

# Indian Opinion

No. 50—Vol. XXVIII. Friday, December 12th, 1930.

Registered at the G.P.O. as a Newspaper.  
PRICE FOUR PENCE.

## “SINGING BIRD IN A SHROUDED CAGE”

MRS. NAIDU'S JAIL LIFE

[BY MARGARET E. COUSINS]

SO much are the men and women leaders of the Congress movement in the minds and hearts of the Indian public that a visit to any of them who are now patiently serving out sentences in prison cannot be considered a personal incident but has to be shared with the public as a duty. In response to my request for an interview with my friend and co-worker Shrimati Kamaladevi I had a courteous note from the Superintendent of the Yerrawada Jail, Poona, granting me permission to see her in company with some other friends.

At this season Poona is delightfully cool and green, and every garden is brimming over with flowers. So the drive to the jail had no grimness and even its entrance gate was not fear-inspiring, though the name in large letters above it “Yerrawada Female Jail” does make one squirm. The women's prison is at a distance from the men's and enclosed by a high wall.

Until the gate is opened an outsider can see nothing, but after the matron had admitted us and showed us into the reception office at the right of the gateway we could see a fair portion of the layout of the jail through the office window. The cells seem to be distributed in a number of single-storied, long buildings with gardens in and out between them, and the smaller building in which Mrs. Naidu and Mrs. Chattopadhaya live is somewhat separate and surrounded by flower beds.

The place was a blaze of purple and white cosmos, sun-flowers, and dazzling scarlet blossoms. We were seeing jail at its best. We had time to look at all this while we waited for Kamaladevi's coming. Then I saw her slowly walking down a pathway, carrying a small tray.

She has grown quite slim and looked more girl-like than in the past two years. In her green khaddar sari and with her bodice and the red geranium in her hair she looked like a moving flower-flag. With what mixed feelings I greeted her,—admiration, love and sympathy! It is seven months since I saw her and the experiences she has been through in lathi charges, salt-raids, sufferings of colleagues, and the last three months in jail have left their mark of an intensified expression of sorrow in her beautiful face.

We talked cheerfully of all the things that don't matter in life, but our deeper selves strove to bridge the gulfs as I caressed her cold hands. It gave me a little shock to see her without jewel or beads of any kind. She used to be so fond of these and chose them carefully to match her dress. Now the chain of her prison is her only jewel.

She is not allowed even her watch. She did not complain about anything. Indeed, it is easy to see that things are made as comfortable as possible for them. They spend much of their time in reading. Kamaladevi has been enjoying the Irish writers, and discovering the beauty of Walter Pater's great prose. They may do as much creative writing as they please but it can be published only after their

release. They spend time in cooking, gardening, spinning and sewing. Kamaladevi has found skipping the most useful form of exercise.

For a few minutes before the end of the half-hour's interview (allowed once a fortnight) Mrs. Sarojini Devi was also permitted to see me. She also has not been in good health recently and bears the signs of the strain arising from the responsible decisions at which she and peace negotiators have had to arrive. Both she and Kamaladevi have lost over ten pounds in weight though they have no complaint about the food. They make merry over their “reduction.” But I knew it was evidence of the sacrifice they were making.

That and a certain drawn quality about their faces showed me that in spite of all help jail is no picnic for them. The free spirit languishes and wilts in such continued confinement and narrow activity. Books also begin to pall on one and the only hope is to find some creative source of expression.

Mrs. Naidu told me her Muse still refuses to sing. Kamaladevi told me that she had been speaking almost entirely in Marathi and Hindi in Bombay—“English is no use for the people”—and I thoroughly agreed with her. She spoke also of her enjoyment of meeting the masses in street propaganda then. They are both very brave about facing their nine months in prison.

They speak highly of the courtesy and attention that is shown to them by the officials. They are planting seeds in their garden and rejoicing in their growth. What seeds of the growth of freedom they have already sown throughout the soil of India!

That brought us back to Detroit, U.S.A., where I visited the woman who had shortly before given hospitality to Mrs. Naidu for her immense meetings there. This lady told me how astonished she was one morning when she came into her library at 7 a.m. and found Sarojini curled up in her sofa with books strewn all round her which she had been devouring from 5-30 a.m. They were all about gardening!

