

# Indian Opinion

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## NOTES AND NEWS

**M**R. Percy F. Trotter, of Germiston, who has always stood for justice and fairplay to the voiceless and voteless, writes to the *Rand Daily Mail* :—

Sir,—Colonel Stallard, in his address to the Berea branch of the Women's South African Party is reported as having said: "We have gone on wrong lines in allowing the uninterrupted flow of the native population into the towns. It is wrong to allow the natives to do work while your kith and kin are tramping the streets."

Is this Colonel Stallard's new version of his former impracticable policy of segregation? Is the native to be prevented from earning a livelihood in his own country? Surely it is cruel and un-British to suggest that, because unemployed whites are "tramping the streets," the wretched natives must not be allowed to retain their miserable and poorly-paid jobs? Colonel Stallard further propounded the platitude that "responsibility must rest where power is." And he would use his power as a white man to kick the native out of anything and everything to make room, even in menial and manual work, for the whites, without compunction or justice. Has "power" no "responsibility" for natives? Are they not our fellow-citizens? Must they be ill-treated because they are helpless?

**WE** cull the following from the *Pretoria News* :—

A striking condemnation of the teaching of militarism at schools was made by the Rev. Basil E. Bennett, in a sermon at St. Mary's Cathedral on September 8, on the occasion of "Peace Sunday."

"I believe that we must make a beginning in the education of our young people in the ideals of peace," said Mr. Bennett, after dealing with the general aspects of peace and Christianity. "The time has come when Christian parents should seriously consider whether they are justified in allowing their sons to be imbued with militarism. You, parents, send your children to Church on Sundays to learn the doctrine of Jesus Christ and to school on weekdays to learn the very antithesis of that doctrine."

The spirit of militarism, which our Government is so intent on instilling into the youth of South Africa, can only distort their judgment on great national issues and retard the growth of that sense of international brotherhood which is so needed.

"To you boys and young men, in my congregation to-day, I would give this word of warning. It may be that in your lifetime a great decision will have to be made. You will have to choose between loyalty to Christ and loyalty to your Government if ever there be another war, whether with another nation or civil war within your own country. The loyal following of Christ may mean for you the derision and scorn of your fellowmen, as it did for many conscientious disciples of Christ during the Great War. You will be branded as a coward, it may mean for you imprisonment. But you will remember that almost every great reform in the world has been bought dearly by those who suffered for it."

We feel very happy indeed to note the reported sermon of the Rev. Bennett. There should be nothing unusual about such an utterance really. But in these days when one hears and reads about nothing but murders and suicides, anarchy and revolutions and when the world is seething with all kinds of prejudices and racial animosity, when the doctrine of hate is preached all over and the law of the State stands infallible and the Christian Church has made not a small contribution to all these evil forces either by its silence or otherwise, it is indeed unusual to be brought home to us that there is a higher law that we have to abide by—the law of God as against the law of the State. It acts like oxygen to those who are almost asphyxiated.

**Mr. C. McCallum** writes as follows on Indian Housing to the *Natal Mercury* :—

Sir,—With reference to the £50,000 set aside by the Government for the Indian village and the decision to use half of the amount in loans to the Indians residing out of the Borough, I quite appreciate the idea as the Council will be giving the Indians a better standard of living and the money will be paid back in monthly instalments; therefore it will be no loss to the Treasury. Hence I cannot understand the protests against this resolution. The Europeans have unemployed funds and hundreds of other institutions, such as soup kitchens, old age pension, relief works, etc., but the Indians, none.

The Municipality has built cottages and let them to the Europeans at a small monthly rental. What has it done for the Indians? If they had had a similar scheme then there would not have been the cry of "Indian Menace," "encroachment on European areas," etc., because the Indians would own their own houses and it would be no benefit to the Arab class to pay huge sums for land and erect buildings to let to Indians all over the place. There would have been no scope for the speculator.

That we have stray European friends who we can look to to stand for justice and fairplay brings us a ray of hope in the otherwise gloomy outlook for the future of the Indian in this country.

**THE** same writer refers to the Durban Town Council's decision to pay its Indian employees money in lieu of rations, a subject which we touched upon in our last week's issue :—

Now another question has cropped up through the Council deciding to pay money to Indian employees in lieu of rations. I am positive that the move is in the wrong direction. The Treasurer points out that it will be saving about £5,000 per annum. I fail to see it, as I was associated with the Corporation for over 20 years. The Treasurer did not show a loss then, how can they now when foodstuffs are cheaper, and the Indian rations the cheapest of the lot?

