

INDIAN OPINION

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NOTES AND NEWS

Sir Raza Ali And The Franchise

IN an interview given at Johannesburg on the 28th of last month, the Agent-General of the Government of India is reported to have said that he favoured a limited franchise for Indians in Natal on the lines of the franchise granted to Coloureds and Asiatics in the Cape Province. Although the Europeans have adult suffrage, he will be quite satisfied if the franchise granted to Natal Indians is circumscribed by educational and property qualifications. In Natal, he stated, the Indian population was only 11,000 fewer than the European population, and to ask for adult franchise would be to create serious apprehensions in the minds of the Europeans. That, he wanted to avoid at all costs. The Europeans of South Africa had taken very far-reaching steps to guarantee their political predominance. He had no objection to that, but he did consider it essential that the Indians should be given a say in the Government of the country. Otherwise, they were denied the only protection democracy conferred upon minorities. As regards Transvaal, the Agent-General said the Indians were few in number and of high class, and he saw no reason why they should not be granted adult franchise on the same basis as Europeans. There was no possible danger of Indians in the Transvaal ever dominating the political situation.

Colonial Born And Settlers

Indian Association

At the Committee meeting of the Colonial Born and Settlers Indian Association held at the Hindu Tamil Institute, Durban, on Sunday last, Mr. P. R. Pather was elected one of the joint secretaries. The future work of the Association was considered at some considerable length, and a well thought out plan has been mapped out. Members of the Committee felt that the destiny of the Colonial Born Indians lay not with any other organisation but the Colonial Born and Settlers Indian Association. A few of the wealthy members of the Association have come forward to financially help

the Association, so that the work may be carried on unhampered.

The Colonial-Born and Settlers Indian Association, Durban, at a meeting held on Sunday passed the following resolutions:—"That this meeting of the Colonial-Born and Settlers Indian Association hereby records emphatic protest against the policy of differentiation enunciated by the Agent-General, Sir Syed Raza Ali, in the Transvaal in that he advocated the granting of adult suffrage to the Transvaal Indians by reason of their being high class, and of limited franchise to the Natal Indians. "Such a policy of differentiation is not only wrong and unjust in principle, but also is insulting to Natal Indians. It is against the "izzat" (self-respect) of Indians, and is totally against the principle advocated by Mahatma Gandhi that there should be no differentiation as between Indian and Indian and as between Indian and the other races in South Africa. This Association will strenuously oppose such differential policy."

South African Indian Question

We are pleased to learn that the members in the Central Assembly in India will now tackle the question of Indians Overseas, particularly the question of Indians in South Africa. The Congress members will be armed with first hand information gathered by Seth Govind Das who recently visited South Africa and who is the leader of the Congress Party in the Central Provinces. To us, the news is gratifying, for we feel that the time has come when India should take a firm stand against the treatment that is being meted out to the Indians. Hitherto any question raised in the Assembly was invariably smoothed over by the diplomatic replies of Sir G. S. Bajpai. One cannot get away from the fact that without first hand knowledge of the South African question, the questioner cannot answer Sir G. S. Bajpai. Notwithstanding the fact that there exists an Agency of the Government of India in South Africa, it will pay the local Indian community if its representatives paid periodical visits and apprised the Congress of our position in South Africa. Such visits should coincide with the

annual Congress. These visits, would, however, be futile unless our representatives possessed intelligent knowledge of our position. The money expended in this direction would be well spent.

Slums Clearance

The Natal Indian Congress has communicated to the Hon. Minister of the Interior, on the expropriation by the City Council of the slum area in Mayville and the declaration of the Riverside area as slum. The Congress feels hurt at the Minister permitting the City-Council to expropriate the land without any reference to the Congress, which desires to know the Minister's terms of sanction so that steps may be taken to protect the interests of the owners. In so far as the Riverside area is concerned, the Congress protests against the Council's declaration in that no provision has yet been made for housing the Indians who will be de-housed. The Congress charges the Council with criminal neglect in the matter of Indian housing. Helpful suggestions have, from time to time, been made to the Council, which has taken no heed of them. The Congress submits that the conferring by the Minister on the Council, of the power of expropriation, of the Orient Lane area, is an endorsement of the Council's policy of eliminating Indian properties where they happen, in the opinion of the Council, to form a wedge between European properties.

The Land Commission

The Commission that has been appointed to enquire into the purchase of properties in the Transvaal, may, it is understood, include Natal in its enquiry. The terms of reference are not limited to the Transvaal, and it is possible, nay probable, that the whole question and land acquisition in Natal may be enquired into. We think that the matter is being stretched too far, for to our knowledge the acquisition of property by Indians in Natal, has in no way disturbed the tranquility in the Province. In any event there is no necessity for such an enquiry in Natal.

Indian Opinion

FRIDAY, FEBRUARY 11TH, 1938

Sir Raza Ali And The Franchise

DURING the last two months Sir Syed Raza Ali, the Agent-General for the Government of India has been speaking on the question of Franchise for Indians in the Transvaal and Natal Provinces. Elsewhere we publish the gist of a statement which Sir Raza Ali is reported to have made at Johannesburg. He suggests that the Transvaal Indians, because of their being of high class, should be granted adult suffrage, and that he would be satisfied if the Natal Indians were granted limited franchise.

We admire the Agent-General for his tenacity of purpose in advocating, at every opportunity, the granting of the franchise to the Indians in the Transvaal and Natal Provinces. No better cause the Agent-General can espouse on our behalf. But he goes further. He lays the claim that the Transvaal Indians are of high class and fewer in number and he should therefore be given adult suffrage. The franchise of the Natal Indians can be circumscribed by educational and property qualifications.

