holders of condonation permits who desire to go on a temporary visit to India are being issued an emergency travelling certificate instead of a certificate of identity as in the ordinary case. For our readers' interest we publish elsewhere in this issue a copy of this certificate. Sub-section 2 (a) of Section 4 of the Immigration Act, 1913, as amended by the Immigration (Amendment) Act, 1931, reads:

"The holder of a certificate of registration or a certificate of domicile or any other document (other than a valid certificate of identity issued under sub-section (2) of section *twenty-five*) issued at any time under any law permitting his entrance into or residence in the Union or any Province thereof shall not by virtue of such certificate or other document be entitled to enter or reside in the Union or any Province thereof."

According to the above section the holder of an emergency travelling certificate would not be entitled to re-enter the Union but for the typewritten clause inserted in the certificate, viz:

"This document is valid only for the journey to the destination mentioned herein and return to the Union within three years from the date of issue and must be surrendered to the Immigration Officer at the port of re-entry in the Union."

But there is also a printed clause in the certificate which we were unaware of when we dealt with the matter last week, viz:

"This document is valid only for the journey from South Africa to the destination named therein, and must be surrendered to the Immigration or Passport Authority at the Port of arrival."

We have been informed that some of the applicants who noticed the latter clause took objection to it and had it cancelled by the Department. But several, we understand, have accepted the certificates without having the clause cancelled and they will

have their documents taken away from them on their arrival in India.

We would advise every Indian not to accept any document from the Immigration authorities without understanding what it contains.

We cannot imagine any other object in the Department adopting this procedure in dealing with the condonees than to harrass them. We do not know what the fate of those who have accepted the emergency travelling certificates and have proceeded to India will be on their return to the Union. The condonees relied on the good faith of the Government and their leaders when they accepted the condonation scheme and we sincerely trust that the leaders will not now break faith with them. Their position in this country must be fully secured and the Indian delegates at the ensuing Round Table Conference will have to treat this question as one of vital importance.

POSSESSIONS THAT PERISH. VIRTUES THAT ENDURE

(By L. W. RITOH)

"But all thy dues discharging for MY sake,
With meditation centred inwardly,
Seeking no profit, satisfied serene,
Headless of issue-fight?"

(Song Celestial Book III)

Work is of two kinds. There is "world-binding toil," there is "the task of holiness," which "bindeth not the faithful soul." The former is that in which men engaged who are still on the "pravritti-marga"—the path of pursuit; the latter is "sacrifice"—sacred or holy action; work performed without attachment, impersonally, uncoloured by thought of reward; duty done for duty sake.

Action karma is the expression of Will ("Iccha") put into execution through the organs (the indriyani) of action. The will may on the one hand be directed by the Self of Enlightenment; on the other be coloured by the self of desire. The motive that inspires action, is what gives the act its character. The motive determines the quality of the act; the nature of its ensouling life. The road to Hell is paved with good intentions. The best intentions are that are inspired by love, but love without wisdom to guide it may be as harmful as good intentions without understanding.

Life is the Great Initiator; the Great Educator. Life's Law is the way of love, there is nothing mawkish about it. The Law "that moves to righteousness" ordains that each shall obtain what he desires, in order that he may eat of the fruit of his longing; may drink to his fill of the Waters of Desire, until at last he realises that the fruits of desire are Dead Sea Fruit, the Waters of the Desire sea-salt, that but aggravates the thirst the drinker seeks to slake.

He who works to satisfy the personality-self, the "I" of appetites and desires, has still to learn the grim lesson of disillusionment, to be (self) condemned to rebirth, again and again; to reap and

to eat of the fruits of his loves and hates, wants and ambitions, prides and prejudices, his lust for possessions, his hunger to live; only to discover, at long last, that like the false personality-self which perishes with the bodies of appetite and desire these things that promises satisfaction mostly evade the grasp or when seized cannot be permanently held, and in any event bring nought but disappointment in the end.