**UNDER** the Assisted Emigration Scheme 345 Indians left Durban last month, the biggest batch for the past 18 months. "If applications continue at the present rate the next boat, due to sail on Nov. 20, will also carry a big load," said the Director of Indian Immigration, Mr. H. Robinson, in an interview with a representative of the *Natal Mercury*. "It is mainly the labouring class from the mines and estates which is leaving. The traders seem to be firmly planted here. The difficulties in India are apparently no deterrent to repatriation. They seem to think that they could not be worse off there than here." The figures for last year show that in March 295 Indians left, in June 205 and in September 133—a total of 633. This year the two repatriation boats have carried 759 people, with the possibility of another 350 leaving in November.

**A** correspondent from Capetown states :—

Mrs. Patel Masters, wife of Dr. Shankerbhai Patel Masters, will sail for Edinburgh on the Carnarvon Castle on a visit to her parents. Dr. Patel Masters, who is leaving shortly via India to do some post graduate work, will join her in Edinburgh.

## THE PLIGHT OF THE CONDONEES

**W**HEN the negotiations in connection with Dr. Malan's Condonation Scheme were in progress fears were expressed by a section of the Indian community especially in the Cape Province and in the Transvaal. We ourselves gave the scheme our support in the hope that things would adjust themselves in the course of time. But when the Minister refused to admit those wives and children of condonees who happened at the time to be in India promising to consider their case when the exact number of the condonees was known, we felt a little doubtful whether the objectors to the scheme were, after all, not justified. More than three years have now passed and the prospect of getting these wives and children to the Union seems as remote as ever.

News of a more disconcerting nature has just come to hand. It is not enough, it would appear, that wives and children are kept separate from their husbands and fathers thus depriving them of the opportunities of a happy domestic life. The Department apparently wants to stigmatize the persons for ever as the guilty ones.

Some Indians holding condonation permits have been much perturbed to find on applying for certificates of identity to enable them to proceed to India that they were refused such certificates and were offered emergency travelling certificates instead. The object of this procedure is not clear. It seems, however, certain that the Department does not wish to treat the applicants as fully condoned persons holding full rights of domicile in the Provinces in which they reside. One would have at least thought that when a person was condoned his entry and residence in the country would become lawful from that moment. According to the law of the country three years' residence therein secures the right of domicile, and it is now three years since these permits were issued. It was therefore naturally assumed that at the end of these three years persons holding condonation permits would be entitled to exercise all the rights that their other brethren ordinarily domiciled in this country are enjoying and that those of them who have hitherto been debarred from bringing their wives and children to the Union would now be permitted to do so. But

our hopes in this respect have been shattered. The fact that emergency travelling certificates and not certificates of identity are issued to persons holding condonation permits is proof that the condonees are still to be treated as strangers or temporary visitors. There may not, on the face of the document, be much difficulty as to their re-entry into the Union within three years. But it seems to be the intention of the Department to treat them till eternity as others than ordinary domiciled persons. The injustice of this is obvious and let us hope that it will be brought home to the Union Ministers at the ensuing Round Table Conference. The position is indeed becoming intolerable.

## UNEMPLOYED INDIANS ROLL UP!

**A** MEETING of the unemployed Indians in and around Durban is called on Sunday, September 20, at the Victoria Picture Palace, by the Natal Indian Congress. This step has been taken owing to the impression prevalent among the Europeans in general and responsible men among them in particular that there is no unemployment among Indians. The object of the meeting is to prove to them that the unemployment among Indians is as acute as it is among Europeans and that their condition is even more distressing in consequence of the fact that the unemployed among their ranks are not privileged to take advantage of the relief measures as are the European unemployed. As we have already stated on previous occasions the wants of Indians are meagre and their capacity to suffer is great. Hence they put up with the circumstances in which they find themselves without making a song of it or parading the streets. And after all any demonstration on their part would carry little weight with the authorities for little have the latter to depend upon the former for votes as they have to on unemployed Europeans. At least one purpose will be served by next Sunday's meeting and that is that it will demonstrate to the authorities as well as to the public that there is unemployment among Indians. Whether any steps to relieve them of it will be taken or not will remain to be seen. We can only appeal to their sense of justice. Their present mentality, however, of finding ways and means to drive Indians out of the country makes one only a little pessimistic. We hope every unemployed Indian will make it his business to be present at Sunday's meeting. We hope also that those who are not unemployed will not unnecessarily fill up the hall and thus frustrate the object with which the meeting has been called.

## Indians And The Immigration Act

### Stated Cases Before Transvaal Supreme Court

A judgment of some importance to the Indian community was given in the Transvaal Supreme Court on September 8, by Mr. Justice Greenberg and Mr. Justice Barry in the case of the Commissioner of Immigration and Asiatic Affairs (appellant) versus Bai Naval (respondent).

