

# Indian Opinion

No. 40—Vol. XXIX.

Friday, October 2nd, 1931.

Registered at the G.P.O. as a Newspaper.  
Price Fourpence.

## NOTES AND NEWS

**W**E gather from further information received in connection with unemployment among Indians that Sir K. V. Reddi, Agent of the Government of India, when approached by the procession of unemployed Indians at the Castle at Mayville, said that he would try his best to induce the wealthier section of the Indian community to find some money for relief works but that he did not desire that any such fund when raised should be in his name as was suggested last week.

IN pursuance of the above speech Sir Kurma, we are informed, met several prominent Indian merchants in Durban who, however, were not in favour of raising a fund but of finding work for the unemployed. For instance it was stated that some could be employed on the Glendale Estate at Inanda and on other estates at Umzinto and Merebank. As we suggested in our last week's issue we would much rather favour the idea of finding work for the unemployed than of raising funds to give them alms and if the wealthy merchants would come to their rescue by accommodating them it would be a good move on their part and would go a long way towards relieving the situation.

A high tribute was paid to Mr. Sastri by Dr. S. F. N. Gie, Secretary for Union Education in the City Hall, Johannesburg, where the final session of the Afrikaans Eistedfod was held. "The Rt. Hon. V. S. Srinivasa Sastri, who was formerly Agent for the Government of India in South Africa, was the most cultured man he had met," said Dr. Gie. "Mr. Sastri was a man with an astonishingly wide and deep knowledge, a man with delicate taste and a brilliantly intellectual and splendid personality. But what Mr. Sastri daily used for the needs of his body," said Dr. Gie, "could be bought out of the daily wage of a lowly paid uneducated labourer."

THE marriage ceremony with great pomp was performed last Saturday of Bai Zulekha, daughter of Mr. Hajee Ismail Hajee Mahomed Haffejee, a well-known Durban Indian merchant, to Mr. Yusuf Mahomed Vahed. After the usual ceremony many speeches were made showering blessings upon the happy couple and an illuminated address was presented to Mr. Haffejee in which his numerous bequests to charity and communal welfare were recorded and special mention was made of his generous action in placing at the free disposal of Indians visiting Durban his property in Alice Street known as the *Musafar Khana*, the facilities of which were availed of by hundreds of his countrymen from all over South Africa. The beautiful address presented in a magnificent album with gold and silver mounting was signed by over two hundred persons representing practically all the Durban merchants big and small and including every section of the community. We heartily join in congratulating Mr. Haffejee and wishing happiness and prosperity to the wedded couple.

A correspondent from East London states:—A farewell reception by the East London British Indian Union was given to Mr. G. Morar, member of the Board of Trustees of the British Indian Union, East London and Border Territories, and to Mr. J. B. Parbhoo and his son Lalloobhai who are leaving for India on Nov. 3. The President of the Union (Mr. D. B. Parbhoo) paid a high tribute to the guests of honour for the good services they had rendered to the Union and presented them with garlands and bouquets wishing them bon voyage. Several other speeches were made wishing them God-speed. Messrs. Morar, Parbhoo and Laloo suitably replied thanking the members of the Union for the honour they had bestowed upon them and Mr. G. Morar donated the sum of £1 to the Union and £1-1-0 to "Indian Opinion" and Mr. J. B. Parbhoo donated £1-1 to the Union and 10s. to the local hospital fund.

SIR K. V. Reddi, Agent of the Government of India, will be leaving Durban for Maritzburg on October 6. After spending a fortnight there the Agent will visit Dundee, Newcastle and the Northern Districts and will reach Johannesburg by the end of the month where he will stay to be in close touch with the Minister of the Interior till the arrival on January 4 of the Indian delegation to the ensuing Round Table Conference. No official intimation has yet been received regarding the personnel of the Indian delegation.

THE Arya Samaj (Durban Central) announces for the information of the public that from its last general meeting of the 27th September it has amalgamated with the Arya Prakashak Prithinidhi (College Section) Lahore, of which the public shall make a special note. It is working eagerly for the betterment of the Hindu people and asks for their kind support in spreading its propaganda work extensively.

THE marriage ceremony of Mr. Goolamhussen Hajee Khoja brother of Mr. Jadavjee Hajee Khoja of Louis Trichardt, Transvaal, to Bai Jenabai, daughter of the late Mr. M. Keshavjee of Pretoria, takes place on Sunday October 3 at 11 p.m. The festival will take place at Mr. J. H. Khoja's residence at Louis Trichardt on Sunday October 11.

A contract has been given out to a local contractor for the erection of a wing to the Pietersburg Hospital for Indian patients at a cost of £1,469 12s. of which amount the Indian community has contributed £800, states the Pietersburg correspondent of *The Star* (Johannesburg).