The possessions sought by the personality-self are leaden weights that anchor the soul to Earth; the desire for them draws him back to this "Hall of Sorrow." Action and reaction are equal. As a man sows, so he reaps. Where he scws, there, too he reaps.

Only when, Solomon like, the man has realised the futility of following the Will o' the wisp of desire, will he turn from the Path of Pursuit, inwards to the real Immortal Self of him, abandoning his self-idolatry, and the profitless action impelled by the search for satisfaction where no satisfaction is possible.

The black night of the soul that follows ultimate disillusionment is gradually illumined by the light of the true Self, and that light brings with it a new will—the will to righteousness; and a new Understanding—perception, however faint, recognition however partial, of the kinship of the man who had thought himself to be the self of the physical body or of the desire-body, with the One Self, The Sachidananda.

Thereafter, the man, if he be wise and resolute enough, will dedicate all work to The One; engage in action that is "in-action," action that is sacrifice; will "discharge all his dues for MY sake. In so doing, he will relinquish possessions, but in their stead will develop perfections (the "paramitas"); will, by the fire of devotion, by "tapas," burn down the walls that separate the self of him from the All-Self that is at once immanent in, and yet transcends the Many. He will "have wrought the purpose through "of what did make him man."

Mahatma Gandhi And The Round Table Conference

Mahatma Gandhi is reported last Thursday, (17th instant), to have lodged a gentle and humble complaint against His Majesty's advisers at the Round Table Conference of the Federal Structure Commission for not giving members a lead. He wanted them to place their cards on the table and to submit concrete proposals.

Mahatma Gandhi said that the proceedings seemed interminable to him and were leading practically nowhere.

Lord Chancellor Sankey undertook to bring the suggestions that Gandhi made in this sense to the Government's notice.

Representation Question

Mahatma Gandhi then expressed a number of opinions on the question of representation in the Indian Parliament. He favoured adult suffrage, and proposed that each of India's half million villages should elect one representative and that the latter should elect men for the Federal Legislature. This, said the Mahatma, would obviate the creation of unwieldy constituencies. He was opposed to a Second Chamber.

Mahatma Gandhi added that he had been for the past fourteen years a draughtsman for an Indian National Government, and for nearly 20 years for a similar body in South Africa.

Copy Of Emergency Travelling Certificate

The following is a copy of the emergency travelling certificate issued to holders of condonation permits who desire to go on a temporary visit to India:—

9511/11/11/30.

D.I. 69.

UNION OF SOUTH AFRICA

EMERGENCY TRAVELLING CERTIFICATE.

The bearer _____

is proceeding from South Africa to _____

per a. s. _____ due to leave _____

on or about the _____

DESCRIPTION

Nationality _____ Sex _____

Place of birth _____

Age _____ Years

Height _____ feet _____ inches. Married or

Single _____

Trade or Calling _____

Distinctive Marks _____

REMARKS.

This document is valid only for the journey to the destination mentioned herein and return to the Union within three years from the date of issue and must be surrendered to the Immigration Officer at the Port of re-entry in the Union. Bearer is the holder of Condonation Permit No. _____

Signature of Witness. _____

Signature of Bearer. _____

This document is valid only for the journey from South Africa to the destination named herein, and must be surrendered to the Immigration or Passport Authority at the Port of arrival.

Dated at _____ South Africa, this _____ day of _____ 1931.

Principal Immigration Officer.
(Province of _____)

| Left thumb | Right thumb | Photograph (if available) |
|------------|-------------|------------------------------|
| | | |

Mahatma Gandhi On Political Murders

The following resolution was passed by the All India Congress Committee :—

"The A.I.C.C. deplures the attempted assassination of H. E. the acting Governor and the assassination of Judge Garlick in Bengal. While condemning all political murder including attempts at murder, the A.I.C.C. regards the attempted assassination of the acting Governor of Bombay as the more condemnable inasmuch as it was an act done by a student of a college that had invited the acting Governor as its honoured guest. The A.I.C.C. warns those who secretly or openly approve of or encourage such murders that they retard the progress of the country. The A.I.C.C. calls upon Congress organisations to carry on special propaganda against all acts of public violence even where provocation is given for such deeds. Further the A.I.C.C. appeals to the nationalist press to use all its influence in this behalf."