Mr. Justice Greenberg pointed out that respondent was a British Indian female, who, when she entered the Transvaal for the first time in December, 1930, was declared a prohibited immigrant. She entered into marriage with Gokaldas Hanaraj while she was still resident in India and while he was in the Transvaal. The marriage was recognised by Indian belief as binding.

Gokaldas had already been married to an Indian woman in 1921 under similar circumstances, and she had been allowed to enter the Transvaal. She lived with him in the Transvaal until 1926, when she left and returned to India. Gokaldas had no other wife in South Africa, and now declared that in accordance with his religious belief he could not be divorced from his previous wife. Appellant, however, claimed that as Gokaldas had brought one wife to the Transvaal he was not allowed to bring another here until he had obtained a divorce from the former one in spite of the fact that the former one had renounced her right to return to the Transvaal.

The Immigration Appeal Board, which had handled the case, had been unable to decide whether Bai Naval (the second wife) was the lawful wife of Gokaldas and whether he had the right to bring her to the Transvaal.

It was plain, said his Lordship, that according to his religion Gokaldas was lawfully married to Bai Naval, and he also claimed that the former wife was no longer really such, although he had not obtained a divorce. The court would have to give the decision in his favour, and respondent would have to be declared the lawful wife, and thus entitled to all immigration privileges.

Mr. Justice Barry concurred, and agreed that the costs of the action should be borne by appellant.

### Second Case

Judgment was also given in the case of the Commissioner of Immigration against Abdool Haak Mooket Bhyat.

Respondent was a minor, born in India in 1920, who entered the Transvaal in March, 1931, and was declared a prohibited immigrant. It appeared that Abdool was the son of Moses Ebrahaim Bhyat and Havaboo a British Indian woman, married under Indian religious custom in India in 1915. M. E. Bhyat was permitted to enter the Transvaal, but in 1930 his certificate was cancelled on the grounds that he was a Cape Malay and not an Indian. He was now resident in the Transvaal, and he submitted that his son could not be counted as a prohibited immigrant.

The Immigration Appeal Board had not been able to decide whether respondent was the legal child of Moses and Havaboo.

After referring to several authorities, his Lordship came to the conclusion that respondent was a prohibited immigrant. The costs of the case are to be borne by appellant.

Mr. Justice Barry concurred.

## Another Indian Licensing Application Dismissed

### Ladysmith Council Upholds Licensing Officer's Decision

A special meeting of the Ladysmith Town Council, sitting as an Appeal Board, was held on Tuesday morning to consider an appeal by Easoo Mahomed Gangat against the decision of the Licensing Officer upon an application for new licences for premises situate at 158 Murchison Street.

The Mayor, Mr. W. Cochrane, presided.

In his application to the Licensing Officer, Gangat stated he was the holder of a fresh produce dealer's and an aerated water dealer's licence at 174 Murchison Street. He desired to transfer these licences to 158 Murchison Street, in order to move rent. Applicant further stated that he had a lease on 160 Murchison Street and, if the present application were granted, he intended to apply for a transfer of his general dealer's licence from 174 to 160 Murchison Street, thus bringing his various businesses closer together.

The Licensing Officer refused the application on the ground of no necessity, as the reasonable requirements of the community are met by existing licences.

At the hearing of the appeal Mr. E. R. Rawlinson appeared for appellant and pointed out that by law he was compelled to apply for new licences, but in reality transfer only was being sought. He submitted that the Licensing Officer's grounds for refusing the application were unsound, inasmuch that, notwithstanding the result of the appeal, the same number of licences would remain. On the other hand the appellant had shown two very good reasons for his application: firstly, he would enjoy a reduction of rent, and secondly, he would be better able to supervise the business at 158 Murchison Street, this being practically next door to his business at 162 Murchison Street. The premises sought were also better suited to the trade.

Mr. Rawlinson said the Licensing Officer appeared to object to three shops being utilised instead of the present two shops under the same licences, but he submitted that it was surely better for the town to have three shops open and occupied than two. The Licensing Officer had granted a fruit licence to one, Lebanon and others some months ago, and his action in that instance was not consistent with the objection to the granting of the present application on the score of no necessity.

In reply, the Licensing Officer, Mr. Milburn, said there was an obligation on the part of the appellant to prove the necessity as the licences applied for were to be new ones, and he considered this had not been done. The question of transfer had been argued before and there was no need to cover the same ground again.

After a short retirement the Mayor announced that the Licensing Officer's decision was upheld by four votes to two.—*Natal Mercury*.

[NOTE:—In the above case a clear injustice has been done to the applicant. It is one of the many illustrations of the unsatisfactory nature of the present licensing laws as also the unfitness of either the licensing officer to use his discretionary powers in a proper manner or of the Town Council to sit as an Appeal Board. The forthcoming Round

Table Conference, we think, will have to discuss this question once again and we trust the matter will not be allowed to remain in the unsatisfactory state it has been allowed to so long.—Ed. I. O.]