We cannot for the life of us think what prompted the Agent-General to make such a distinction between the Natal and the Transvaal Indians. On what basis he claims that the Transvaal Indian is of high class is beyond our comprehension. It is indeed regrettable that on the eve of his departure, after a strenuous period of three years, the Agent-General should have made such a differentiation between the Transvaal and Natal Indians. For, if the Transvaal Indian is of high class, it naturally follows that the Natal Indian is of a class much below than that of the Transvaal Indian.

That such differentiation is a sad reflection on the Natal Indians,

is exemplified by the prompt protest entered by the Colonial Born and Settlers' Indian Association.

The South African Indian community stands divided, as it has never been in its history in this country and even Sir Syed has spared no effort to bring the community together. As the days pass the gulf appears to be widening, rather than narrowing. And, the statement that has been attributed to the Agent-General will do incalculable harm to the South African Indian community. It is for the Agent General to retrieve the damage that has been done. Sir Syed knows full well that the Natal Indian has played his part unflinchingly, in the struggle of the South African Indian community for its existence in this country. The brunt of public work has always fallen on the shoulders of Natal Indians. By that we do not for a moment suggest that the Transvaal Indians have not played their part. They have played a heroic part. All honour to them. But, in making a statement such as that made by the Agent-General one has to be careful not to wound the susceptibilities of any sections of the community. It would be graceful on the part of Sir Syed to refute the statement that has been attributed to him.

In any event, we certainly cannot subscribe to the suggestion made by the Agent-General on the granting of the franchise to the Transvaal and Natal Indians. Indians in the Transvaal have never held the franchise. That is not the case with Natal. Here Indians held the Parliamentary and Municipal franchise. The former was taken away in 1896 and the latter in 1924. A country which disenfranchises an integral part of its population, cannot be termed as

being civilised. To disenfranchise a people is to revert to the methods of the dark ages. Natal which boasts of its British traditions should have been the last country to filch the vote from the Indian.

The Agent-General advocates limited franchise to Natal Indians. In this respect we beg to differ from him. Indians in Natal will never "swamp" the European voters. That has been most conclusively proved in the Council elections of the Durban Municipality. In some of the Durban wards the Indian had a preponderance of votes. He had the opportunity to put forward his own candidate. But such an attempt was never made.

We agree with the Agent-General that the Indian community should never agree to a separate electoral roll. That would be suicidal.

In our claim for franchise let us not differentiate as between one Indian and another. If franchise is to be granted to the Transvaal and Natal Indians and it is inevitable that it will be sooner or later, let there be no distinction between the Transvaal and Natal Indian voter.

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That Non-European Front

AT the farewell reception given by the Transvaal Indian Congress to the Agent-General for the Government of India, Sir Syed Raza Ali and Lady Ali, at Johannesburg, the Minister of Mines, Labour, Education and Social Welfare, the Hon. J. H. Hofmeyr, uttered a word of warning to the Indian community, to dissociate themselves from the formation of a "non-European Front" in South Africa. The Front is alleged to be between the Bantu, Coloureds and Indians with the latter as the guiding factor, said Mr. Hofmeyr. "I hope that you will have nothing to do with such an enterprise.

You will do yourselves no good, but you may do yourselves a great deal of harm. There is a great danger that the movement may be used by not entirely disinterested parties." Mr. Hofmeyr is a friend of the Indians. That has been proved beyond any doubt. In the Cabinet and outside the Cabinet, the Indian has in Mr. Hofmeyr a champion, to whom justice and fairplay are synonymous to religious fanaticism. To him anything that borders on to injustice is a breach of the trust that God has reposed upon man. When such a person utters a warning, one has to take note of.

We know of no one in our community who is toying with this idea of forming a "non-European Front." It may be that in the Cape, which is a freer Province than the other two Provinces, some may be moving in that direction. But it has not come to our knowledge that either in the Transvaal or in Natal, the Indian community has lent itself to such a movement.

The Agent-General replying to the ministers warning said "might I put it to you of reasonable persons, that you cannot blame the Indian for toying with the idea of a united non-European front, having regard to the treatment meted out to him politically, socially and economically." Having said so much, the Agent-General has advised his countrymen not to have anything to do with such a movement.

We agree with Sir Syed Raza Ali, and he could not have put the case of the Indian more succinctly.

The Union Government shows no difference between the Indian and the Bantu. For the moment we leave out the Coloureds, as a race they would be absorbed with the Europeans of the country. In enacting laws against the Indian, the Government takes no consideration of the fact that the Indian has centuries of culture behind him. He is subjected to the same position as the Native. The Native has not the vote, so has not the Indian. The Native

is restricted in the railways Trams, Post office, Public buildings, and Lifts. So is the Indian. And to add to this tale of woe, the Indian is not permitted to walk in the streets of Bloemfontein. Not a session of Parliament passes without some legislation being enacted against the Indian. The Cape-town Agreement which was hailed as the Magna Charta of the Indians in this country, has been treated as a mere scrap of paper.

Can one, therefore, blame the Indian, as the Agent has said, for toying with the idea of a non-European front?

However, the warning comes from a friend of the Indian, and the Indian community would be well advised to take it to heart. Our sympathy should always be with the Bantu, but the idea of forming a non-European front must be further from our minds. Such a front will, we feel sure, not be used either in the interest of the Bantu, but in the interest of those who lead it.