ACCORDING to the latest census in India the total population is reported to be 350,000,000, of which 228 millions are Hindus, representing 10 per cent. increase on the last ten years. Moslems number 77,743,000, an increase of 13 per cent., and the number of Sikhs has increased by 33 per cent.

## IMMIGRATION DIFFICULTIES

**M**R. Jagatjivan Dullehjee Dhruv was one of the passengers who arrived here from India last Wednesday by the *Kenya*. He has come for a period of three years as a teacher at the request of the Indian community of Port Elizabeth. Mr. Dhruv has bitter complaints to make about the humiliations Indians have to undergo before being allowed to land at Durban. Though being second class passengers, Mr. Dhruv said, Indians were not examined by the Immigration authorities where European passengers were examined but were herded together with the deck passengers. Mr. Dhruv was asked to give his thumb impressions before he could be allowed to land which he refused to do on the ground that he was educated and could read and write the English language. Mr. Dhruv had to pay the penalty for refusing to obey the orders of the Immigration authorities in that though the boat had arrived at about 8-30 a.m. he was not allowed to land till about a little before twelve o'clock. He was detained until practically all the deck passengers had been examined. Attempts were made to persuade Mr. Dhruv to give his thumb impressions on the ground that others did so but he took up a firm stand and was in the end allowed to land without having to do so.

We thought the taking of thumb impressions from those who were able to give their signatures in English was long done away with. But obviously it is not so. So long as an Indian does not refuse point blank the Department does not allow a single one to pass without having to undergo the ordeal. This is but one specific instance of what is a matter of common experience in the Immigration Department. And who is to question that Department? Who is to question it for having unnecessarily and unwarrantedly detained Mr. Dhruv and for the loss he may have had to suffer owing to the delay thus caused him, apart from being subjected to the humiliation? The Gods in the heavens could perhaps be questioned about their right or wrong actions but not the Gods of the Immigration Department. The humiliations that one has to undergo in that office have reached about the limit and no compromise arrived at by the ensuing Round Table Conference will be worth anything if it does not put an end to this

state of affairs. If Indians wish to remain in this country and claim to have even an atom of self-respect in them it is about time that they bestirred themselves and put up a strong fight against this and other humiliations. Let those who claim to be leaders of the community too understand that the mere holding of executive meetings and conferences and the passing of resolutions will not take them nor the community any further. We are led to write rather strongly on this subject for it is about the most aggravating. It is not the mere giving of thumb impressions that is objectionable. The unnecessary ordeals Indians have to undergo in the Immigration office day in and day out are becoming unbearable for any self-respecting person to put up with.

## INDIAN HOUSING ON THE ESTATES

**W**E understand the Agent of the Government of India paid a visit to the various Sugar Estates on the North Coast last week. He paid a similar visit a month ago to the South Coast. We learn that Sir Kurma was satisfied with the efforts that were being made by the Estates to better the conditions of their Indian employees. They had a definite scheme under which they built a certain number of houses every year and demolished the worst of the old ones. These new houses were comfortable and we understand that the employees who live in them have themselves expressed their satisfaction. A great boon that has recently been added even to the old quarters is an adequate water supply within easy reach of everybody and which has done away with the unpleasant task of a tiresome walk to the river. But this is to present a dark picture as brightly as possible. We must confess that we are not at all impressed with the so-called improvements the various estates have made or are scheming to make for their Indian employees. The evil has grown fairly old. Some few years back that friend of the poor, Mr. C. F. Andrews, had made a similar tour round the Estates to see the housing conditions of the Indian employees and he had certainly not a very good word to say about them. In fact he had scathing remarks to make about the conditions existing on some Estates. We do not know that things have greatly improved since. This definite scheme of building a

certain number of houses each year is not a matter for which the Estates deserve much praise. For this improvement scheme of theirs is working at a snail's pace and what little good that is done is being only submerged in the surrounding dirt and filth. Some of the houses on the Estates are, if we may be pardoned for using a strong term, not better than pig styes and the Estate at Darnall is perhaps the worst in this respect. That Malaria is rampant in these parts is generally admitted and so far as we are aware nothing seems to have been done by the Estates either to combat it or to make the huts of Indians fit for human habitation. The Estates are after all not financially in such difficult conditions that they cannot afford to demolish with one stroke all the wretched hovels which do not speak much for the European civilisation and build new decent structures. Why cannot they do half—nay, even a quarter of what they do for their White employees and teach their Indian employees to live more decently. Those who blame Indians for creating slum conditions would be well advised to pay a visit to these Estates—the schools which qualify Indians to live in such conditions, and they will then know who to blame for such conditions and also for the spread of malaria and other diseases. They will soon find that it is idle to blame the Indian but the real guilty persons are their European masters. We sincerely hope that when the Agent writes his official report on the subject he will not only mention the good side but that he will have some home truths to tell the Estates and the public when of the actual conditions existing on the Estates.