### THE PRODIGAL WILL RETURN

(By L. W. RITCH)

In last week's issue of INDIAN OPINION the Editor deplored a tendency in the Indian youth of Natal to ultra-Westernisation at the expense of cultivation of the vernaculars and study of the Ancient Wisdom preserved to us by our Elders.

Now, while it is perhaps a little difficult to avoid a feeling of regret at what, at first sight, must appear very like retrogression, to the disciple of Satyagraha, truth must ever be paramount and sentimentality not be allowed to cloud or obscure it. Love that is illumined by Wisdom may actually harm the beloved of the unwise lover.

The Good Law "that moves to righteousness" is said to have Love at its heart. That law extends to evolving man what is, or what at least appears to be, freedom of choice in the foods his appetites prompt him to garner. Ere wisdom is his, he has to eat of the fruit of the tree of the knowledge of good and evil. Elsewhere it is said, that the soul in its passage through the "Circle of Necessity" must pass through all places, fair and foul alike. The Tama-Guna has its place and purpose; Karma, in its reactionary aspect, is the great Teacher and Educator; the pravritti-marga, the forth-going path, is a necessary preliminary to the rivritti-marga, or home-coming path.

Just as the insensibility of the pachyderm differs from spartan fortitude, so colourless innocence differs from the purity finally achieved through self-conquest and renunciation. Godly-strength is born of the efforts put forth in renouncing what, ere the Light was glimpsed, was held to be precious; but to let go of what possesses no value to one or hold on one, involves but little sacrifice. Similarly, "the Mind," we are taught, "is the great slayer of the real. Let the disciple stay the slayer." But, ere the mind "can be slain," the disciple must have it to slay! The wise man has learned discrimination only from experience of what is unprofitable as well as of what is profitable, and the younger souls whose energies are centred in the personality-self, its ambitions, desires, and appetites, seek self-satisfaction in the outer world because "the delights that are contact-born" are their only heaven and the outer-world their only reality. Before discrimination can have been acquired, they must first have experienced those things in respect of which discrimination needs to be exercised.

Reality is sought only after the illusive nature of unreality has been discovered. Of the four kinds of mortals who know ME, says Sri Krishna, the first is "he who weeps." That weeping commences with the shedding of the salt tears that follow disillusionment; it proceeds with the draining off of the waters of desire; it concludes with the out-pouring of the blood from the heart.

It may seem sad that youth will insist upon buying understanding only at the cost of pain and suffering, but each must grow for himself, must eat and assimilate his own food. Life is, after all, the great Initiator and it is well to remember that "the wise grieve neither for the living nor for the dead."

### Gandhi Library

(By G. L. SINHA, Sastri College, Durban.)

It is a matter of great satisfaction to note that the Gandhi Library has completed ten years of its existence. The other day the tenth anniversary was celebrated and it gives me great pleasure to note that the report of the secretary is full of hope.

The anniversary of the Gandhi Library should be considered as a sacred function. We do not celebrate the anniversary of the building, but of the Ideal of which the building, from my point of view, stands as a symbol. That Ideal is the ideal of Knowledge, and Knowledge in its final aspect, is identical with Truth. There is no Dharma higher than Truth, says the Indian philosopher. It was true in the past, it is true in the present also.

According to our social philosophy every individual of the society contracts three debts, at the time of his or her birth. First is the debt of the parents and ancestors. Second is the debt of the Forces of Nature. And the third debt is the debt of the Guru. A full life means the payment of these debts. The first debt is to be paid by rearing the progeny according to the laws best suited to its physical development. The second debt is paid by understanding nature and preserving it. And the third debt is to be paid by acquiring knowledge and giving knowledge to others and with this we are specially concerned at the present moment.

The founder of the Library was fully conscious of his debts, and he paid it. He erected the temple of the 'Goddess of Learning.' He was a true Indian. He was a true devotee of the Ideals of the Mother, India. It is now our turn to be conscious of the debts that we have to pay. The way to be free from that moral obligation is to acquire knowledge in the Library and to distribute it among those who cannot take advantage of it.

Our ancestors would undertake the risk of long pilgrimage to feel inspired in the Path of Service by the sacred memory of those who lived for others, and to come in contact with the people who could give knowledge and vision of Immortality. We cannot better show our respect for our ancestors than to maintain that institution in this country, specially in the days of rapid transport. Let us come to the Library as often as possible to first get a glimpse of the Life of Self Sacrifice and Service exemplified by the founder of the Library; and secondly to come in touch with the great men and women of the world through the medium of their thoughts preserved in the form of books. Let the Library be the centre from which would radiate beauty and tone, poetry and grace.