NATAL EDUCATION

THE Natal Provincial Education Inquiry Commission which was appointed about two years ago, has now issued its lengthy report. The commission which consisted of Mr. F. N. Broome K. C. (the chairman) and some of the ablest educationists in the country, has recommended some drastic changes in the Natal Educational system. The report has been well received by the European community. Dealing with Indian education the Report goes on to say that in regard to Indian education it should be the policy of the Administration to create as many separate Indian girls' schools in the larger centres as possible by segregating the boys and girls in different schools, that some of the present mixed schools should be reorganised to meet this recommendation and that new schools be designated for either boys or girls, but not for both.

Where it is possible the Commission urges that Indian women teachers should be employed in girls' schools

but, until a sufficient number is available, Coloured or European women teachers should be employed.

To increase the number of Indian women teachers, the Commission has recommended that, to make the profession as attractive as possible to women candidates, salary conditions and other conditions of service should be improved and special inducements offered to promising Indian girls.

As regards existing Indian teachers, the Commission recommends the abolition of the "post" system and suggests the introduction of a system whereby Indian teachers would be appointed on qualification.

As regards compulsory free education for Indians, it is recommended that compulsion should be introduced gradually by choice of suitable districts in which a definite age and standard shall be prescribed for school attendance. Where sufficient facilities for primary education exist, it is recommended that attendance should be compulsory up to

Standard VI from the age of seven to 14 years.

A hostel at Sastri College is strongly recommended and it has also suggested that the question of a girls' hostel should be discussed by the Administration with the Indian community, the site suggested being Mitchell Crescent School. The two hostels are estimated to cost £30,000.

On the question of school term the Commission proposes that a three-term year should be introduced into Natal. At present a four-term year is in vogue but now the Commission proposes that the school sessions should be approximately as follows: February 15 to May 21, June 7 to September 17, October 5 to December 25. A total of 197 days.

We have not had the opportunity of studying the full report, but if the above is all that affects Indian education, then we are sadly disappointed with the Commission. The subject will be dealt with editorially in our next issue.

THE CIVILIZATION OF TO-DAY

I

WE are again on the threshold of a world war. The smouldering fire has already burst into flames, and malignant forces are at work to fan them into a mighty conflagration. The prospect of a huge Armageddon has sent a thrill of horror through the world and cast a gloom over the peace-loving sections of humanity. Time and again human civilization has been at stake and the proudest achievements of the shining geniuses of the world in the realms of arts and architecture, science and literature, philosophy and religion have been decimated beyond recognition by the ruthless fury of the warring nations. For when the trumpet of war blows and passions run high, the pretences of civilization disappear altogether and all human considerations are to the four winds. The man helplessly reels back into the beast and is driven to the perpetration of crimes which he would shudder to think in peaceful times. The epoch-making scientific discoveries and inventions are converted into powerful engines of destruction only to make holocaust of the fairest fruits of human thought and culture.

Indeed, scientific inventions are not bad in themselves. For, if the inventive genius is not sacrificed to the warring instincts of nations but is pressed into human service to advance the common well-being of mankind, it would be hailed by every right-thinking person as a great liberating force in human society. Sir Oliver Lodge has rightly pointed out in his *Modern Problems* that scientific discovery can be made at once interesting, can be assimilated and its fruits reaped by all. Any discovery made by a group or by an individual becomes thereafter the property of humanity and the world is advanced a step higher. The power to produce ingenious things and use them is excellent; but the gratuitous bringing about of catastrophes by their means is diabolic. That is what war does; it brings about, on purpose, disasters which in peace we regard with special abhorrence. "When the nations," he further adds, "are working hand in hand in scientific discovery and invention, as well as in arts and crafts of every kind, when they recognize each other's good work with real enthusiasm and dine together and feel friendly and rejoice in each other's progress—then suddenly to reverse this attitude, at the bidding of a few frenzied newspaper writers, and convert the weapons which scientific investigation has made possible, into engines of destruction and slaughter—that is monstrous and detestable."

No truer words have been so candidly uttered. The prostitution of genius,

By THE EDITOR

"Prabuddha Bharata."

scientific or other, has become the normal order of the day. Every nation possesses, though in a limited number, a group of creative geniuses, and their productions, while being inestimable treasures and heirlooms of humanity, have in all ages served to enrich the life and culture of mankind; for their monumental contributions to the sum total of human progress cannot remain cooped up within the four walls of a particular nation or a continent, but become the common properties of men and are shared by all to the greatest benefit of human society in general. But when the healthy spirit of emulation is supplanted by that of blind competition and rivalry, when land-grabbing instinct, and greed for pelf and power become the ruling passion of the people, these creative forces are harnessed to the wheel of destruction, and the fair face of the earth is bes-

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mirched with the innocent blood of millions. The masses, the backbone of a nation, become the sacrifice. Above their heads are exchanged challenges for causes of which they know nothing and for stakes which are of no interest to them. Across their backs, bleeding and bowed, takes place the struggle of ideas, while they themselves have no share in them. For their part they do not hate. They are the sacrifice, and those only hate, who have ordered the sacrifice. Such are the ghastly tragedies that are being enacted in the name of politics and national efficiency on the theatres of the East and the West to-day!

Moreover, the intellectual giants of a nation are debarred in times of war from exercising their freedom of thought in the cause of universal peace and goodwill. This method of stifling into silence the voices of the masterminds of the world raised in support of the innocent and the oppressed, has been a decent development in the political life

of the West. "Integrity," says Sir S. Radhakrishnan, "is lost and true-seeking has become the handmaid of state policy. In the belligerent countries at the present day the intellectuals must think, if they think at all, in one particular way. If they show any independence they do so at the risk of their lives or their freedom of action. There is no use of making any profession of impartiality. We must think to order... Before our eyes we see how intellect has become the servant of diplomacy... spiritual powers are being exploited for temporal purposes. Religion is made to turn the mills of state authority."