## Government's Currency Policy In India

THE Indian Legislative Assembly carried by 64 votes a resolution proposed by Mr. Shaqumkham Chetty expressing disapproval of the currency policy announced by Sir Samuel Hoare on September 21, says a Reuter's message from Simla. The resolution urged the Government to take necessary steps to maintain the total amount of gold sterling assets against paper currency, as well as the gold standard reserve.

Addressing the Federal Structure Committee of the Round-Table Conference on September 21, Sir Samuel Hoare (Secretary of State for India), dealing with the suspension of the gold standard, said in relation to India, that to follow gold, and so increase the sterling value of the rupee, was at present out of the question. It had therefore been decided to maintain the present currency standard on the sterling basis. He appealed to patriotic Indians to stand by the rupee and so prevent a break in the exchange on which structure Indian finance was built.

## Indian Girls' High School

### Sir Kurma Reddi's Speech

We give below some extracts from the lengthy and very interesting speech delivered by Sir K. V. Reddi, Agent of the Government of India, at the function held at the Mitchell Crescent Indian Girls' School, Durban, on September 17:—

"I am very happy to be here in your midst this morning and to have this opportunity of addressing a few words to you. You are no doubt aware that this girls' school is staffed by three teachers, but there are only 49 pupils in the whole school, which means less than 17 for each teacher. You probably know that the Education Department expects a minimum number of 30 pupils to each class. It is unfortunate, therefore, though the fact must be faced, that the question may soon arise, if this state of affairs continues, of reducing the staff and possibly of amalgamating the school with another or even abolishing the school altogether. You will soon realise what this would mean to you, how dreadful it would be. Three years ago when I had occasion to meet that admirable veteran educationist, Mr. Hugh Bryan, who until a short time ago was Superintendent of Education for this province, I had several discussions with him on the subject of Indian education. I urged upon him the necessity of having a high school for Indian girls in Durban and another in Pietermaritzburg. I wanted that in Pietermaritzburg the boys' school should be made a high school up to the 10th standard while Sastri College in Durban would of course supply that need here. Mr. Bryan was very good and promised to do his best. Though he was not able to do all I asked, it was at least satisfactory that he was able to give us this High School for girls in Durban. Within the short space of two years we have reached a stage when there is a danger of the school being disturbed, even closed, if the present state of affairs continues."

Addressing the males Sir Kurma referred to the need of female education and went on to say:

"You know that under the terms of the Capetown Agreement we have agreed that we will maintain a western standard of civilisation amongst our people. I would ask you if this is possible if our girls are not given a better education than at present? Are we not failing in our duty in this respect in not responding to the authorities when they have given us a good school and with it a good chance? The only burden the authorities ask us to shoulder is to send our girls to school. Surely we can muster more than 50. This small number brings disgrace to our community. And it is a disgrace for which we shall have to suffer later on. If one generation is prevented from receiving education now, it means that two generations in the future will be kept in the same unfortunate state of falling far behind in the march of civilisation. Please take it to heart and consider what will be the effect of the present generation not being educated when the opportunity is afforded. The Sastri College was intended to train not only boys but also girls. In fact there was a suggestion to have a hostel for girl teachers but it did not so far materialise. There are teachers from India at the Sastri College who will place before your boys and girls Indian ideas and ideals and impart to them some knowledge of our ancient Indian civilisation and culture. You are depriving yourself of that opportunity by not sending your girls there and you cannot send your girls to the College unless you send them first to this school to be prepared for the higher institution. Unless you

utilise all these resources placed at your disposal where will our people be in the next generation? I would earnestly appeal to the parents of our Indian girls and ask them to insist upon education for their children."

### To The Mahomedans

Addressing the Mahomedans present, Sir Kurma said :—

"I am extremely sorry to find that not a single Mahomedan girl attends this school. Just think what this means. I know there is the purdah system that may be the difficulty, though it should not be for there are only girls in the school, and there are lady teachers. Where is the trouble? There is not a single boy or male teacher here. Let our Mahomedan friends bring their children to school in their closed cars if they like or send them in closed carriages. But there is no need of it at all. You are not living in India; you are living in the midst of a society which does not see the need for anything like purdah. I address the Mahomedan parents particularly and ask if you are going to be left behind other sections of the community? If your girls are not educated you will find yourselves in the background. You have amongst your community some of our Indian leaders; you are the wealthiest section therein, for you are mostly traders and you are in a position to educate your girls, for you are rich. But if you remain apathetic, if you choose to neglect your children's education you will find yourselves in difficulties. Your boys are being educated; they will grow up and they will some day look about for an educated girl to marry. What will happen? Do you think they will want to take uneducated girls as their wives?"

### To The Ladies

Turning to the ladies present Sir Kurma referred to the wonderful part played by them during the great struggle from 1908 to 1914 and asked them to do more than that and to insist upon their girls being educated. "Give them a good education," he said, "and everything else will come in its train."