If it is true that Europe is turning round the Greek mind, it is equally true that Asia is turning round the Indian mind. It is not too much to expect from the Indian community of this country that out of the synthesis of the cultural peculiarities of this land, it will evolve out a new culture round which Africa will turn in years to come.

## Mahatma Gandhi In London

Mahatma Gandhi reached London on Saturday, September 12, where according to Renter's messages he was given a very hearty welcome. On his landing from the *Rajputana* at Marseilles it is reported that he had a blanket over his shoulders and pots, pans, a spinning wheel and a watch dangled from his waist.

Asked by the customs whether he had anything to declare, Mahatma Gandhi said:

"I am a poor mendicant. All my earthly possession consists of six spinning wheels, some dishes, a can of goat's milk, six homespun loincloths, one towel—and my reputation, which cannot be worth much."

Asked by the inspector if he had any cigarettes, cigars, alcohol, firearms or narcotics, Mahatma Gandhi said:

"Oh, no, I never smoke, never drink, nor indulge in drugs. Besides being an advocate of non-violence, I never carry firearms."

The inspector next examined the luggage of Miss Slade (daughter of the late Admiral Slade.) She renounced Western life and became Mahatma Gandhi's disciple and adopted the name Mira Ben.

"Are you Miss Slade?" asked the inspector.

She replied: "No, Miss Slade died six years ago. I am Mira Ben, disciple of Mahatma Gandhi."

"Are you a British subject?" asked the inspector.

Miss Slade replied: "No, I am nobody's subject except Mahatma Gandhi's whom I regard as father."

The inspector was puzzled, but eyeing Miss Slade's white nun-like garb, shaven head and sandalled feet, he passed her on.

A welcome reception was given to Mahatma Gandhi at the Friend's Hall, Euston Road, the Quaker headquarters. The chairman of the reception was Mr. Lawrence Housman. *Mercury's* correspondent says the meeting gave Mahatma Gandhi a rapturous reception. No visitor to London, says the correspondent, has been so closely guarded and none so frequently photographed as Mahatma Gandhi.

Mahatma Gandhi who spoke sitting down as he was unable to stand owing to his recent illness, said he represented the dumb, semi-starved millions of India.

"I am here on a mission of peace. After 11 years of trial we have come to the conclusion that if the dumb millions are to obtain freedom it will only be attained by truth and non-violence."

He spoke in eloquent terms of the Quakers, saying that 1893 was a red letter year in his life when he formed a close friendship with a distinguished Quaker in South Africa. Ever since he had cherished the warmest affection for Quakers.

On Monday Mahatma Gandhi attended the meeting of the Federal Structure Committee of the Round Table Conference. He took his seat on the left side of the Lord Chancellor, Lord Sankey. It being his weekly day of silence Mahatma Gandhi did not speak.

### Meets Prime Minister

Mr. Ramsay MacDonald and Mahatma Gandhi met accidentally on Monday night at Dorchester House, London's latest hotel de luxe where Sir Tej Bahadur Sapru is staying and had invited the Prime Minister to a dinner party.

Mahatma Gandhi had an informal conversation

with the Prime Minister. The business of the Round Table Conference was not even mentioned.

### First Speech

On Tuesday Mahatma Gandhi made his first speech to the Federal Structure Committee. He said he did not wish at any stage to embarrass the Government or his colleagues at the Conference. If at any time he considered that he was unable to be of useful service to the Conference he would not hesitate to withdraw.

Mahatma Gandhi then sketched the aims of the Indian National Congress, in which, he said, all classes and religions were represented. From the very beginning the Congress had taken up the cause of the so-called "untouchables."

Mahatma Gandhi read the Karachi Mandate, and declared that the goal of absolute independence, as stated in the Mandate, remained intact. He had carefully read the Premier's statement of British policy and found that it fell far short of Congress claims.

Congress was not intent upon complete independence in order to parade before the universe that they had severed all connection with the British people. The Mandate contemplated a partnership as between two absolute peoples.

He no longer called himself a British subject; he would rather be called a rebel. But he did still aspire to be a citizen, not in an Empire, but in a Commonwealth or partnership.

Mahatma Gandhi did not minimise Britain's ability to hold India in subjection under the sword. He had reflected as he was nearing England, he said, that, if it was possible to convince British Ministers that India was a valuable partner, to be held by a silken cord of love, the Indian National Congress would never think of repudiating a single claim or burden which it should justly discharge.

Before going to St. James's Palace for the meeting of the Federal Structure Committee, Mahatma Gandhi is understood to have had a conversation with Sir Samuel Hoare, Secretary of State for India, at the India Office.

