

INDIAN OPINION

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NOTES AND NEWS

The King's New Year Message

HIS MAJESTY THE KING has issued a New Year message to all the peoples of the Empire. His greeting contains the warmest wishes for their welfare and happiness. His Majesty states :

"In succeeding to the Throne I will follow my father, who won for himself an abiding place in the hearts of his peoples, and my brother whose brilliant qualities gave promise of another historic reign—a reign cut short in circumstances upon which from their very sadness, none of us would wish to dwell. I realise to the full the responsibility of my noble heritage. I shoulder them with all the more confidence in the knowledge that the Queen and my mother, Queen Mary, are at my side. Throughout my life it will be my constant endeavour to strengthen the foundation of mutual trust and affection on which the relations between the Sovereign and the people of the British Empire so happily rest. I ask your help towards the fulfilment of this purpose and I know I do not ask in vain. To repeat the words used by my dear father at the time of his Silver Jubilee, my wife and I dedicate ourselves for all time to your service. I pray God may give us guidance and strength to follow the path that lies before us."

Such A Thing Can Happen Only In India

We read in the Indian exchanges:—

"Replying to Rai Bahadur Suklal Nag, in the Bengal Council, the Home Member said that the Bengal Government did not contemplate moving the Government of India for the release of Mr. Subhas Bose at an early date or for his trial before a court of justice, nor were they prepared to disclose what allowance was paid to Mr. Bose. Latest reports indicated that Mr. Bose's health was not quite normal but it did not so far appear that any serious complaint had been discovered. He had been examined by the Civil Surgeon, Darjeeling, and Sir Nilratan Sircar. Their reports were confidential. The *United Press* authoritatively learns that His Excellency the Governor has disallowed, under Section 74 (1) of the Bengal

Legislative Council Rules and Standing Order, a resolution given notice of by Mr. P. Bannerjee M.L.C., recommending to the Government that immediate steps be taken to secure the release of Mr. Subhas Chandra Bose now detained at Kurseong under Regulation III of 1818.

It will be remembered that Mr. Subhas Bose who had been to Europe for health purpose was, on his return to India after his lengthy tour, arrested immediately on landing in Bombay and interned under a regulation of 1818. The public in India is now asking either for the release of Mr. Subhas Bose or for his trial before a court of justice. There cannot be a more reasonable request. But the "benign" British Government has decided to flout public opinion. Mussolini waged war on Abyssinia because he classed the inhabitants of Abyssinia as heathens and wanted to bring civilisation to that country. We wonder how this treatment of Mr. Subhas Bose and hundreds of others in India at the hands of the British Government known to be the most civilised on the face of the earth could be described. Heathenish, we think, is too mild a term for such treatment. In any other freedom-loving country such a Government would surely have long been overthrown.

Dr. Malan's Immigration Bill

Commenting on the Immigration Bill proposed to be introduced into Parliament by Dr. Malan, the *Star* says :

"Dr. Malan's draft measure appears at best to be an awkward effort. It is difficult to see on what principle Yiddish could be excluded from the list of European languages, and stipulations such as the one that immigrants since 1930 must prove that they are "assimilable" before they can be naturalised are likely to prove quite impracticable when it comes to methods of proof, or, for that matter, to define what is meant by "assimilable." To close certain professions to certain people would introduce a very undesirable power of discrimination into our law, and the idea of requiring individuals to be licensed by the Government before they can acquire property is merely fantastic. The way to deal with Europeans unfit

to own property is to keep them out of the country; to apply restrictions of the kind in question would, on the other hand, make a farce of the freedom and progress which have hitherto been the country's proudest boast and the object of so many of Dr. Malan's speeches."

Dual Licensing Problem

Steps are being taken by the Durban Municipal Licensing Department to put an end to alleged illegal trading in the City by people holding dual licences—licences such as general dealer and tearoom and general dealer and fresh produce, which entitle the holder to keep open his premises after the ordinary hours of shop closing. It is alleged that an amount of surreptitious trading in goods which should not be sold after the ordinary closing hours has been conducted and is being conducted in the City. To prevent it, the licensing authorities are taking steps to insist that the general dealer portions of premises covered by dual licences must be converted into separate quarters, or that specially constructed covers shall be established to divide the premises adequately and satisfactorily. Hundreds of Durban people will be involved in additional expenditure to give effect to this step. Last year the authorities took similar steps with all applicants for new dual licences, but this year the authorities are taking action in respect of applicants for licence renewals. All such applicants are to be interviewed by the authorities on the matter.

Chinese Consul Recalled

The Consul-General for China, Mr. Ping Yang Lai, sailed for China in the *Roggiveen* from Lourenco Marques last Friday. Mr. Lai has been recalled by his Government to deliver a report on the general conditions of Chinese in South Africa, of whom there are over 3,000. His place will be taken by Mr. Chang Sue Moh, who will arrive in the Union on February 13. Moh has had considerable experience in foreign affairs, for besides having been section chief of Overseas Chinese Affairs, he was also assistant director of the International Affairs Department. Until he arrives in South Africa, Mr. Ting-Chuan Chow-Chinese Vice-Consul, will act as Consul-General.