### To The Teachers

Before concluding his speech Sir Kurma addressed a few words to the teachers of the school. "I know," he said, "you are all educated in the western system of teaching. I would earnestly suggest that you should also endeavour to make yourselves familiar with the Indian system a little. ....The Indian social customs are so very different from yours, and this is a great obstacle in the way of understanding the minds of your Indian pupils. If you could spare a little time to study some of our Indian literature which tells something of our ancient civilisation and culture, of our ideals of womanhood—you will certainly be in a better position to understand the mind of the girls under your charge.....It is by reading Indian literature that you are able to appreciate the difference between Eastern and Western culture. Let these children of yours read Indian literature. The minds of these young girls will then be better fitted to receive the seeds of education and in a few years a rich crop of sufficiently intelligent and good girls may be reaped as a reward of your great services. Above all the great ideals of Indian womanhood and Indian culture will be preserved amongst the Indian community in this land, and while these pupils that I now see before me are the inheritors of that culture, they will be further profited and enriched by the wealth of Western knowledge and civilisation."

## Hardships Of Repatriated Indians

### Public Meeting In Patna

Resolutions requesting the Government of India to take immediate steps to ameliorate the miserable conditions of Indians repatriated from South Africa under the Capetown Agreement and asking the representatives to the forthcoming Round Table Conference to be held in South Africa not to agree under any circumstances to any scheme of repatriation of Indians, were passed at a recently held public meeting of the citizens of Patna. Prominent among those present in the meeting were Sir Ali Imam, Mr. Abdul Aziz, Babu Badri Nath Varma, Swami Bhawani Dayal, Mr. Chandrahanai Sahay and others. Sir Ali Imam presided.

Opening the proceedings Sir Ali Imam gave a short history of the South African Colony and said that after the colonisation of South Africa by the Europeans when it was found that the natives were not quite fit for the purpose of effecting the development of the colony (the Colonial Government had applied to the Government of India for indentured labour from this country and it was then that Indians, men and women had begun leaving their own country for the strange land of South Africa. It was these Indians who by dint of their labour and energy had developed the undeveloped tract of the continent, it was they who practically built the colony. But it was not in their lot to enjoy the fruits of their labour. So long as their services were required for the development of the colony, they were quite welcome, but, when the colony was made what it is at the present time, the Union Government became anxious to get rid of the Indians. Various devices were adopted and it was according to the device of the Government of South Africa, thousands of Indians—men, women and children,—many of whom even born in South Africa—were got rid of by the South African Government under the scheme of what was called 'Assisted Emigration.' It was the condition of these Indians who had been repatriated under the scheme and were finding themselves like strangers in a strange land—even in their own country—without home, without money to support them, without work to earn money—that was the subject matter for discussion in the meeting.

The president hoped that after hearing the speech of Swami Bhawani Dayal who had first hand knowledge on the subject, the citizens of Patna would clearly express their opinion as to how best they could help their own brothers and sisters who were in so great a distress at the present moment.

Babu Rajendra Prasad, the well-known Congress leader in Bihar, sent a message regretting his inability to be present at the meeting as he had to attend the Congress Working Committee meeting at Bombay and offered his whole-hearted co-operation in any programme to deal with the question.

### Swami Bhawani Dayal's Speech

Swami Bhawani Dayal related the history of Indians in South Africa as to how they were brought to the country under semi-slavery conditions in order to get cheap labour to develop the land and now when the country had become prosperous by their strenuous labour devices were made to drive them out. The speaker described the origin of the repatriation scheme and said that about 60 thousand Indians had already been virtually compelled to go back to India.

Describing the condition of these repatriated Indians Swami said that they were living a most wretched life in India. According to the Capetown Agreement the Government of India were to see