To render confusion worse confounded Occidental philosophy has moreover begun at the present day to put a premium on the pragmatic values of human life. "The prejudice of the plain man is the seed of the plant of this new philosophy. The democratic movement has come to stay, not merely in politics where its value is undoubted, but also in art, literature and philosophy... The absolute idealists may dream sweet dreams of the unity of all life and the mystic apprehension of the Infinite. But these have no place in philosophy where restlessness is regarded as the truth of things. Men are suffering from the fever of violent motion and so they make a philosophy of it... Pure contemplation, æsthetic ecstasy or reflection on the end of life is dismissed as mystic raving or poetic dreaming... Anti-absolutism may be set down as the chief characteristic of the new philosophies." In fact those pragmatists have begun to accentuate and extol the material advantages of life with the result that the sublime philosophical speculation stands to-day in danger of being dragged down from its empyrean height of absolution to the lowest level of sordid utilitarianism. It is but a truism that philosophy and religion are but the obverse and reverse of the same shield of spiritual life; they differ only in their method of approach to reality. Ultimately both harmonize and meet at a point where humanity, nay, the entire creation, stands as an indivisible whole. But when this lofty mission is forgotten, utilitarianism becomes the supreme interest in human life and conduct, and baulks every free and bold speculation on the ultimate destiny of mankind.

(To be continued)

THE LIFE OF THE SPIRIT

By THE EDITOR
"Prabudha Bharata"

THE meaning of our life is bound up with the meaning of what we are. The materialists mistake for life that which is the limit of the spirit. People ignore the evidence for the realm of their life. Because the visible and everchanging world around them enchants their senses, and as such they cannot lift their eyes from the dale of earthy life to the peak of the soul. The *Katha-Upanishad* says: "The Self-existent One has rendered the senses so defective that they go outward, and therefore man sees the external and not the internal self. Only perchance, some wise man wishing for immortality turns his eyes inward and beholds the Self that resides within". The ordinary run of people need to know about the existence of the soul which alone can give their life meaning and direction. That the soul exists and that it is eternal can hardly be proved by means of arguments. Nor can it be defined in terms intelligible to common people. Besides, definitions are powerless to convince any man, however intelligent he may be, of the existing soul. Once in one of his private letters Leo Tolstoy pointed out the difficulty of definitions in this connection: "God and the soul are known by me in the same way that I know infinity: not by means of definitions, but in quite another way. Definitions only destroy for me that knowledge. Just as I know assuredly that there is an infinity of numbers, so do I know that there is a God, and that I have a soul. For me this knowledge is indubitable, simply because I am led to it unavoidably. To the certainty of the infinity of numbers, I am led by addition. To the certain knowledge of God I am led by the question, 'Whence come I?' To the knowledge of the soul I am led by the question, 'What am I?' And I know surely of the infinity of numbers, and of the existence of God, and of my soul, when I am led to the knowledge of them by these most simple questions."

The questions—"Whence come I?" And "What am I?" may be simple to those whose hearts are exceptionally pure and who are by nature spiritually inclined. But what is the way for the ordinary people who are engrossed in the fleeting pleasure of the world? The *Gita* advises such people to approach those persons who have realized the Truth. Those who have only theoretical knowledge of the soul are not meant here, but those who are seers and not mere thinkers. A sharp line of demarcation is always drawn between seers and thinkers. The seers are those who have realized the ultimate truths much more intensely than ordinary people realize facts around them in their waking state. They are spiritual discoverers to

whom the spiritual life is not merely book-learning but coming face to face with the truths that transcend the senses. The mere thinkers are more or less philosophers and metaphysicians who are occupied by subtle ratiocination and are satisfied with it. In one of his essays John Ruskin brings out the difference between the two classes of men: "The more I think of it I find this conclusion more impressed upon me, that the greatest thing a human soul ever does in this world is to see something and tell what it saw in a plain way. Hundreds of people can talk for one who can think, but thousands can think for one who can see. To see clearly is poetry, prophecy, and religion all in one."

Now, before an aspirant approaches a seer, he must possess certain qualities of the head and heart. The *Gita* says: "Have the knowledge, by prostrating thyself, by questions, and by service; the wise, who have realized the Truth, will instruct thee in that knowledge." The first thing is humility, without which an aspirant can hardly be fit for acquiring self-knowledge. Shri Ramakrishna used to give some very apt examples showing the need of humility in one's spiritual life. The first example is that of rain-water; the second, that of the nest of the sky-lark; and the third, that of iron. Rain-water will never stand still on high ground, but will run to the lowest level. The nest of the sky-lark is on the earth below, but it soars high into the sky. Iron must be heated several times and hammered a hundred times before it becomes good steel. Then only it becomes fit to be made into a sharp sword and can be bent in any way one likes.

It is said that Sankaracharya had a disciple who served him for a long time, but he did not give him any instruction. Once when he was seated alone, he heard the foot-steps of someone coming behind. He called out, "Who is there?" The disciple answered, "It is I." Then Sankara said, "If the word 'I' is so dear to you, either expand it indefinitely or renounce it altogether."