Congressmen's Responsibility

The following is a condensed summary of Mahatma Gandhi's speech in moving the above resolution :—

"Let me tell you in all humility, that there is much more in my heart than is contained in the text of this resolution. It is my own draft, and hence I want to make this clear. I would have liked to go even further, but the resolution represents the extent to which I was confident that I would carry you with me. I may inform you, that there was complete unanimity on this in the Working Committee, and I wish it may be the same here too. And yet I do not want you to accept this resolution without thoroughly threshing out its pros and cons. If it does not appeal to you, you will not hesitate to reject it. But if you pass it, let it go forth as a declaration, that we want to fool neither Englishmen nor the world, but that so long as the Congress has truth and non-violence as its creed, it is our bounden duty to be truthful and non-violent in thought, word and deed, and to endeavour to plead with and warn those who are not with us from the path of violence.

Ever since we adopted this as our creed, or policy if you will, in 1920, the plea has frequently been advanced, that the Congress has nothing to do with the violent acts of non-Congressmen, that the Congress should, whilst adhering to its creed, leave alone those who do not believe in it. And I have been pointing out all through, that inasmuch as the Congress claims to speak for the whole of India, Parsis, Jews, Christians, Hindus, Muslims, and Sikhs, and inasmuch as we want to win Swaraj not only for Congressmen but for the whole of the country, we must accept responsibility for the deeds of every Indian. It is not Congressmen alone that carried on the struggle last year. The whole country fought side by side with Congressmen, and we gratefully accepted and gained by their help. The innumerable village-folk who participated in the struggle last year were not nominally Congressmen, but they all fought under the Congress flag. We must influence the political assassin. And this we can only do if we regard him as our brother and be responsible for his acts.

This is no new suggestion of mine. The Rowlatt Bill Satyagraha had to be suspended because of the outbreak of violence among those who were strangers to the Congress. The much criticised Bardoli decision was taken because we could not disown responsibility for Chauri Chaura.

A Mistake

At however I fail to carry conviction, say so

plainly; but if what I say appeals to you, you must accept the resolution whole-heartedly and with all its implications. When in the past we have condemned acts of violence, we have expressed admiration for courage and sacrifice of the young men. In my opinion the limit was reached when we passed the Bhagat Singh Resolution at Karachi. I now feel that it was a mistake. Those who knew Bhagat Singh had told me a good deal about his fine character, his rare courage and sacrifice, and so I drafted the resolution. But I find that the qualifications of the resolution have been forgotten, and the praises have been exploited. I am deeply pained. Some said that I held the resolution as a snip to the youth whose approval of the Settlement I was anxious for. Well, those who say so do not know me. Not even for the freedom of India would I resort to an untruth, much less for a trifling thing like gaining the acceptance of a Settlement. Neither did the object of going to the Round Table Conference weigh with me. Had any such motive actuated me in sponsoring the resolution, it would have been a fraud on the public and the world. But I now see clearly, that however worthy the motive was, the way in which the resolution was worded was a mistake, and we have avoided it this time.

A Plea For Earnestness

But I am asked: If you condemn the deeds of your young men, why not simultaneously condemn those of Government too? Those who argue like this do not know the Congress. The Congress is pledged to end this system of Government, and no condemnation of it will help to mend it. The existence of the Congress is a standing condemnation of the system. To recite the wrongs of the Government at the time of condemning political murders is to confuse the issue, and to mislead the hot-blooded youth. We must tell them in the clearest possible language, that they must cease to murder, no matter how great may be the provocation.

But how, it is further asked: Can you end the present system by the way of non-violence? Surely the progress made by the country since 1920 is sufficient tangible proof of the success. But whether we shall succeed or not is not the question. There is the Congress creed, and we have to work it out faithfully. Hence we must not in any shape or form identify ourselves with the murderous activities that we witness about us. It would be perfectly legitimate for those who do not believe in the Congress creed to agitate for its removal, and there will be no need for such a resolution as the one before you. We must not deceive ourselves or the world.