that the repatriated Indians got work on their return to India but no work could be found for them. Only 203 persons had applied to the Special Officer in Madras for employment but even such a small number could not be given any job. These repatriated Indians on their return to India found themselves as it were in a strange land, for long residence abroad and for their association with Europeans they had developed habits and manners which had nothing in common with the habits of Indians in India. In South Africa the Indians did not recognise any caste, interdining and intermarriage were in vogue there. Their food and habits of life were akin to those of Europeans. Therefore on their return to India they found themselves like a square peg in a round hole. The society would not accept them, or even if it would agree to accept them, such conditions would be imposed on them as the poor men would find themselves unable to fulfil. The Hindu rites of *Prayashchitya* were costly ones and when the village Brahmins asked the repatriated Indians to perform them naturally they found it beyond their means and the only alternative before them was to leave the village—their own village from which they had emigrated—and go to the city in search of job. But where was the job to be found? They tried and tried in vain and at last were compelled to begging for a bare livelihood. The tragedy was intensified by the fact that in South Africa they had become used to a higher standard of life—much higher than that of their equals in India—because of the wages being higher in that country. Therefore it was that even if they got any job in India, the pay was not sufficient for them and they had to drag on a life of misery and shame. The speaker narrated his own experiences gained at Matiaburz in Calcutta where he had seen boys and girls in half naked condition begging in the streets for a few morsels of food and that in spite of their being able-bodied and willing to work. The miserable condition of the Indians caused by no fault of theirs, continued Swamiji, called for immediate amelioration. It was therefore up to the people of India to create public opinion in the country to put pressure upon the Government of India to observe the Capetown Agreement in so far as it was for them to observe. It was also necessary to create public opinion so that at the forthcoming South African Round Table Conference the representatives of India might not agree to any scheme of repatriation which naturally brought so much of misery in its train. If the Union Government wanted to drive away Indians from South Africa, the speaker concluded, they should do so without the consent of the representatives of India and India should refuse to be a party to it. The South African Government was in a hurry to pass all the obnoxious legislations against Indians before India attained Swaraj; it was up to the people of India to try hard to frustrate that design and take steps to safeguard the rights of their brothers and sisters abroad.

### Mr. Aziz

Mr. Abdnl Aziz then moved the following resolutions :—

This meeting of the citizens of Patna draws the attention of the Government of India to the great hardships which the Indians repatriated from South Africa under the Capetown Agreement are undergoing for want of occupation and accommodation and requests them to take immediate steps to ameliorate their condition.

This meeting requests the representatives to the forthcoming Round Table Conference to be held in South Africa not to agree under any circumstances to repatriation of Indians.

In the course of his speech he said that it was disgraceful for Indians to tolerate the hardships and indignities that were being heaped upon Indians repatriated from South Africa under the Capetown Agreement.

He hoped that the Government of India would effectively interfere in the matter and stop the tyranny that was being practised upon Indians who had settled there. The representatives to the Round Table Conference to be held in South Africa must be urged not to agree to any terms to repatriation of Indians. Pressure must be brought to bear on the Government of India so that they might not be a party to any compromise for the repatriation of Indians. It should be also pressed upon the Government of India to do something for the amelioration of the condition of repatriated Indians. He emphatically repudiated the idea that any race or community had any monopoly in a portion of the earth which was a free gift of God to man.

Mr. Chandrabansi Sahay seconded the resolutions.

Sir Ali Imam in putting the resolution to vote said that the reason why Indians were so shabbily treated abroad was that they had not developed sufficient strength and self-confidence in them. Once they developed the necessary strength and self-respect no nation would venture to insult, humiliate and oppress them in any part of the world. He appealed to the audience to accept the resolution with the determination to become a united nation—so that all Indian problems, including that of Indians abroad, might automatically solve themselves.

The resolution was adopted unanimously. By another resolution the meeting decided to send a copy of the resolutions to His Excellency the Viceroy.

### Meeting At Arrah

A similar resolution was passed at a meeting held at Arrah under the chairmanship of Babu Radha Prasad, M.L.C.

## Present Licensing System

### Condemned By A Judge

We have all along complained of the extraordinary powers given to local authorities in regard to the grant or refusal of trading licences which are rarely if ever exercised impartially. Many cases have been given publicity in these columns where both the licensing officers as well as the Town Councils have proved their unfitness to exercise the powers vested in them in a just and proper manner. It has been the common and bitter experience of the Indian community. We now find that our views have been supported by Mr. Justice Krause, a well-known judge of the Transvaal Supreme Court who has condemned the system in strong terms as having failed most lamentably. We reproduce below a Renter's report :—

Johannesburg, Sept. 28.—Giving judgment to-day in a case in which he upset a decision of the licensing committee of Johannesburg City Council to grant a butcher's licence in Yeoville, Mr. Justice Krause made some observations on the dangers of the system whereby business licences are adjudicated upon by bodies elected by popular vote.

"I have," he said, "unhesitatingly formed the conviction from this and several similar cases, which have come before the Courts, that it was a mistake for the legislature to entrust the granting or refusal of business licences to local authorities,

composed as they are of persons who are returned to the Council by popular vote.

"Human nature being what it is and local influences what they are, in my view it is a positive danger to entrust such bodies with semi-judicial functions which call for an impartial, unbiased, honest and fair consideration of the merits of the applications which might be brought before them.

### "Fond Delusion"

"In theory the principle may look feasible, but in practice it has failed most lamentably. It is a fond delusion to expect a body composed of various types of citizens, drawn from all sections of the community and returned to the Council by popular vote, which is usually influenced by extraneous considerations and by local political influences, could perform semi-judicial functions in an impartial and unbiased manner.

"In cases of pure routine the system may answer, but in cases which really matter and intimately affect the rights and interests of the community failure is a foregone conclusion.