The second qualification needed for an aspirant is questioning. One must have a strong yearning for the knowledge of the soul and put the question to a seer. As the child beseeches its mother with importunity, so an aspirant must be very earnest to know the Truth from a wise man.

The third qualification is service. Personal services to a preceptor constitute the holy company of a wise man

and implicit obedience. Holy company sanctifies the heart of a neophyte, and implicit obedience trains his body and mind making them fit to receive the knowledge of the soul.

These three things, namely, humility, questioning, and service go to show that a spiritual aspirant cannot serve two masters in the very beginning of his career. The two masters are: the ego of the aspirant and the instructions of a genuine preceptor; the aspirant must choose the latter so long as his mind is not trained and his heart, purified.

In this connection it may be interesting to give an incident from the life of Jesus, which shows the spirit of a good teacher. One day Jesus said to his disciples: "Tell me, how do people understand my teaching?" And they answered: "Some think that you teach the same that John taught; others say that you teach what Isaiah taught; and others say your teaching is like Jeremiah's and that you are prophet."

"Yes," said Jesus, "but how do you understand my teaching." And Simon Peter said: "I think you teach that the spirit of God lives in every man, and that therefore every man is a son of God." Jesus said to him: "You are happy to have understood this, Simon. No man could have shown it to you, but you have understood it because God dwells in you. It is not I by my words that have shown to you, but God, my Father, has Himself shown it to you." This is what Sri Ramakrishna used to say only in a different language. He used the similes of the gas-light and the rain-water. The gas-light shines unequally in different places. But the life of the light, namely, gas, comes from one common reservoir. So the true religious teachers of all countries and ages are like so many lamps, and through them is emitted the life of the spirit, flowing constantly from one source—God. Then, again, the rain-water, falling from the roof of a house, flows down to the ground through pipes having their mouths shaped like the head of a tiger or a bull, and appears to come out of a tiger's or a bull's mouth, but in reality it descends from the sky; even so the eternal truths that come out of the mouths of godly men are not uttered by those men themselves, but in fact, descend from the Kingdom of Heaven. This is why the Hindu scriptures of all sects strictly enjoin the spiritual aspirants to look upon their preceptors as veritable representatives of the Divine Person.

II.

All the great teachers of the world have stressed the point that those who wish to follow their teachings must do so not in words but in deeds. Those who seek after the life of the spirit must be ready to give up any clinging to their bodily life and undergo infinite toils and troubles to save their true life. The best way to the spiritual life is to live in the world in a spirit of detachment. Because attachment to the things of earthly life is the source of all our pleasures and pains. This does not mean an escape from the problem and dangers of our life in this world, nor does it mean a slinking away from our duties and responsibilities thereof.

Men get attached to things other than those of the spirit due to their expectations. Therefore the *Gita* again and again asks the spiritual aspirants never to expect rewards of their actions. It points out that the secret of true success in one's spiritual endeavours consists in cultivating the virtue of un-fishness.

Once the disciples of Jesus said to him, "Your teaching is hard. Increase our belief that it will be well with us if we live as you teach us." Jesus understood that they wanted to know what reward they would win for living the life of the spirit, and he said to them, "Faith is not the belief in rewards; it is a clear understanding of what life is. If you clearly understand that your life is in the spirit of God, you will not expect any reward. A master does not thank a servant for doing his duty. And a servant, if he understands that he is a servant, is not offended at this, but does his work and knows that he will receive what is due to him. So you too should fulfil the will of the Father and understand that you are servants; and do not expect reward for doing your duty, but be content with what you get." Then Jesus told them a parable to show how seekers after the life of the spirit should live in the world: "A master planted a garden, and dug it and arranged it and did everything to make it yield as much fruit as possible. And he sent labourers into the garden to work, gather the fruit, and pay him according to agreement. And when the time came, the master sent a servant to receive the payment; but the labourers had forgotten that the garden had not been planted and arranged by them and that they had come when it was ready; and they drove away the master's messenger empty-handed and lived in the garden as if they were the masters, not considering that the garden was not theirs and that they lived in it by permission of the master. Then the master sent his steward to remind the labourers that the payment was due, but they drove him away too. Then he sent his son. And the labourers thought that if they killed the son they would be left

to themselves. So they killed him. What was the master to do? He could only turn out the labourers and send others in their place.

"The master is the Father; the garden is the world; the labourers are the men; the payment is the life of the spirit; the messengers from the master are the holy men who remind people that they should live, not for their bodies, but for the spirit. People who have gone astray imagine that life is given them for bodily welfare, and not for the fulfilment of the will of the Father, and they kill in themselves the life of the spirit and so lose their real life." This single parable of Jesus, self-explanatory as it is, speaks volumes to show clearly what the life of the spirit is and ought to be. The Father, spoken of in the parable, is the Supreme Soul and is the self-existent Principle dwelling in all beings and ruling them from within. The souls of all beings are just like the bubbles in the vast expanse of water. If a timber be thrown across the flowing Ganges, one side of the water will appear to be separated from the other. In the same manner, the ego makes the individual soul seem different from the Supreme Soul. In fact, there can be no division between them. To live in the light of the Supreme Self constitutes the the real life of the spirit.

III

The Vedanta lays stress on three great requisites for the attaining of the life of the spirit. Firstly, a human body, since the human mind residing in the body is the nearest reflection of the Supreme Self. Novalis said: "There is but one temple in the Universe and that is the Body of Man. Nothing is holier than that high form. Bending before men is a reverence done to this Revelation in the Flesh. We touch Heaven when we lay our hand on a human body!" While commenting on this holy utterance, Thomas Carlyle remarked: "This sounds much like a mere flourish of rhetoric; but it is not so. If well meditated, it will turn out to be a scientific fact; the expression, in such words as can be had, of the actual truth of the thing. We are the miracle of miracles,—the great inscrutable of God. We cannot understand it, we know not how to speak of it; but we may feel and know, if we like, that it is verily so." The mystics and seers of all times and countries bear testimony to the greatness of the human body as being the greatest sanctuary of the Supreme Soul.