### Mahatma Gandhi Meets Labour Parliamentarians

On Wednesday evening Mahatma Gandhi addressed a largely attended and strictly private meeting of Labour Parliamentarians at the House of Commons.

### Society For The Advancement Of Indian Culture

Under the auspices of the Society for the Advancement of Indian Culture, Sir Kurma V. Reddi, B.A., B.L., Patron of the Society, will lecture on "INDIAN CULTURE" at the M. K. Gandhi Library, 140, Queen Street, Durban, on Wednesday the 23rd, September, 1931, at 7.30 p.m.

A cordial invitation is extended by the Secretary to the public.

## From Yeravda 'Mandir'

### On Truth

The following is the English translation from *Young India* by V. G. D. of the first 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:—

I take up Truth first of all, as the Satyagrah Ashram owes its very existence to the pursuit and patience of it.

The word 'Satya' (Truth) is derived from 'Sat,' which means being. And nothing is or exists in reality except Truth. That is why 'Sat' or Truth is perhaps the most important name of God. In fact it is more correct to say that Truth is God, than to say that God is Truth. But as we cannot do without a ruler or a general, names of God such as King of kings or the Almighty are and will remain more usually current. On deeper thinking, however, it will be realised that 'Sat' or 'Satya' is the only correct and fully significant name for God.

And where there is Truth, there also is knowledge, pure knowledge. Where there is no Truth, there can be no true knowledge. That is why the word 'Shri' or knowledge is associated with the name of God. And where there is true knowledge there is always bliss (Ananda.) Sorrow has no place there. And even as truth is eternal, so is the bliss derived from it. Hence we know God as Sat-shri-ananda. One who combines in Himself Truth, Knowledge and Bliss.

Devotion to this Truth is the sole reason for our existence. All our activities should be centred in Truth. Truth should be the very breath of our life. When once this stage in the pilgrim's progress is reached, all other rules of correct living will come without effort, and obedience to them will be instinctive. But without Truth it would be impossible to observe any principles or rules in life.

Generally speaking, observing the law of Truth is merely understood to mean that we must speak the truth. But we in the Ashram understand the word Satya or Truth in a much wider sense. There should be Truth in thought, Truth in speech, and Truth in action. To the man who has realised this Truth in perfection, nothing else remains to be known, because all knowledge is necessarily included in it. What is not included in it is not Truth, and so not true knowledge; and there can be no inward peace without true knowledge. If we once learn how to apply this never failing test of Truth, we will at once be able to find out what is worth doing, what is worth seeing, what is worth reading.

But how is one to realise this Truth, which may be likened to the philosopher's stone or the eye of plenty? By single-minded devotion (Ahyasa) and indifference to every other interest in life (Vairagya)—realise the Bhagavadgita. In spite, however, of such devotion, what may appear as truth to one person will often appear as untruth to another person. But that need not worry the seeker. When there is honest effort, it will be realised that what appear to be different truths are like apparently different countless leaves of the same tree. Does not God Himself appear to different

individuals in different aspects? Still we know that He is one. But Truth is the right designation of God. Hence there is nothing wrong in everyone following Truth according to one's lights. Indeed it is one's duty to do so. Then if there is a mistake on the part of any one so following Truth, it will be automatically set right. For the quest of Truth involves *Japas*—self-suffering, sometimes even unto death. There can be no place in it for even a trace of self-interest. In such selfless search for Truth nobody can lose his bearings for long. Directly one takes to the wrong path one stumbles, and is thus redirected to the right path. Therefore the pursuit of Truth is true Bhakti (devotion.) It is the path that leads to God, and therefore there is no place in it for cowardice, no place for defeat. It is the talisman by which death itself becomes the portal to life eternal.

In this connection we should ponder over the lives and examples of Harischandra, Prahlad, Ramachandra, Imama Hasan and Hussain, the Christian Saints, etc. How beautiful it would be, if all of us, young and old, men and women devoted ourselves wholly to Truth in all that we might do in our waking hours, whether working, eating, drinking or playing, till pure dreamless sleep claimed us for her own? God as Truth has been for me a treasure beyond price; may He be so to every one of us.

## Isipingo Indian Society

(Contributed)

The Thirteenth Annual General Meeting of the Isipingo Indian Society was held in the Indian School on Sunday, 30th Aug. 1931, and was presided over by Mr. Sooboo Ram. The Secretary, Mr. R. Gopalsingh submitted the report which stated that only two new members were enrolled during the year. The Committee met 5 times during the year, and assistance was rendered to orphans with school books and free medical aid in the case of several poor cases. 8 paupers were conveyed to hospital, one being a Native; timely help was given to the Secretary in his operation for appendicitis; donations were granted to 3 schools and many other small cases were dealt with. The Committee attended 30 funerals in and around the District. Record of burials in the cemetery is as follows: 157 Hindus, 13 Mohammedans and 1 Christian, this making a total to date of 141. Presently another cemetery would be required, and the community is asked for its support.