"Some of these men have not the mental balance to appreciate the true significance of their statutory duties; others must either abide by their pledges or suffer the inevitable consequences.

Others have business or financial interests to protect, and others again may have to succumb to the pressure of local and political influences or may be influenced in other ways which I need not mention.

"It is not for the Court to suggest remedies, but the Court is entitled, where it is satisfied from practical experience that the system adopted by the legislature is a wrong one, to give expression of its views for the guidance of those who are entrusted with the duties of Government."

## From Yeravda 'Mandir'

### Ahimsa or Love

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

Strangely enough I commence this on Ahimsa after an amusing though at the same time somewhat painful incident. We were discussing the problem of saving cloth-lined wrappers with a view to using them over and over again. The question was whether we should paste slips of paper on the whole surface, or only in places where there was some writing. It was a fruitless and foolish discussion, which took up fifteen minutes of the three precious time after the early morning prayers. I say three precious time because the discussion involved the sacrifice of Truth, Ahimsa and right discernment alike. Truth was hurt because this discussion was not inspired by our love of truth. Ahimsa suffered, because one who should have devoted every moment of his time to realising the miseries of others and seeking a remedy for them wasted fifteen valuable minutes in a vain discussion. Then again there was no sense of proportion. Had we used our common-sense, this conversation would not have lasted a moment. Both realised our folly after having stolen fifteen minutes of public time; we thanked God for having called us to our senses.

I have deliberately made these prefatory remarks. The path of Ahimsa is as narrow as it is straight, even like the path of Truth. It is like balancing oneself on the edge of a sword. By concentration, an acrobat can walk on a rope. But the rope of Truth and Ahimsa is far, far thinner. The slightest inattention brings one tottering to the ground. One can realise Truth and Ahimsa only by ceaseless striving.

But it is impossible to realise perfect Truth so long as we are imprisoned in this mortal frame. We can only visualise it in our imagination. We cannot, through the intransiency of this ephemeral body, see face to face Truth which is eternal. That is why one has to fall back upon faith in the end.

And that is also how some ancient seeker after Truth discovered Ahimsa. The question which confronted him was: "Shall I put up with those who create difficulties for me, or shall I destroy them?" The seeker realised that he who went on destroying did not make headway but simply stayed where he was, while the man who suffered those who created difficulties marched along, and at times took them with him. The first act of destruction taught him that the Truth which was the object of his quest was not outside oneself but within. Hence the more one took to violence, the more one receded from Truth. For in fighting the imagined enemy without he neglected the enemy within.

We punish thieves because they harass us. For the moment they leave us alone; but they only transfer their attentions to another victim. This other victim however is ourselves in a different form, and so we are caught in a vicious circle. The trouble from thieves continues to increase, as they think that it is their duty to steal. We thus see that it is better in fact to endure the thieves than to punish them. The forbearance may even bring them to their senses. By enduring them we realise that thieves are not different from ourselves, they are our blood brothers and friends, and may not be punished. It is not sufficient however to continue to bear the infliction. That would only induce cowardice. So we realise a further duty of ours. Since we regard the thieves as our kith and kin, they should be made to realise the kinship. And so we must take pains to devise ways and means to win them over. This is the path of Ahimsa. This may entail continuous suffering and the cultivating of endless patience. Given these two conditions, the thief is bound in the end to turn away from the evil of stealing. Thus step by step we learn how to make friends with all the world; we realise the greatness of God—of Truth. Our peace of mind increases in spite of suffering; we become braver and more enterprising; we understand more clearly the difference between what is everlasting and what is not; we learn how to distinguish between what is our duty and what is not. Our pride melts away and we become humble. Our worldly attachments diminish, and so does the evil within us shrink from day to day.

Ahimsa is not the crude thing it appears to be on the face of it. Not to hurt any living thing is no doubt a part of Ahimsa. But it is its least expression. The principle of Ahimsa is hurt by every evil thought, by undue haste, by lying, by hatred, by wishing ill to anybody. It is also violated by one's holding on to what the world needs. But the world needs even what we eat day by day. In the place where we stand there are millions of micro-organisms to whom the place belongs and who are hurt by our presence there. What should we do then? Should we commit suicide? Even that is no solution if we believe, as we do, that so long as

the spirit is attached to the flesh, on every destruction of the body it weaves another for itself. The body will cease to be only when we give up all attachment to it. This freedom from all attachment is the realisation of God as Truth. Such realisation cannot be attained in a hurry. The body does not belong to us. While it lasts, we must use it as a trust hands over to our charge. Thus treating the things of the flesh, we may one day expect to be free from the cares of the flesh.