The second requisite is the intense desire to be free from births, deaths, and so forth. This desire is the holiest of all human desires and is held by the Vedantists to be very essential in the life of the spirit. In this connection, Swami Vivekananda observes: "Though our means of realization vary according to the difference in sects and indi-

viduals—though different individuals can lay claim to their special rights and means to gain knowledge, which vary according to their different stations in life,—yet it can be said in general without fear of contradiction, that without this *Mumukshatvam*, realization of God is impossible."

The third requisite is the coming in direct contact with the great souled men. This point we have already touched upon in our drawing a distinction between seers and thinkers.

IV

The life of the spirit is an art inasmuch as it aims at striving to attain the Beautiful which is latent in every man. In this sense, mysticism is an art which promises the unfoldment of the Beautiful. The unfoldment of the Beautiful follows the art of life, because living in the plane of the spirit constitutes mysticism. Living the life in complete harmony with the transcendental order is the goal of the spiritual life. The true art of life culminates in the life of the spirit, the latter again consists in the conquest of nature by the spirit so that an aspirant may have the greatest chance of growing inwardly, an inner growth is the real growth of man.

School Sports Fees

IN the Indian schools for some years children have been made to pay monthly sports fees. The matter came to a head last year at Sastri College by students refusing to pay these fees on the ground that no statement of this fund had ever been published. It seemed for a time as if there was to be a trial of strength between the Principal and his students. The Principal refused to recognise the students in the matter though after the question had been raised by them, there was a publication but not directly to them. The Principal took up the attitude that the parents had signed a form of admission with a condition to pay the sports fees. The parents evidently took it that their children would not be admitted unless they signed the form as it was. The Colonial-born and Settlers Indian Association has been advised by the Natal Education Department that the question of payment of sports fees is a domestic arrangement within the schools and is in no way governed by the Department's Regulations. This makes it abundantly clear that the parents or their children have a say in the control and administration of the fund. As the position in all Indian schools is the same and no statements of accounts are ever published we think the parents should not rest until the school in which they are interested makes an arrangement for the adequate representation of their children in the control and administration of the fund. But the optional nature of the sports fees should not be lost sight of for the sake of the poor who sacrifice themselves to educate their children. Such fees at times might be more than they can bear.

Things In General

An Appeal For Tolerance

"MANKIND, which has survived all the threats of plague and famine throughout many generations, is now in danger of destroying itself with the scientific weapons that it has created." That was the view given to members of the Durban Sons of England Luncheon Club by Mr. A. Eaton, M.P. He said that the world must evolve a new attitude towards life if it was to survive. Continuing Mr. Eaton said, "With the creation of machines for destruction half the world lives in fear of the other half. This fear has destroyed more happiness than all the famines and pestilences of the past. We are intellectual, civilised barbarians making machines to destroy ourselves. The miseries of the world to-day are greater than history has ever known. They are the result of our stupidity. The weaker subject nations who cannot manufacture the means of destruction are brought to a state of misery by the powerful civilised countries."

A Send-Off

Two popular teachers at the Ladysmith Government Indian School, in the persons of Messrs. Sookraj Chotai and V. K. Naidoo have been transferred, the former to the Pinetown Government Indian School and the latter to the Depot Road School. Mr. Sookraj Chotai is a keen sportsman and identified himself in cricket, tennis and football. He was interested in the social and religious uplift of the Hindu community of Ladysmith. Farewell receptions were given in his honour by the K. R. D. I. P. I. A. Sports Association and the Siege Town Tennis Club. His manifold services were extolled by various speakers. The Young Hindu Cultural Society, the Arya Samaj also accorded Mr. Chotai farewell receptions at which presentations were made to him. Those assembled at the receptions were an indication of the popularity that Mr. Chotai enjoyed.

"Hands Off" Warning To

Kenya Indians

"Hands off to Kenya Highlands" was the warning issued to Kenya Indians by Lord Francis Scott at a public meeting held recently in Nairobi, addressing his constituents before leaving for London by air with his wife who is to undergo an operation. "We won't tolerate interference from the Indians, the Government of India or anybody else on the subject," he declared. Recently a native political organisation among the younger Kikuyu has joined hands with the Indian politicians in objecting to the proposed Order-in-Council reserving the Highlands for white settlement.

Head-on Collision

Early Sunday morning last, four Indians and a Cape coloured woman were burned to death in a head-on collision on the Johannesburg-Pretoria road. The collision between the two cars is believed to be one of the worst that has ever taken place on a thoroughfare notorious for the number and frequency of its accidents. The dead are: V. K. Pillay, 29, an Indian; Sarah Jordaan, 20, a Cape Coloured woman; K. Padiachy, 19, an Indian; Amina Mohamed, 19, an Indian woman; and M. Chetty, 22, an Indian. The injured are: R. Naidoo, a young Indian; the solitary survivor of a carload of six passengers; Mr. M. P. M. Behr, 23; Miss J. Nel, 16; and Miss D. Hogan, 16, all three of whom were travelling in a car which came into collision with that bearing the Indians. The scene of the accident was the long stretch of road near the Swartkops air station. The crash occurred at about 2-30 on Sunday morning when the Indian's car was on its way back to Pretoria from Johannesburg.