The prisoners enquired about many friends and sent their love to everyone. It was hard to say good-bye to these lovable great women. I wanted to stay with them. They are magnets, they are flames, they are flowers, which reminds me of a story they told me during the interview. Some gentlemen friend in the course of the conversation in his visit to them said to the matron (who remains throughout the interview) “You have the finest flowers in India in your garden here.” They looked out of the window towards their holly-hocks, of which they are proud, thinking he meant them. “I mean these ladies,” he said.

A singing bird in a shrouded cage, a flower in a box, such they seemed to me.

Then I remembered, “Stone walls do not a prison make, nor iron bars a cage.” They are freer

[Continued on page 414]

## CONCERNING COMPETITION

**T**HERE are two kinds of competition; the competition of the jungle and the competition of the home. The former is the materialistic "each for himself and the devil take the hindmost;" the latter, the divine, shewing through beings as loving service and self-sacrifice. The distinction is observable throughout life in its multitudinous phases and forms of expression. Calculated heartless monopoly of the necessities of life, exploitation of the weak by the strong, of the simpleton by the clever and unscrupulous, are some of the fruits that have grown out of this competition rooted in selfishness, its most patent forms of manifestation. The pendulum of individualism has so swung to the extreme that the world has come to be regarded as a Tom Tiddler's ground from which the smart and ingenious are free to gather and appropriate to themselves the materials of their own comfort and self-indulgence, heedless of others well-being. In civil life the policeman preserves to the opportunist his opportunities, to the possessor his possession; in military operations it is the soldier and his armoury that are employed to the same end.

The ancient Aryan social structure was based upon the doctrine of Service. Service was its underlying spirit; its inspiring principle. From each section of the community was expected as performance of duty, a contribution of service, in character and measure, according to qualification and ability. The priest and teacher, the ruler and warrior, the artificer and purveyor of commodities, the agriculturist and the menial worker vied only in fulfilling each, according to his place and function, his recognised duty to contribute to the well-being of the state. Competition then was rivalry in ability and capacity to serve; it was competition in sacrifice, in offering, in enriching the larger, wider, fuller happiness. Pleasure and profit of individuals was found in sharing the pleasure and profit of the community, not extracted from it and won at its expense.

Even to-day the ancient spirit of service first, and the comparative disregard of the quantum of reward in return, may be de-

tected in our peoples readiness to give as much as possible for as little as can possibly be accepted. In a society whose gospel is "Myself first!", whose industrial and commercial ethics are "grab as much as you can, for yourself, and give no more than you are compelled to, under the law of supply and demand, such viewpoint is heresy, a violation of the rules of the game; in short, is "unfair competition." The experts way of "playing the game"—the modern game of exploitation—is artificially to stimulate demands and restrict supplies, for the greater enriching of possessors at the expense of the needy. This is the accepted, the correct, the conventional way of it. The Indian trader who is content to accept a comparatively modest reward for his services to the community is regarded as a poacher upon the preserves of the orthodox exploiter. He "lowers the standard of living"; he "makes competition with him impossible"; "puts his rival out of business." When in this Great Jungle Game of "each for himself" the man, or the corporation of big resources freezes out the small struggling competitor, and establishes a monopoly for the exploitation of the community, that is merely a laudable example of business enterprise. And why not? Is not each entitled to reap the reward of his superior astuteness? There is no room for sentiment in business, we are told, and the weak and ignorant must expect to pay the penalty of their weakness and simplicity by suffering exploitation. To regard the populous as no better than a field of exploitation for one's selfish enrichment is to do no wrong; to modify and reduce one's own wants the more richly to serve the general need is to outrage all the accepted canons of the game!

Labour-saving devices are adopted primarily for extra profit making. Their adoption may result in widespread unemployment and consequent distress; may mean the putting out of business of scores of some rivals. Unfair competition? Not at all. One is almost driven to the conclusion that selfishness in the guise of Self-help is the modern God of Gods, and self-denial synonymous with Satan.