It should be clear from the foregoing that without *Ahimsa* it is not possible to seek and find Truth. *Ahimsa* and Truth are so intertwined that it is difficult to disentangle and separate them. They are like the two sides of a coin, or rather of a smooth unstamped metallic disc. Who can say which is the obverse and which is the reverse? Nevertheless *Ahimsa* is the means, Truth is the end. Means to be means must always be within our reach, and so *Ahimsa* is our supreme duty. If we take care of the means, we are bound to reach the end sooner or later. When once we have grasped this point, final victory is beyond question. Whatever difficulties we encounter, whatever apparent reverses we sustain, we may not give up the quest for Truth which alone is and which is God.

## Mahatma Gandhi In England

### If Parliament Were Dissolved

If the dissolution of Parliament was announced during the week and Ministers wanted to mark time with the Round Table Conference and not take any effective decision, he would wish to return to India, said Mahatma Gandhi in an interview with Reuter at West Bradford. Asked if he thought the prospects of a settlement of the Indian question had been endangered by the present political situation in England Mahatma Gandhi replied that they might be if British statesmen felt that a settlement with India could be shunted.

### With Lord Irwin

During the week-end Mahatma Gandhi had a talk with the former Viceroy of India Lord Irwin. At the conclusion of a meeting lasting two and a half hours he said he had a nice and very friendly conversation.

### Assurance To Lancashire

Mahatma Gandhi toured the Lancashire cotton spinning districts where he met owners and operatives and explained the Indian boycott of British textiles. He told them that if the relations between India and Britain improve he would favour India importing textiles which she was unable to manufacture herself from Britain in preference to other countries.

### Indian Minorities

An important stage in the Indian round table proceedings was reached on Tuesday morning, says Reuter, at the opening of the minorities sub-committee under the presidency of Mr. Ramsay Macdonald, who recalled the problem which had hitherto baffled them. He said the problem was to devise means so that the power of Government should be used in the interests of the whole masses of people. "That is your problem, set about it and solve it," he said.

On a suggestion that the committee adjourn to enable the Aga Khan and other Moslems to meet

Mahatma Gandhi the same night, the delegates of the smaller minorities, notably the depressed classes, expressed the alarm that they were apparently being left out. Mr. Macdonald, however, urged them to get together to formulate their own programme.

### Aga Khan Confers With Gandhi

Mahatma Gandhi visited the Ritz Hotel as the guest of the Aga Khan and for two hours discussed the Hindu-Moslem dilemma. No decisions were reached.

### Federal Structure Committee

The London correspondent of the *Natal Mercury* gives a summary of the work done by the Federal Structure Committee in which he states that the fine spirit of the last conference, which laid down the two great principles of Indian Federation and responsibility is strikingly absent from the present deliberations. A great deal of haggling has been taking place, inevitably perhaps, when so many financial details have to be thrashed out and altogether the atmosphere is somewhat depressing.

The presence of Congress members has added to the difficulties and Mahatma Gandhi by representing himself perpetually as a representative of India's starved millions, has aroused the jealousy of the representatives of the depressed classes.

Mahatma Gandhi's attitude, says the correspondent, is one of extreme nonchalance. He is obviously waiting for some opportunity, but what that opportunity will be and what purpose is behind it is yet unknown. He gives the impression in official circles of extreme personal cleverness.

## News In Brief

THE Lusaka correspondent of the *Balawayo Chronicle* reports that notwithstanding the announcement that no sites would be disposed of pending the report of the town planning engineer, the place has been invaded by Indians who wish to purchase plots. There is nothing to prevent the buying of land by Indians.

—0—

The following officials were elected at a meeting of the above club held on Sunday September 13 in the Carolina Indian School Hall:—

Patron Mr. M. I. Dadabhoy, Vice-Patron Mr. T. M. Ally, President Mr. M. A. Dangor, Vice-Presidents: Messrs. M. M. Pahad, Ebrahim Saley, V. M. Osman, Ismail Dadabhoy, V. N. Mohamed. Chairman Mr. A. M. Jina, Secretary Mr. P. Kelatnasamy, Treasurer Mr. Ismail Tar Mahomed, Captain Mr. S. A. Bhabha, Vice-Captain Mr. Jeeb Ally, Committee: Messrs. A. E. Kaje, A. H. Rawat, E. M. Pahad, A. E. Jina, Ismail Mia.

## REWARD

"A reward of £10 will be paid to any person furnishing information which results in the conviction of the person or persons who entered the premises of Robert Knox McKenzie during the night 28-29/9/31, and stole therefrom three bales of material Khaki Satin Drill, White D.M.I., Cotton Gaberdene Pepper (Blue and Brown), or which will lead to the recovery of the said material.

Information to C.I.D. Durban or Robert Knox McKenzie, 45 Prince Edward Street and 186 Bellevue Road."