### Correspondence

In addition to the many letters written by the Secretary, 14 deaths and 24 births were reported and registered through the post. The Estates of late Mr. Badal and Mrs. Ghoorohoo were handled by the Society; this lowered the cost of legal fees. Nearly 20 pedlars licences and several dog licences and 8 free passes were obtained, and many Health Board rates attended to. Practically every evening the Secretary is kept busy in some work or other for our brethren.

The following new officials were duly elected for the ensuing year:—

Patrons: Messrs. M. A. Jadwat, R. D. Chetty and G. R. Ghoorohoo; President: Mr. Sooboo Ram; Vice-Presidents: Messrs. K. Newbath, K. Armegum and M. K. Peter; Hon. Secretary and Treasurer: Mr. R. Gopalsingh; Asst. Secretary: Mr. T. Subramany; Committee: Messrs. L. Bessio, J. Vardell, E. Mahabier, S. D. Cassin, M. George, A. Fayers, T. Ramsingh, Abdool Raman and S. M. Pillay.

## Mitchell Indian Girls' School

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(From Our Own Correspondent)

A fairly large gathering of prominent Indian ladies and a few gentlemen were entertained to tea at 10.30 a.m. on Thursday September 17, by the Headmistress and staff of the Mitchell Indian Girls' School. Sir K. V. Reddi, Agent of the Government of India was also present. The Headmistress referred to the very poor attendance at the school in consequence of which the school was obliged to decrease the staff and that it would be difficult to continue the school if the number of pupils did not increase.

Sir Kurma regretted the apathy on the part of Indians in educating their girls. He spoke of the importance of uplifting their womanhood and qualifying them to take a more prominent part in public affairs. Sir Kurma said though he would be going away to India at the beginning of next year it would give him much pleasure indeed should he hear the news that an increased number of girls were going to this school.

The very happy function terminated after tea and songs being sung.

## Original Correspondence

TO THE EDITOR "INDIAN OPINION"

### White Labour Policy

Nearly almost every member of the Cabinet, who has been touring about the country, has been very strongly advocating the substitution of white labour for the present labour employed. Municipalities have either been written to or they have been personally interviewed so that pressure could be brought to bear upon those municipalities who employ Indians, Natives and Coloureds and that they could be removed. What amazes us is that certain members who are not in any way affected by the non-European voters have also preached the gospel of employing the White man instead of the non-European. We must confess that we are doubly astounded when we find that a man like Col. Stallard—a Christian who occupies such an important position in the Anglican Church of South Africa should so far forget his Christian principles and support the Ministers of the Cabinet.

We are told South Africa is a peculiar country but really we are amazed at the audacity of any one who deliberately sets out to do an injustice to one particular set of the community. Must not the non-European live? To where must he go for employment? There are hundreds of Natives, Coloureds and Indians out of employment. These people have no charitable institutions to which they could turn for material help like the Europeans. Should justice, honesty of purpose, Christian principles for which the Church in this land and other lands will shed its blood, should they all be thrown overboard for the sake of patching a few votes which will enable the member in the Government to retain his seat. No wonder Mahatma Gandhi as representing the Eastern mind said that this present system of society was Satanic. It is cruel beyond words can express

that because a man happens to be non-White he cannot enjoy the vote and therefore he can be treated in a manner which is in direct conflict with all that is just and noble. If this injustice goes on the day of retribution will certainly follow and history will repeat itself as to where a ruling race has treated its subject cruelly and unjustly that race has suffered humiliation and pain more than words can express.

JUSTICE.

## The Scout Movement In Natal

Thanks to the foresight and generosity of the Rev. B. L. E. Sigamoney who released his assistant Mr. E. Bristow so that he might organise the work in Natal. So far Mr. Bristow is working in conjunction with the Indian schools and he has received the spontaneous response of teachers and scholars. We congratulate the teachers on their initiative and recently they have been showing a greater sense of their duty in relation to the community.

We are sorry to note that the Rev. W. H. Satchell of St. Aidan's Indian Mission will not allow the schools under him to join the Scout movement, and we know that he had intended to start another movement in response to the wishes of the Scout Authorities and so jeopardise the Indians' cause.

Surely the Rev. Satchell will not countenance the retention of the Colour Bar whether it is in the Scout movement or in the Church or in any other organisation. The principles of the movement are idealistic and will help to draw all races together—which is also the Christian ideal; and therefore we fail to realize how any Clergyman could for one moment support the Colour Bar in the Scout Movement.