## GANDHI FELLOWSHIP

THE *New York Herald* publishes the news that an all-world Gandhi fellowship has been formed with a committee of one hundred. This committee includes John Haynes Holmes and other prominent clergymen and citizens. The committee has headquarters in New York City and is enlisting members for the fellowship and also organising an all-American committee of one thousand. A hundred page journal named *Dharma* is published as an organ of the All-World Gandhi Fellowship. This magazine will keep the members and the American public informed of the progress of the non-violent passive resistance movement. The present number contains articles on various subjects from such writers as Rabindranath Tagore, Dr. Annie Besant, Romain Rolland, Aurobindo Ghose, Sherwood Eddy, Mahatma Gandhi and others. A fellowship centre has been arranged at Rijncliff-on-Hudson, New York, where members can stay and put in practice the principles of Gandhi fellowship. The object of the fellowship is to cultivate in individual and collective life the doctrines of *Ahimsa* (non-violence) and *Satyagraha* (Soul-force) for the promotion of peace and happiness of the world. This is welcome news. All the countries in the world are crying for real peace. Since the great European world-wide war efforts are being made to secure world peace. The League of Nations has been formed with this great object. Much has been done to achieve this great object recently. The Pact of Paris, the Optional Clause, the London Naval Treaty, all these efforts are made to secure world peace. If the world is to be saved from the horrors and devastation of other wars there must be a move for universal peace. West has much to learn from East in his regard. Prominent European countries are still racing with each other to increase the armaments. The idea of brute force is uppermost in their minds. The last great war gave a rude shock to the foundations of the Western civilisation. If another war is to break out in future it will completely destroy the Western civilisation. India has given a lead to the nations of the world. She has shown the world that there is no other force to replace the brute force. It is Soul-force, Love-force. Since the last nine months during the great civil disobedience movement she has remarkably

held the ideal of non-violence although the British Government has resorted to terrible brute force. Continued lathi charges are made on peaceful and non-violent people and without raising their fingers the civil resisters receive lathi blows and allow their heads to break. No doubt there are some young hot heads in India who do not believe in non-violence and sometimes do resort to violence. What would have been the position of Englishmen in India had the Congress adopted the violent methods. There are only two hundred thousand Englishmen in the midst of three hundred million people. If this vast majority of people were to adopt the methods of violence, if they were urged by the leaders to do so, Englishmen could not have remained safe in India. The British Government by using brute force are trying the patience of Indian people. They have stood the test even under great provocation. The Englishmen in India have to thank Mahatma Gandhi for this state of affairs. The American people have shown remarkable sympathy with India. Now they have formed the Gandhi fellowship with the object of cultivating in individual and collective life the doctrines of non-violence and Soul-force for the promotion of peace and happiness of the world. We wish this fellowship society success and hope that it may make a progress in achieving its great object.

### What Dr. Malan Really Said

Capetown, Tuesday.

Dr. D. F. Malan decried the Indian Press view of his statement at Vryheid last month at the National Party Congress on the Union's policy in regard to Indians when I interviewed him to-day, writes the Capetown correspondent of the *Natal Witness*.

The Indian, it is reported, viewed the version of Dr. Malan's remarks which it obtained as news of an alarming nature.

The Hindu, Madras, said Dr. Malan was reported to have stated that the policy of the Union Government was to clear the Indians out of the country, and that the Capetown agreement should be revised, as apparently it had not yielded the results expected from it, and had caused consternation.

Other newspapers also commented on the reported statement.

"It is a very crude report of what I actually said," said Dr. Malan. "It seems to me that the whole point in their objection is that I stated that at the end of five years the Capetown agreement was subject to revision. Of course, so it is."

"I stated nothing new. What I stated is quite well known and has been stated often before, both here and in India, namely, that the Capetown agreement will be given a fair trial, and as was understood on both sides, a fair trial would be for a period of five years. That is all I want to say."

[Continued From Front Page]

in mind and soul than their jailors. I wished that the Government would have vision and sense, and do quickly what it must do eventually. I felt that it was we who were shut into this jail of the world the cage is more around us who are beating our wings in the attempt to break its bars than it is around them who are now having a quiet opportunity to soar upward in the region of the soul only.—*Indian Daily Mail.*