**Krugersdorp Indian Association**

**Indian Hospital Fund**

Judiths were hitherto admitted in the Native Ward in the general hospital at Krugersdorp. The Indian community recently subscribed £400 to get a separate Ward built for them which has now been done. The following is a list of the donors to the fund:—

I. S. Saloojee	50	0	0
I. A. Cajee	25	0	0
M. M. Dadoo	25	0	0
Jurab Ebrahim	21	0	0
S. I. Mia & Co.	21	0	0
A. L. Billimoria	15	0	0
Moosa Hassen & Co.	10	0	0
R. E. Dabshy	10	10	0
M. S. Coovadia	10	10	0
Takamdas Bros	10	10	0
J. C. Ashabhai & Co.	10	10	0
A. M. Dinat	10	0	0
Parag Prema	5	5	0
Jivan Bro.	5	5	0
Govind Bhikha	5	5	0
M. Joosub	5	5	0
Saley Ebrahim & Co.	5	5	0
Nurrah Keshavjee	5	5	0
S. M. Patel	5	0	0
Ebrahim Hassen & Co.	5	0	0
Amot. Ally & Sons	4	4	0
A. A. Cajee	4	4	0
Chotabhai (Pty) Ltd.	4	4	0
Akoojee Moosa	4	4	0
Amid Japshay	4	4	0
B. Maal	3	3	0
E. M. Akhalways	3	3	0
Fakir Hassen	3	3	0
M. S. Nana	3	3	0
M. A. Camay	3	3	0
Narotam Bros.	3	3	0
N. Prema	3	3	0
Mustapha Hassim	3	3	0
Daya Kara	3	3	0
Fajander Trading Co.	3	3	0
Pragjee Jagabhai	3	3	0
Haribhai Ramji	2	2	0
Lalloo Natha	2	2	0
Vallabh Nana	2	2	0
H. S. Pillay	2	2	0
Jemal Esak	2	2	0
Goven Nana	2	2	0
M. Esack & Co.	2	2	0
Parbhoo Vallabh	2	2	0
Bhaga Moolji	2	2	0
Katanjee Parbhoo	2	2	0
A Friend	2	2	0
M. K. Ghopal & Co.	2	2	0
Parbhoo Kalan	2	2	0
H. S. Mia	2	2	0
A. Aserman & Co.	2	2	0
Nagar Ghitar	2	2	0
Travellers' Collection	2	2	0
M. D. Chooosa	2	4	6
H. E. Chothia	1	10	0
Vallabh Bhooke	1	10	0
Ismail Mahomed	1	10	6
Govan Jivan	1	1	0
Hoosain Cassim	1	1	0
Ganas Ooka	1	1	0
Kalan Goven	1	1	0
Bhina Dullabh	1	1	0
Manga Bava	1	1	0
Bhina Lalla	1	1	0
Dullabh Dier	1	1	0
Dullabh Bhudis	1	1	0
Dullabh Goven	1	1	0
Kalidas Vallabh	1	1	0
Vallabh Somah	1	1	0
Ambaram Bhaga	1	1	0
Isdon Sile Hpone	1	1	0
Nagan Goven	1	1	0
A. Lobant	1	1	0
M. Okadia	1	1	0
Harry Lalles	1	1	0
P. K. Gopal	1	1	0

H. N. Kalan	1	1	0
N. B. Patel	1	1	0
A. Ebrahim & Sons	1	1	0
S. Laher	1	1	0
L. Keshabhai	1	1	0
Bhana Jeena	1	1	0
Naran Jeram	1	1	0
Nagar Dayanam	1	1	0
Harry Singh	1	1	0
Ookabhai Bhana	1	1	0
Morar Vallabh	1	1	0
Jeena Parag	1	1	0
Adam Bhagas	1	1	0
E. S. Dangor	1	1	0
B. Parbhoo	1	1	0
A. G. Ally	1	1	0
Panchia Parag	1	1	0
Lalloo Morar	1	1	0
R. B. Bhagwan	1	1	0
Kara Prema	1	1	0
Baboo Harry	1	1	0
Daya Bhana	1	1	0
M. Lalla	1	1	0
Jeenabhai Makanji	1	1	0
Daya Morar	1	1	0
Ramji Chiba	1	1	0
Naran Hira	1	1	0
J. Ramayan	1	1	0
E. Vania	1	1	0
Parotam Mancharam	1	1	0
Bhaga Morar	1	1	0
Chiba Pitamber	1	1	0
Secretary's money deposited	1	1	0

£402 17 4

The cost of the hospital was £400 and bank charges, stationery, phone and postage £2-17-4 making a total of £402-17-4.

**BOOKS FOR SALE**

To Be Had At This Office

**Self-Restraint**

Versus

**Self-Indulgence**

By M. K. Gandhi

Price 3 Shillings

**Joseph Doke**

The Missionary-Hearted

Price 5 Shillings

**Satyagraha in South Africa**

By M. K. Gandhi.

Price 9 Shillings.

For Lighting, Cooking



and Heating!

VACUUM OIL COMPANY OF SOUTH AFRICA LTD.