And now a word to the nationalist newspapers. They can help a great deal if they will. One often sees glaring headlines in them suggestive of approval of political murder. Let them therefore beware of the slightest suggestion of encouragement to violence.

"I am told by young men, that if I cannot help them, I should keep quiet, but not hinder them. My answer to them is: if you must kill English officials, why not kill me instead? I plead guilty to the charge of putting an obstacle in your way in my own way. It is my creed. Have no mercy on me and despatch me straightaway. But so long as there is breath in me, I must resist you in the manner I know. If you will spare me, do not lay hands on Government servants, be they big or small.

Don't Drive Them To Gallows

Replying to the criticism of those who moved amendments to the resolution, Gandhiji said in his concluding speech:

Some of the speakers have appealed to me to add words containing a reference to Government. Sri. Abhyankar has credited me with the courage of

confessing Himalayan blunders and with being supremely reasonable. Well, then, I may tell him, that it is because of my reasonableness that I cannot accept the suggestion, for all that he wants is contained in the words "even where provocation is given." If you go on harping on the violence of Government and applauding the sacrifice and courage of our youths, I tell you you will only help to send many more of them to the gallows. I do not so much mind Government handing them as your driving them to gallows, and I warn you, that that is what you are actually doing by condemning non-violence in one breath and applauding the courage behind it in the other.

Don't Put Obstacles

Sri Abhyankar warns me that our resolutions of condemnation have no effect on the youths. He is mistaken. Every word that we say here reaches their ears. It sometimes angers them, but it often makes them think, and I humbly suggest that we can react on them only to the extent that we are in earnest. Let us therefore tell them plainly and unequivocally, that their action does not help us but hinders us. I was responsible for suggesting the appointment of the Nariman Committee. It has got yet to complete some facts for me, but I cannot proceed even on the facts already collected, because the action of these young men greatly handicaps me. Those who give them the slightest encouragement make it difficult to secure the liberty of those who are already suffering incarceration. I could not get those political prisoners released under the settlement, but I had hopes that I would do so by entreaty. If you have elected to trust me, you must also trust my methods. But if you don't, the honest course is to disown me and to change the creed.—*Young India.*

Original Correspondence

TO THE EDITOR "INDIAN OPINION"

Vernacular Education

Sir.—I was astounded to read in your leader of the 11th instant the attack on Mr. Sastri by the Rev. Satchell in regard to vernacular. I congratulate you, Mr. Editor, for giving Mr. Satchell something to think about. Mr. Sastri never at any time opposed the teaching of the vernacular. Neither Mr. Satchell or any one else can prove their statements. What did then Mr. Sastri say at the Kimberley Conference? He was absolutely in favour of the vernacular. He maintained that since Dutch and English languages are the official languages in South Africa and since the Indian child will have to compete with the other races on an equal footing in the industrial, commercial and social sphere of life, therefore it will be fatal to curtail the present timetables in school inadequate as they are and substitute vernaculars. The present syllabus in Indian schools in Natal is different to the Europeans' and therefore to introduce vernaculars as part of the hours would mean keeping the Indian child back. Mr. Sastri knew as to what he was advising his people when he strongly urged that vernaculars should be taught outside the present school hours and that the Indian community ought to be patriotic enough to start these vernacular schools. The Indians in Natal are doing that and they must go on doing it. Each particular section catering for its own particular sect.

If Mr. Satchell is really earnest and sincere to help the Indians let him first of all persuade the

Government to raise the syllabus in Indian schools to that of the European. Secondly, let him raise the tone of the Boys' School at Sydenham and produce better results in the P.S.C. examination. Thirdly, let him do away with English services in his churches and teach the Christian Indians that they can worship God in their own vernacular and understand Him better. Fourthly, let him inculcate in the Indian Christians a greater love for their country and their leaders; then as a natural result the love for their language will follow. If there is no love for their Motherland or leaders there can be no love for their language.