## Indian Misgivings

The *Natal Witness* in its issue of 4th December writes:—

Dr. Malan's reply to the forebodings of the Indian Press, which followed a garbled report of a statement made by the Minister at Vryheid, while calculated to lay the worst suspicions as to his intentions, yet makes it clear that there is a thorny path for the South African Indian community to traverse before the objective laid down in the Capetown Agreement is finally achieved. Virtually the interpretation placed upon Dr. Malan's reference to the Indian problem and the Capetown Agreement in the cable upon which Indian fears and misgivings have been based was that the Union Government believed that no place existed for the Indian in the life of the Union, either now or in the future; and that it was the main business of the Agreement to rid the country of its unwanted Asiatic population by means of repatriation. Needless to say, no such implication could reasonably be drawn from the Minister's words. As a principal signatory of the Agreement Dr. Malan is fully aware that, though the repatriation of a percentage of the lower class Indians was certainly contemplated and encouraged by means of financial aid from the Government of India, there must obviously remain a settled Indian population whose interests lie in South Africa and to whom India, though its place of origin and spiritual home, has never been and could never be its place of domicile. Complementary to the repatriation of the floating Indian population was included in the Capetown Agreement an undertaking on the part of the South African signatories that the upliftment of the residuary population was to be a well-defined obligation upon the Union Government. In the face of these two cardinal points in the Agreement it was impossible for Dr. Malan to have expressed himself in the terms complained of. None the less his insistence, firstly, upon the necessity for proceeding with the Transvaal Land Tenure Bill (though we hope it will undergo considerable revision in Committee and that before the second reading is taken) and his warning, if such it was, that the Agreement is due for reconsideration at the end of a period of five years, suggests that he has suffered some change of heart since the days when first he played so prominent a part in arranging so amicable a settlement of outstanding difficulties with the representatives of the Government of India. If, however, the position calls for vigilance on the part of the Government of India, as the Indian newspapers rightly contend, there is still no need for any sort of panic action. From the Government the Indian community can expect just treatment. When he spoke at Vryheid Dr. Malan spoke as a Nationalist leader rather than as a responsible Minister. And it would be foolish to regard these two nomenclatures as being synonymous. In any case, the reference in the Vryheid speech to the revision of the Capetown Agreement at the expiration of the five years agreed upon need have no unduly sinister interpretation placed upon it. True it is a reference very heavily cloaked in ambiguity.

But it sounded a good deal more like a pretence to party virtue than a serious foreshadowing coming events. If those people responsible for directing the affairs of the Indian community wisely with a due displaying of political foresight is more than likely that the storm now brewing will pass harmlessly by. Never before, however, have events shaped themselves in the Union so critical for the future of the Indian community as they are doing at the present time. The key to the position is the Land Tenure Bill. If the Union Government could be induced to clarify the legal position without any interference with rights acquired in defiance of any opposition, it is probable that the Indian community would freely accept the position affecting the ownership of land. After all, the Land Tenure Bill owes its real inspiration to a freely expressed fear of the continued encroachment of Asiatics in European trading areas. By entrenching existing rights and at the same time prohibiting further Asiatic enterprise in the defined areas not only would justice be met but the rather unnecessary fears of the Europeans in the areas, banished. Whether such a course would be acceptable to either the Union or the Indian Government we have no means of knowing. We would, however, strongly urge its consideration upon both.

## Pretoria Asiatic Bazaar Regulations

(Under Section 10 of the Municipal Amending Ordinance No. 17 of 1905 (Transvaal) and Section 11 of the Municipal Amending Ordinance No. 25 of 1906 (Transvaal))

### SCOPE OF REGULATIONS

1. These Regulations shall only apply to and have effect in respect of any and all areas already or hereafter set apart by the Town Council of Pretoria exclusively for occupation by Asiatics under the provisions of Section 10 sub-section (1) of the Municipal Amending Ordinance 1905 or which have already or hereafter may be transferred to the Town Council of Pretoria under the provisions of Section 10 sub-section (2) of the said Ordinance and the Asiatic Bazaar Regulations made by his Excellency the Governor under the powers vested in him by Section 10 of the Municipal Amending Ordinance No. 17 of 1905 for the control by local authorities of Asiatic Bazaars situate within municipal areas and published under Government Notice No. 273 of 1907 as amended by Government Notice No. 137 of 1923 shall no longer apply to or have any force or effect in respect of the aforesaid areas in respect of which said areas the said Asiatic Bazaar Regulations are hereby repealed.

### DEFINITIONS

2. In these Regulations the term:—

(a) "Bazaar" shall mean any and all areas already or hereafter set apart by the Town Council of Pretoria exclusively for occupation by Asiatics under Section 10 sub-section (1) of Ordinance 17 of 1905 or which have already or may hereafter be transferred to the Town Council of Pretoria under Section 10 sub-section 2 of the said Ordinance.

(b) "Minister" shall mean the Minister of the Interior or any other Minister to whom the Governor General may from time to time assign ministerial responsibility for the administration of the law applying to Asiatics.

(c) "Lot" shall mean any portion of ground in a Bazaar laid out under Regulation 3 of these Regulations for occupation.