B. S. S.

## Transvaal Notes

(FROM OUR TRANSVAAL CORRESPONDENT)

### South African Indian Congress

The Sword of Damocles is hanging over the heads of South African Indians, and in a few months' time the Round Table Conference will be an accomplished fact.

The South African Indian Congress which represents the crystallised political views of Indians in South Africa is inactive. Newspaper interviews and press reports are the only activity that seems to be apparent. Surely the officials of this body realise the great dangers that lie before us and can they not but sacrifice business and pleasure and devote themselves to the sterner call of duty so that when danger is confronted the community may not be wanting in defending what little they possess.

The time has surely come for the South African Indian Congress to give very deep consideration to the question of employing a paid secretary and setting up in South Africa an up to date place in which could be found all the information appertaining to Indians in South Africa.

The person employed must not be a typist or young Indian clerk who could be bullied by the General Secretary but it must be a person of edu-

education, culture and some standing in the community so that he can bring into the office not only the ability to organise but that charm and grace which an Indian gentleman naturally possesses. This is written in a friendly spirit so that it might make the leaders realise their duty.

### The Late Mrs. Samuel Joseph

The untimely death on Tuesday 8th instant, of Mrs. Samuel Joseph, the wife of Mr. Samuel Joseph, Principal of Germiston Indian Government School, Transvaal, will create a blank in the Christian circle of the St. Aidan's Indian Mission, Durban.

The deceased was one of the daughters of Mr. Teeranthum one of the old pioneers from India. Mrs. S. Joseph was known for her fine Christian qualities she manifested, always willing to be of service to any one who required her help. She was a real social worker among her people, a strong and loyal member of the Mothers' Union and was a worker during the War in the Comforts Committee under Mrs. Bone. Her modesty and gentleness were striking features of her wonderful character. Those who knew her have always appreciated the great efforts she made in imparting to her children the religious knowledge which she felt was so essential in the building up of character. Mrs. S. Joseph is an old passive resister. She leaves a large family and her husband to mourn their loss. The funeral was very largely attended by friends and her body was taken to St. Aidan's Church where service was held. Many people followed her body to the grave.

### Aryan Benevolent Home

The Committee of the Aryan Benevolent Home wish to gratefully acknowledge the undermentioned contributions towards the new erections of the Home and School:—

Mr. B. M. Singh £100 : 0 : 0, Mr. C. N. Rana £10 : 10 : 0, Mr. D. H. Soni £10 : 10 : 0, Mr. J. B. Mehta £10 : 10 : 0, Mr. B. M. Patal £10 : 10 : 0, Mr. R. K. Kapitan £10 : 10 : 0, Mrs. Asharm £10 : 0 : 0, Mr. A. Pillay £4 : 4 : 0, Mr. B. Ramsudh £3 : 3 : 0, Mr. Sewnarain £2 : 2 : 0, Mr. R. Bundhoo £2 : 2 : 0, Mr. Hansraj £2 : 0 : 0, Miss Frank Marie £1 : 10 : 0, Mr. D. Sabban £1 : 10 : 0, Mr S. Moodley £1 : 10 : 0, Mr. Kajes £1 : 1 : 0, Mr. Thulasi £1 : 1 : 0, Mr. G. Sewpersah £1 : 1 : 0, Mr. K. M. Gounder £1 : 1 : 0, Mr. Shaik Hoosen £1 : 1 : 0, Mr. G. R. Ramdin £1 : 1 : 0, Protector of Indian Immigrants £25 : 0 : 0, total £211 : 17 : 0.

The Secretary of the Home will be deeply indebted to those contributors who have signed the lists, if they will kindly post their donations to Box 1440, Durban, at their earliest convenience as the school buildings are nearing completion and accounts have to be met.

### Indian Child Welfare Society Centre

150, BROOK STREET, DURBAN

Open daily, Monday to Saturday, 8-30 a.m. to 11 a.m. Infants, young children, nursing and expectant mothers.

Lady doctors give free attendance.

Tuesday morning 8-30 o'clock. Friday afternoon 3 o'clock.

## Natal Indian Congress

A MASS MEETING

of

UNEMPLOYED INDIANS

in and around Durban will be held under the auspices of the

NATAL INDIAN CONGRESS

at the *Victoria Picture Palace*, Victoria Street, Durban, on

SUNDAY, 20th SEPTEMBER, 1931,

at 2-30 p. m.

Attend in your hundreds and demonstrate to the "general public" of Durban that the unemployment among Indians is just as acute as it is among Europeans and give a categorical denial to the statement that there is no unemployment among Indians.

SORABJEE RUSTOMJEE,

President.

A. I. KAJEE Jt. hon. Secretaries.

P. R. PATHER Natal Indian Congress

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.