I do not misjudge the motives of Mr. Satchell but I am very suspicious of his ideas as far as Indians are concerned. The time has ceased when Missionaries used to dominate the Indian community with their ideas and this idea of Mr. Satchell if adopted will give us an inferior place in this country for we shall not be fully educated in the Western language which is the commercial and the intellectual language. I admit there is a section of the Indian community who want to become "White men" in everything barring their skin even though they put on powder and paint and they pass in some quarters. Who is responsible for it? The Missionaries who made these people take English names like Williams, Jones etc. and made them look upon anything Indian as heathen and un-Christian. Therefore the Christian Indian in his blindness swallowed all this "tripe" and began to hate all that was beautiful in the Indian Nature's custom. Thank God the Christian Indian in India to-day is changing his English for the real Indian name and his wives and daughters are changing the English dress and hat for the beautiful "saried."

May the day arrive in South Africa that the Christian Indian will adopt at least for his wife and daughters the beautiful Eastern form of dress.

B. S.

Jews And Their New Year

On Sunday 13th September, the Jews celebrated their New Year feast 5962. While reading the daily newspaper the thought struck me that we Indians have our New Year and why should we not celebrate it whether we are Hindus, Mahomedans, Parsees or Christians? We are all Indians no matter to what religion we belong. The thought was further carried by the question my son put to me as to why we call the year 1931 when the Jews claim 5962 as the number of years they have been in existence as a nation?

Therefore I appeal to you, Mr. Editor, to appeal to all communities in South Africa that the true Indian Year should be kept. The Hindu can go to his temple and have his prayer, the Mahomedan can go to his Mosque and the Christian can go to his church but let them all keep it.

It will be interesting to know what others think of my appeal. Will you invite adverse or favourable criticism on the subject?

REV. BERNARD L. E. SIGAMONEY.

[NOTE:—The above writer seems ignorant of the fact that Hindus, Parsees, Christians and Mahomedans all celebrate their own New Year. The Christian year begins according to Christian era and therefore their year naturally is 1931. Similarly the Hindu year is 1987 and they will be celebrating their New Year in the beginning of November. The Mahomedan year is 1350 and the Parsee Year is 1301 and they have only a few weeks ago celebrated their New Year. We do not therefore see anything peculiar in the Jews celebrating their own New Year.—Ed. I.O.]

The Scout Movement In Natal

Sir— I am grateful to your correspondent "B. S." for giving me an opportunity to express my views on the above question. I feel strongly and have always felt that the Scout organisation will, sooner or later, admit our boys. The pride of the movement is that it is world-wide and recognises no distinction of race, creed or colour.

I deeply regret that the Natal Scout Council allowed its judgment to be distorted by the South African Scout Council by accepting the decision of that Council to refuse affiliation to Indian Troops, except on terms which, to say the least of it, are "unscouting."

I disapprove of attempts to organise troops at present because I believe that further representations, if made, will meet with success.

In an article I wrote a year ago I advocated the formation of a parallel organisation, under another name, for a time, but I prefaced it with the words "The Scout officials have sacrificed principle for expediency; yet good often comes out of evil. If race prejudices debars our boys from joining the Scout organisation and we are forced temporarily to organise a separate movement can we not find some compensations?" I did not pursue the idea of a separate organisation, as on more mature considerations it did not seem practicable.

In a paper I read before the Indo-European Joint Council last May I urged that the Council should endeavour "to co-ordinate the efforts made by different bodies to obtain official recognition of Indian boys as Scouts." I obtained the opinion of the Scout Commissioner for Natal that the negotiations between the Congress leaders and the South African Scout Council were ended: to quote the Commissioner's letter "until something more is put before the Council the matter will not be brought up again."