(d) "Registrar of Asiatics" shall mean the Government official bearing that title or any other office

who may be hereafter appointed by the Government to perform the duties of Registrar of Asiatics as defined in these Regulations and shall include any person lawfully acting for such Registrar or other officer.

(e) "Superintendent" shall mean any officer appointed in accordance with Regulation four of these Regulations.

(f) "Council" shall mean the Town Council of Pretoria.

(g) "Occupier" shall include any person or persons to whom a lease permit or other right to occupy a lot has been granted or ceded under these Regulations.

#### SURVEY AND LAY OUT OF BAZAARS

3. Every Bazaar not already surveyed and laid out in lots with streets and thoroughfares shall be surveyed and laid out by the Council in lots with streets and thoroughfares in such a manner as shall be approved by the Minister.

#### SUPERINTENDENT

4. The Council shall from time to time appoint a fit and proper person or persons to be paid by the Council to manage and control all Bazaars and to be a Superintendent or Superintendents who shall have an office within reasonable access of such Bazaar and shall carry out such instructions as he or they may receive from time to time from the Council and generally supervise all Bazaars and administer the observance and carrying out of these Regulations.

Such Superintendents shall receive all complaints representations or recommendations that may from time to time be made by the inhabitants or occupants of a Bazaar and shall transmit and lay the same before the Council.

The Minister shall have the right to investigate all complaints made concerning the conduct or actions of any superintendent and to require the Council, should he for any reason whatsoever so think fit to dismiss any such superintendent and to require the Council to appoint another fit and proper person in his place.

#### NUMBERING OF LOTS

5. The Superintendent shall cause each dwelling, shop or other building or erection situate in a Bazaar to be numbered with the number of the lot whereon the same stands and shall cause such number to be clearly painted in block figures not less than three inches in height on some conspicuous point on the exterior of such dwelling, shop or other building or erection and no person shall obscure, deface or obliterate such number.

#### SUPERINTENDENT TO REPORT

6. The Superintendent shall periodically and not less than once every year prepare and submit to the Council a report in regard to the conditions, population and management of each Bazaar and all such reports shall be available for inspection from time to time by the Registrar of Asiatics.

#### PERSONS WHO MAY RESIDE IN A BAZAAR

7. No person other than an Asiatic or duly authorised servant of the Council shall reside, trade or be employed in a Bazaar and the right to reside or trade in a Bazaar or to occupy and build upon any lot therein shall be granted by the Council and held subject to the provisions of the Regulations and all by-laws of the Council for the time being in force shall apply to all Bazaars save only in so far as the same are varied by or are in conflict with these Regulations.

#### EXCLUSION OF UNAUTHORISED PERSONS

8. No person other than the occupier, his wife

and family, being children under the age of twenty one years or unmarried daughters of the bona fide domestic employees being Asiatics of such occupier or a person allowed by written permission of the Superintendent to occupy the same as a lodger, tenant or otherwise shall occupy or trade or reside upon any lot in a Bazaar.

(To be Continued)

## New By-law In Maritzburg

In regard to a new by-law which affects Indian hawkers and pedlars, and particularly Indian flower-sellers, the following letter has been sent to the Provincial Secretary by the Maritzburg Branch of the Natal Indian Congress:—

Ref. No. 33/284.

"Sir,—I am in receipt of your letter of the 4th instant, for which I thank you.

I have been directed to lodge objections to the proposed new by-law submitted to you by the Town Clerk, Pietermaritzburg, in regard to hawkers and pedlars, on the following, among other grounds:—

1. That the by-law is harsh and unjust and deprives persons concerned of their vested interest.
2. That it excludes a class of business which was carried on by persons in the area defined in the by-law for a number of years, and that is submitted that the City Council has no authority to exclude this class of business within the defined area.
3. That the by-law is arbitrary and unreasonable, and its operation is intended to discriminate Indian hawkers and pedlars.
4. That it is submitted that in view of the fact that flower-sellers are exempt from taking out a licence, the restrictions imposed upon them by the by-law are unreasonable and are not in keeping with the Licences Consolidation Act of 1925, and its amendment.

It is desired that a Deputation from this Congress wait on His Honour the Administrator to urge before him its protest against and objections to the by-law, and it is earnestly trusted that an opportunity will be given to place its views on the by-law before him."

Yours obediently,

(Sgd.) S. R. NAIDOO.

Hon. Secretary.