Nizamia Muslim Society

Mr. S. E. Kader, secretary of the Nizamia Muslim Society (Maritzburg) writes:—To-day is the festival of Eid-ul-Azha and our Muslim brothers from all over the world are gathered in the holy places of Mecca to perform the most solemn duty of pilgrimage. The Nizamia Muslim Society will cater for the poor Muslim families by distribution of Eid hamper and cash. The society also wishes the Muslim community a hearty and happy Eid-ul-Azha.

Back From Mecca

Mr. Amod E. Moola, a Director of the firm of Messrs. M. M. Amod & Co. (Pty) Ltd., of Ladysmith, arrived in Durban on January 26. He has been on an extended tour to Mecca, Medina, Egypt, Demaskus, India and other places of interest, the trip having taken over 17 months.

Time Signal For Stanger

A time signal siren being sounded from the Stanger Electricity Supply Power Station has been inaugurated as from Tuesday. In future it will be sounded daily at 8 a.m., 1 p.m. and 5 p.m. (Sundays excepted).

Increase Of Wages In The

Printing Industry

We are informed by the Secretaries of the National Industrial Council of the Printing and Newspaper Industry of South Africa that at the recent special meeting of the Council, held at Capetown, the Na-

tional Agreement has been amended in certain respects. The attention of the employers is drawn to the following alteration in wages paid to employees on the first day of February 1938:—

(1) The minimum rates laid down in Table I, Scale 1, are increased by 5/- per week, and Scales 2, 3 and 4 proportionately;

(2) Employees on Wage Scales other than journeymen to receive the following increases:—

Wages under £3 per week: increase 2/- per week.

Wages of £3 and under £5: increase 3/- per week.

Wages of £5 and over: increase 4/- per week.

(3) The wage rates for bag making employees are also being adjusted and will be supplied to the firms concerned at an early date. In the meantime the increases specified in paragraph (2) hereof are to be paid.

The 5/- per week increase in journeymen's wages is made up as follows: 2/6 per week is due as from 1st April, 1938, on the strength of the Retail Price Index for the last quarter of 1937. The December Index indicates the possibility of a further 2/6 falling due on 1st July, 1938. The Industrial Council agreed to advance the date of application of these two wage-increases to the first pay-day in February. It was further agreed that as printers' assistants and other employees on the lower scales were seriously affected by the rise in cost of living, they should also participate in the cost-of-living increase of wages.

Obituary

Death Of Mr. D. Laloo

On Friday last there passed away at Dannhauser Mr. D. Laloo (known as Chootu), the son of late Mr. and Mrs. Laloo Vanmali. He was born and educated at Newcastle. After learning his tailoring trade at the well known tailoring firm in Dundee, the Northern Tailors, he went to India, whence he returned, about a year ago, to establish a shop of his own at Dannhauser. Deceased was ailing for the past 4 months and despite the best medical attention he passed away. He was 23 years old. The remains were cremated at the Dannhauser Indian Crematorium, where the cremation ceremony was conducted by Pandit Ramsunder Patak of Dannhauser, before a crowd numbering 100. The deceased was liked by all, and the wreaths bore testimony to that.

India Letter

(FROM OUR OWN CORRESPONDENT)

Mr. Nariman At Beawar

MR. K. F. NARIMAN, president-elect of the Rajputana and Central India Students' Conference was given a rousing reception on arrival at Beawar. Hoisting the national flag, Mr. Nariman said, "This flag is the living symbol of national freedom. Be prepared to sacrifice anything, even your life, if necessary for this flag. Congress has accepted offices, but offices do not mean freedom. That talk is to be pursued and you are the torch-bearers of that pursuit."

Why Glorify War?

"There has not been greater need in recent years than at the present time for preaching the gospel of International brotherhood and the avoidance of the horrors of war," said Principal P. Seshadri of the Government College, Ajmere, Calcutta, in the course of his presidential address at the meeting of the Internationalism and Peace Section. He deplored the conditions in Spain and unprovoked Japanese aggression in China. He urged that the members of the teaching profession should advocate the right ideals of conduct to the younger generation so as to ensure the world peace by gradual elimination of mischief on the part of humanity. Principal Seshadri was of opinion that "this section of the annual All-India Educational Conference will have done enough, if it can ensure the effective teaching of this subject in schools and colleges." In this connection, he referred to the work of the committee of educational experts of the League of Nations. He emphasised the need of teaching geography in its humanistic aspects and made clear that history should be revised so as to make it free from racial bitterness and referred to the recommendations that have already been put forward by the Educational Experts' Committee of the League of Nations.

Indian Women Stage First "Sit Down" Strike

For the first time in the history of India, peasant women have staged a sit-down strike. They sat down in front of the ploughs of contractors working for the Nabob of Hosanabad (Calcutta.) Some of them with babies in their arms lay prone on the ground in the path of the ploughs. Their action was inspired by the labour movement for better living conditions for the peasants. In court 16 women were given two months imprisonment each for their action.

Zanzibar Clove Business Has Fallen By 90 p.c.

Remarkable tribute to the intensity of the Indian boycott of Zanzibar cloves is furnished by the November trade figures published recently in New Delhi. The total value of imports from Zanzibar and Pemba in November this year was about Rs. 18,000 as against over one and a-half lakhs up to November of the previous year—in other words, trade with India has fallen by nearly 90 per cent.