A month before Lord Baden Powell visited Natal I wrote to one of the Natal Indian Congress leaders as follows:—

"You know, I think, that Lord Baden Powell will be in Durban for one day in June. As he is unable to meet deputations why should not a thousand of our boys do him honour by marching to the station? A petition to be allowed full Scout recognition might be presented to him. Neither the Scout Council nor the general public could have any objection if a thousand of our boys, well-drilled and neatly dressed, in ordinary cloths, were to do honour to the man who has done more for boys than any other living person. I doubt whether recognition could be refused after such a demonstration. If you think the suggestion a good one please discuss it with the Congress."

I am sorry to say that the gentleman, to whom I wrote, took no steps in the matter. Ten days before the Chief Scout's visit I made the same suggestion to a well-known headmaster, with a request that it be considered by the executive of the Teachers' Society. It was, possibly, too late then, as nothing was done.

I was quite aware of the fact that Sir A. Pickett had stated that the South African Scout Council was the final authority in this country yet I felt that such a demonstration might reverse all previous decisions.

May I now make an appeal to all who are really interested, to meet, either under the auspices of the Natal Indian Congress, the Teachers' Society or the Indo-European Joint Council, for the purpose of re-opening negotiations with the South African Scout Council? If such negotiations fail, which I refuse to contemplate, let us have a united representative body elected to formulate a policy.

We have delayed too long! Our boys should not be deprived of membership in the greatest movement of its kind the world has known. But let us not attempt to form troops that will be outcasts in any world Jamboree. Let us not throw dust in people's eyes by starting unofficial Scout troops; suggesting to the world that we are satisfied with the official decision, and that all is well. All is not well!

In conclusion, Sir, I may say that I have not refused to allow the formation of troops in the schools of which I am privileged to be Manager.

I have expressed my views, and my teachers, in whom I have complete confidence, are free to follow whatever line of action they judge to be in the interests of their boys.

I am, Sir,
Yours etc.,
W. HAROLD SATCHELL.

Shri Paramahansa Sachithanatha Yogiswarar Committee have advertised, that Shri Paramahansa Sachithanatha Yogiswarar of India will perform Jalahambana Yoga (floating on water) on Sunday, the 27th September, 1931, at Umgeni River, South Bank (near Mr. Ohetty's Betel Farm), at 3-30 p.m. He will also offer prayer while in that posture. The public will be able to see it free of charge.

News In Brief

According to the London Correspondent of the *Natal Mercury* Mahatma Gandhi is reported to have stated:—

"I am disturbed about the Commission. We are making such very slow progress. The Government is like a sphinx. It is so cautious in its utterances that it is impossible to know where it stands. "I have spoken gently this week, but I don't know how long I shall be able to bear this hopeless uncertainty, for which I can see no just reason. The Government cannot sit for ever on the fence." Mahatma Gandhi's greatest asset, as far as debates are concerned says the correspondent, is his ability to sit perfectly still and speak without moving hands or feet. He seems particularly fond of children, and loves to play with the little street arabs in the East End. He finds London remarkably changed since he was here as a student. There are not the same sharp distinctions between wealth and poverty; everything is more graded, and in going from St. James Palace to Bow he notices how gradual the change is in social conditions. Invitations from Northern cities have been showered on him. His great ambition, he says, is to abolish the machine in India, and he wishes to see local village industries restored. Mahatma Gandhi has been closely questioned by North Country M.P.'s and others concerning the precise amount of financial support which his cause has received from the Bombay millowners, and although Mahatma Gandhi admits such contributions, he strongly denies that he is in their hands.

MAHATMA Gandhi is reported to have delivered a protest that the Government had decided to base the rupee on the sterling without consulting Indians. This, he argued, implied that Indians were not fit to be consulted, and the Indian Congress would be unable to support the measures suggested by Sir Samuel Hoare.

THE services in celebration of the centenary of the British Association in Liverpool Cathedral were addressed by General Smuts and Sir Oliver Lodge. General Smuts is reported to have said it might well be that the light of guidance for Western civilisation in the grave issues ahead might come from science. Scientific discoveries were displacing human labour, and if they continued we would have to recast our whole society.