## Congress Sends Farewell Message

### To H.E. The Governor-General

The following telegram has been sent to the Governor-General by the S.A.I.C. on the eve of his departure from the Union:—

"South African Indian Congress representing Indian community in South Africa desires to associate itself in the general farewell accorded to Governor-General and Princess Alice and wishes them God-speed."

In reply to the above the following telegram has been received by the S.A.I.C.:—

SAIC, Pietermaritzburg.

"Am directed by their Excellencies thank members Indian Congress for farewell wishes they appreciate."—Private Secretary.

## Mahatma Gandhi Solves The Problem Of Poverty

Gandhiji's discourse this week is on the sixth observance of the Ashram Non-Possessions or Poverty.

"Non-Possession is allied with Non-Stealing. A thing not originally stolen would still have to be classified as stolen property if one continues to possess it without needing it. Possession implies provision for the future. A seeker after Truth, a follower of the Law of Love cannot hold anything against to-morrow. God never provides for the morrow; He never creates more than what is strictly needed from day to day. If therefore, we repose faith in His Providence, we should rest assured that He will give us, every day our daily bread, supplying enough that we require. Saints and devotees who have lived in such a faith have always derived a justification for it from their experience.

We are either ignorant or negligent of the divine law in virtue of which man has given to him only his daily bread and no more. The rich have a superfluous store of things which they do not need and which are therefore neglected and wasted, while millions starve and are frozen to death for want of them. If each retained possession only of what he needed, no one would be in want and all would live in contentment. As it is, the rich are discontented no less than the poor.

The poor are often not satisfied when they get just enough to fill their stomachs; but they are clearly entitled to it, and society should make it a point to see that they get it. The rich must take an initiative in the matter with a view to a universal diffusion of the spirit of contentment. If only they keep their own property within moderate limits, the poor will be easily fed, and will learn the lesson of contentment along with the rich.

Perfect fulfilment of the ideal on Non-Possession requires, that man should, like the birds, have no roof over his head no clothing and no stock of food for the morrow. He will indeed need his daily bread, but it will be God's business—and not his—to provide for it.

### Civilization Defined

Only a very few rare souls can attain this ideal, however. We ordinary seekers can only keep it constantly in view, and in the light thereof, critically examine our property and try to reduce it every day. Civilization in the real sense of the term consists not in the multiplication but in the deliberate and voluntary reduction of wants, which promotes real happiness and contentment, and increases the capacity for service. Judging by this criterion we find that in the Ashram we hold in possession many things the necessity for which cannot be proved and we thus tempt our neighbours to thefts.

One can reduce one's wants by perseverance, and the reduction of wants makes for happiness—a healthy body and a peaceful mind. From the stand point of pure Truth, the body too is properly acquired by the soul. By means of a desire for enjoyment we have created and continue to maintain this encumbrance in the shape of the body. Then this desire vanishes, there remains no further need for the body and man is free from the vicious cycle of births and deaths. The soul is omnipresent; why should she care to be—confined within the cage-like body, or do evil and even kill for the sake of that cage?

### Total Renunciation

We thus arrive at the ideal of total renunciation and

learn to use the body for the purposes of service as long as it exists, so much so that service and no bread becomes with us the staff of life. We eat and drink, sleep and awake for service alone. This brings us real happiness, and the beatific vision of the fulness of time. Let us all examine our possessions from this stand point.

We should remember that Non-Possession is a principle applicable to thoughts as well as to things. One who fills his brain with needless knowledge, violates that inestimable principle. Thoughts which turn us away from God or do not turn us towards Him constitute impediments which must be soon got rid of. In this connection we may consider the definition of knowledge contained in the 13th Chapter of the Gita. We are there told that humility (amanityam) etc., constitute knowledge, and all the rest is ignorance. If this is true,—and there is no doubt that it is truth,—much that we hug today as knowledge is ignorance pure and simple, and, therefore, only does us harm instead of conferring any benefit. Needless to say, this is not a plea for inertia. Every moment of our lives should be filled with activity but that activity should be "Sattvika," tending to Truth: One who has consecrated his life to service cannot be idle for a single moment. But one has to learn to distinguish between good activity and evil activity. This discernment goes naturally with single-minded devotion to service.—*Young India*.

## Natal Banana Industry Investigations

The South African Indian Congress recent deputation to the Board of Trades on the restriction of bananas from Portuguese East Africa has drawn attention to the home-grown article and the grower.