Jawahar-Lothian Talks

It is understood that not having been quite sure of the possibility of meeting Pandit Nehru, Lord Lothian had no particular plans made before leaving London as to what specific problems of Indian politics he would discuss with Pandit Nehru, with any degree of bearing on the future plans of British statesman with regard to India. Even so, it appears that the tenaciously held conceptions of Lord Lothian about "the integrity of the British Commonwealth" and the scheme of "Federated Indian States and British Provinces of India" have proved a stumbling block to any material profit coming out of their meeting.

Oldest Observatory In India

The Centenary of the Trivandrum Observatory was celebrated recently at Trivandrum under the presidency of the Dewan, Sir P. C. Ramaswami Aiyar. The Observatory is one of the oldest in India, having been established in 1837.

Ban On Liquor Advertisements

From January 1, 1938, all advertisements of liquor have become illegal. This prohibition of the publication of advertisements extends to their display in any manner (e.g. on hoardings) and to their appearance in any publication of any kind which is printed and published in the Madras Province. Newspapers and other publications coming from outside the Province are under no such disability.

Indian Students' Protest

A resolution passed at the All-India Muslim Students' Conference held in Calcutta demanded the removal of a museum of a memorial tablet of the Black Hole of Calcutta. It was also urged at the Conference that all-Indian universities should change monograms which contain the symbol of British Imperialism.

Governors Override Provincial Autonomy

An unconfirmed news-message indicates that a Dehradun magistrate has launched a prosecution for sedition on direct orders from the U.P. Governor. The U.P. ministry was not consulted. From the province of Bihar comes another such message which discloses a confidential circular issued by the Chief-Secretary to the Bihar Government to the commissioners and district magistrates of the province. The district authorities are required to take orders only from their superiors of the permanent civil service. The circular is looked upon as an attempt to enclose the provincial ministry and their parliamentary secretaries in a vacuum with no authority over the civil service. Congress ministries are functioning in these two provinces. If true, the Dehradun order and the Bihar circular are believed to be a very serious case of interference with the working of provincial autonomy. News comes from Assam that the Governor has sent a message in his special responsibility to the Provincial Assembly requesting it to consider a supplementary grant on the ground that no minister had formally presented the motion for a supplementary grant, the speaker refused to entertain it.

The Mailed Fist Again

Replying to the welcome address given by the European Association (Calcutta), Lord Brabourne, Bengal Governor, drew a distinction between detenus and convicted prisoners and said, "Any suggestion of general interference with judicial sentences by Executive government raises a question of much wider scope... You need have no fear that my Government, for the sake of any immediate or transitory political advantage, will lend themselves to a course which would involve undermining the basic sanction of law."

Allahabad District Political Conference

The Conference recorded the view that the abolition of the Zamindari system was essential in order to ameliorate substantially the condition of the Kisans, but pending the attainment of that end the conference commended the numerous other demands for the acceptance of the Government. Among other resolutions the conference passed one calling upon the kisans to pay in full rents of the current year and suggesting that any worker found practicing non-payment should be subjected to a disciplinary action. It may be added that the first task of the U.P. ministry was to order the suspension of all legal proceedings in regard to arrears of rent.

The Sporting World

Non-European Boxing

BENNY SINGH, fighter turned promoter, announces a non-European boxing tournament in the Durban City Hall on March 26, when Bud Gengan and Mannie Dixon will meet over 12 rounds for the non-European light-weight championship of South Africa. Bennie Herbert, who holds decisions over Forgue and Williams, will be on the same bill in a ten round match against Martin Ehrenreich, who was noted for his first-round knock-outs, while three lively preliminaries will be arranged.

Ottomans Win By Five Runs

Two cricket matches were played at Currie's Fountain, Durban, during last week-end, one in each division. In the "A" section Ottomans met Sastri College, both clubs in a line for relegation, but by a narrow win by five runs on the single innings Ottomans have just evaded this fate. In the other match Star has entrenched its position in the League and are now assured leaders in the "B" section.

Sastri College were set to bat first and except for a splendid second wicket

By "Rambler"

partnership between Kisten and Motala, the rest ignominiously failed, the side being out for 74. (Kisten 32, Motala 22).

Ottomans fared no better in their attempt, for, with the exception of the Timol brothers and the veteran A. G. Kazi, the others did nothing, the innings realising 79. (A. I. Timol 21, E. I. Timol 22, A. G. Kazi 20).

Sastri College in their second innings were 72 for six wickets when stumps were drawn.

In the match between Star and Bharat, the former batting first bit up 129, of this total Docrat scored 56 and A. H. Khan 44. Bharat were at sea to the bowling of Jeena and Hareef, who took 4 for 12 and 3 for 10 respectively to terminate their innings at 58. Star going in for the second time knocked up 92 for seven when stumps were drawn,

Docrat again coming to light with 36. Star won on the single innings by 71 runs.

Cricket At Vereeniging

At Vereeniging, on Sunday January 30, the Potchefstroom Indian School C.C. beat the Vereeniging C.C. on the first innings by 39 runs. The home team won the toss and elected to bat, scoring 22 runs. The Schools replied with 61 runs, thus winning on the first innings by 39 runs. After lunch the match was postponed. The Schools' captain thanked the Vereeniging C.C. for the cordial welcome and kind hospitality extended to his team.

Social And Personal

MESSRS. James Samuels, Joshua Thomas and Ed. Govindasamy, are the new members of the Ladysmith Indian School.

Messrs. K. P. Naidoo, M. Joseph and V. G. Augustine, arrived at Ladysmith after spending their holidays at the Coast.

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