Protection, should it come about, can only grant temporary relief if the present conditions as to packing and sending to outside markets are to exist.

This is my impression gained after some recent study in the Transvaal and Cape in the interests of the Natal Fruit.

The Natal banana is undoubtedly preferred to the Portuguese variety but the sellers owing to the way in which the Natal product is sent out, "pack" the sale of the outside article.

### No Grading

Interviewed, they stated:

(1) There was no grading generally, and though an attempt was being made to grade recently this was found to be unreliable.

(2) There was too much straw in the packing. This often deceived purchasers in thinking that they were getting more fruit than the case actually contained.

(3) Where there was an attempt to expose bananas larger ones were placed on top covering the small fruit.

(4) Agents, apart from charging commission and packing, were selling at much more than the actual market prices obtaining at the cost.

But the most part the distribution is done by Indians and on examination it was found that their charges were not wholly without justification.

After expenses very little margin was left to allow for ungood and over-ripe fruit.

On the other hand the Portuguese agents are making their product attractive, in grading and in price to the distributors.

Indian sellers in the other Provinces are decided





to support the Natal grown article but it is not enough for the Congress to ask for their support if it cannot do anything to meet their complaints; to depend upon their patriotism only is insufficient.

### Co-Operative Society

I am convinced that there is still room for expansion and enhanced prices for the coast growers if they would pool their resources. What is required is a co-operative society of the growers which will be able to handle and distribute their own fruit throughout South Africa.

Their own depots might be created in many of the leading cities of the Union supplying to the sellers direct. In their own interest the most desirable thing would be the elimination of the middleman.

If the South African Indian Congress, which has already given a lead in the matter might be persuaded to initiate and assist an organisation along the line indicated it would be really serving the cause of the large and important section of the Indian public—the Natal Indian banana grower.—*Natal Witness.*

## Missionaries And The Indian Conference

The Secretary of the International Missionary Council in London, has received by cable from India the full text of the memorial signed by a large number of individual missionaries in India of all important societies, concerning the Round Table Conference. We make the following extract:—

"We have to face a situation that is marked by misunderstanding, distrust and bitterness. We recognise that many explanations may be advanced to account for this, but we would record our conviction that the main cause is to be found in the growing sense of ignominy in the minds of Indian people that the destiny of the nation lies in the hands of another people. To us the national awakening is a very real thing, and it is our belief that no settlement will be satisfactory that does not respect Indian sentiment and make for the recovery of national self-respect. We therefore urge that the principle should be fully and frankly recognised that the determining factor in laying down the lines of India's future. Constitution should be the wishes of the people in India. This principle is held by politicians of all schools, and it is one that accords with our deepest Christian conviction. Its acceptance by the suzerain Power would go far to ensure the success of the Round Table Conference.

"We are fully aware of the complexity of the problems connected with the future government of India, and in particular we are sensible that the acceptance of the principle we have urged may give rise to grave anxiety in the minds of many regarding the position of the minority communities in India, but we feel that in this matter Indian leadership must be trusted."

## Market Agents. KING WILLIAMS TOWN.

We do not make rash promises, but deliberately assert that any produce entrusted to our care will be realised at full current values.

Give us a trial, PROCTOR and BURTON (Agents to Market Master) P.O. Box 142, King Williams Town.

## Durban Indian Child Welfare Society

The annual meeting of the above Society was held on Saturday last at the M. K. Gandhi Library. His Worship the Mayor and Mayoress, Councillor Mrs. Benson and other Europeans were present. Mr. Sorabjee Rustomjee presided over the meeting. In opening the proceedings of the meeting he said that the Society was founded by the Rt. Hon. Sastri and is doing very useful work. He thanked the Mayor, Mayoress and Mrs. Benson for their presence. Mrs. Moodley the Chairwoman related the history of the Society and the good work it is carrying on. The Secretary Mrs. Christopher submitted the following report which was adopted together with the financial report. His Worship the Mayor and Councillor Mrs. Benson paid tributes to the good work that the Society was doing and promised the Council's help to be continued.

### Report

This is the third Report of the Durban Indian Child Welfare Society, and it is a matter of pleasure to record the progress of the work of the Society from the 1st August 1929 to the 30th November 1930.

#### CHILDREN

During the period under review 2734 cases have attended the Clinic, as against an attendance of 857 cases the previous year. Not only children from Schools come, but children and babies from all parts of Durban come to the centre for attention.

#### MOTHERS

There were 24 expectant mothers who received attention and 17 midwifery cases were attended by the Society's midwife. Several cases of deserted, neglected wives and children received the attention of the Society.

#### ADOPTED AND PROTECTED INFANTS

A number of children were adopted by foster parents and before adoption were completed the officials of your Society had to visit the cases to ascertain the fitness or otherwise of the foster parents to adopt the children.

#### FOOD AND MEDICINE

We are grateful to the Corporation for the consideration and help given to the work of our Society.

Mrs. Benson as Chairwoman of the Health Committee of the Corporation has been heartily interesting herself in our work and our requirements and to her we are specially grateful.

The Corporation has given us the free use of a building with a telephone in Brook Street which is our centre now. Since our last report we have also received a grant of £50. We have had the help of one of the Health Visitors—Miss Standing, whose work is so well known among us and appreciated. We are hoping to have her as a full time Health Visitor.

The Corporation also will be giving us £72 per year towards the salary of a midwife. The midwife we had on a year's agreement is no longer with us and we have now the services of another midwife Miss Lawler. We have in addition a paid Indian lady helper.

#### SUBSCRIPTIONS

We have no membership subscription; some of the members of the Committee are making optional subscriptions.

We hope during the year to make some provision

for subscriptions from members to help in the work.

#### DONATIONS

We have specially to record our thanks to the Durban Liquor and Catering Trades Employees Union (Caterers Section) and to their Secretary Mr. S. J. Joseph for their very useful and necessary gifts. We had from them an Anto-Natal Conch, a dozen chairs, one large table and £1 11s. 6d. in cash. Our thanks are also due to Mr. M. C. Rawat for a dust bin, Mr. A. I. Kajee for a mattress, and the S. A. National Women in Council for Child Welfare for a cupboard and to the Tamil Institute Committee for the loan of a table and chairs.

#### CLOTHES

One parcel from Miss Amlay.  
One box from Mr. M. D. Barmania.

#### THANKS

We have to thank many helpers, both European and Indian, and we would in particular mention Miss McKenzie, Secretary of the S.A. National Council of Women for Child Welfare. The officials of the Durban Child Welfare Society, on which we have representation. Dr. Clark and Dr. K. M. Seedat for attending a few cases free of charge, Dr. Gunn, Dr. McNeill and Dr. English of the Borough Health Office, and to the Natal Indian Congress for its ever ready help in our work.

S. MOODLEY,  
Chairman of Committee.

G. CHRISTOPHER,  
Hon. Secretary.

6th December 1930.  
150 Brook Street,  
Durban.

## SPECIAL GENERAL MEETING.

A Special General Meeting of the Transvaal Indian Congress, Pretoria Branch, will be held at the Tamil Vedic School, Cowie Street, Pretoria, on the 16th December, 1930, at 3-30 p.m. sharp.

The Indian community of Pretoria is invited to attend this important meeting to protest against the proposed obnoxious new regulations for the Asiatic Bazaar, Pretoria, by the Pretoria Town Council.

### AGENDA

- (a) Minutes of the previous special meeting.
- (b) The new proposed regulations for the Asiatic Bazaar, Pretoria.
- (c) To elect delegates for the South African Indian Congress, Capetown.
- (d) General.

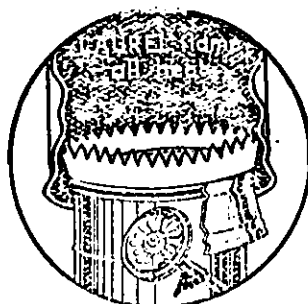
R. MOOLOO & NANA SITA.  
Joint Secretaries.

*Worth knowing!*  
**"LAUREL" does not  
char the wick**

THE flame of your lamp or PERFECTION Stove cannot burn true with a charred wick. Heat is lost—the wick becomes uneven, and soon is useless. Avoid this by using Laurel. Laurel does not char the wick—it burns longest and brightest of all oils.



Laurel will not do this.



Don't say "Paraffin," say "LAUREL."

**LAUREL  
PARAFFIN**

*For Lighting, Cooking and Heating.*

VACUUM OIL COMPANY OF SOUTH AFRICA, LIMITED

IT'S CHEAPER TO BUY  
IN BULK.

Laurel can now be obtained in refillable Laurel Drums and Handycans. Ask your dealers for particulars.