Indian Opinion

FRIDAY, JANUARY 8TH, 1937

Mr. Satyamurti For South Africa?

The following news item appears in the Indian exchanges:

"It is understood that Mr. S. Satyamurti has received an invitation to visit South Africa. Mr. Satyamurti is considering it. He desires to be assured that all sections of Indian public opinion in South Africa will join in the invitation. If he accepts the invitation, he intends to sail for South Africa after the general elections.—*United Press.*"

MR. SATYAMURTI is one of the distinguished leaders of India and a prominent and very live member of the Indian Legislative Assembly. His keen interest in matters relating to Indians overseas is well-known to all those who follow the debates in the Assembly. For Indians in South Africa to have Mr. Satyamurti as their guest would be a great honour not only to them but to the whole of the Union. But as to whether we deserve that honour or not is quite a different thing.

We are curious to know who has been responsible for having invited Mr. Satyamurti to South Africa? Whosoever may have been responsible, in the present circumstances, we are doubtful whether a service or a disservice has been done to the community in extending the invitation.

Mr. Satyamurti has very rightly observed that he desires to be assured that all sections of Indian public opinion in South Africa will join in the invitation. We can quite safely say that though we are disunited in this country there will not be a single section of Indian public opinion that will not be pleased to welcome in their midst a distinguished personality like Mr. Satyamurti from the Motherland. But in our present hopeless

condition shall we be doing an honour or a dishonour to Mr. Satyamurti or, for that matter, any distinguished leader from India? We would, personally, feel ashamed to invite such a person to our home when our home is not clean and orderly. Our present state is enough to put us into utter shame. Perhaps the stray officials, both in Natal and the Transvaal, may feel elated in giving banquets to Government officials and doing other things on their own, often irresponsibly, but they seem to little realise that they are acting wholly unconstitutionally.

The tug of war between the Congress and the Colonial Born and Settlers' Indian Association still continues, and the South African Indian Congress, ever since Sir Syed Raza Ali's marriage with Miss V. Sammy, has ceased to be a constitutional body. It has become disorganised since the majority of the officials resigned. The Natal Indian Congress, one of its constituent bodies, has been carrying on the work with *pro tem* officials who have kept on publishing notices of the annual general meeting off and on for a year, and have, just at the last moment, declared its postponement and it stands postponed to this day for reasons unknown to the public. The only way to amend the present position would be to convene a general meeting and have fresh elections. Unless this is done the community stands nowhere.

We are sorry to have to say unpleasant things about our own community; but whilst we unceasingly find fault with the Government for not treating us fairly and justly let us not be blind to our own faults, and our greatest fault is disunity, which has kept

India backward all these years, but will bring entire ruination to our small community in South Africa if we fail to wake up in time. We are inspired to say these few words, as we feel sore at heart that, while we are having constant visitors to this country with a beggar's bowl who, their purpose achieved, leave these shores wholly unconcerned about what is happening to us, we are not in a fit position to welcome distinguished leaders from the Motherland who would take back with them first-hand information of the Indian question in South Africa, and whose presence in our midst would have an elevating influence not only upon ourselves but also upon the European public.

Now, if we wish to invite Mr. Satyamurti to South Africa, we feel we should be quite honest and sincere about it. And for that we should have a special reception committee which should be fully representative of all sections of Indian public opinion, and we should invite him not in the name of any particular body but in the name of the whole community. Unless we are able to show this unity, if for nothing else, out of respect for Mr. Satyamurti, we are quite reluctant about inviting him to these shores, for we would, in that case, not be honouring a distinguished son of India, but only insulting him and India too.

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Fountain of Wisdom

It is only when men remain honourable, just and true that they are politically great; when they become wicked and unjust, they are absolutely ruined.

—DAYANAND SARASWATI.

All sacrifice incurred for high national purposes and towards the attainment of great national ideals, is repaid with compound interest.

—SURENDRANATH BANNERJEE.

IMMIGRATION CASE

SUPREME COURT JUDGMENT

HOLDING that he had been charged under the wrong section of the Act Mr. Justice De Wet in the Supreme Court, Pretoria on December 31 set aside a conviction against Chan Gountra, a Chinaman, charged with the offence of entering the Union without lawful permission.

Gountra, who had been found at the Municipal location, Witbank, pleaded guilty to a charge that, being a Chinese not born in the Union and therefore a prohibited immigrant and restricted from entering the Union he did wrongfully and unlawfully enter the Union.

After evidence had been taken he was sentenced by the Witbank Magistrate to three week's imprisonment with hard labour.

The conviction was reviewed by Mr. Justice De Wet in the Supreme Court, Pretoria. The Judge said that Gountra did not fall under any of the paragraphs of Section 4 of Act 22 of 1913, which sets out who are prohibited immigrants with the exception of the paragraph which defines

prohibited immigrants to include any person or class of persons deemed by the Minister on economic grounds or on account of standard or habits of life to be unsuited to the requirements of the Union or any particular Province thereof.

Mr. Justice De Wet, however, said that there should have been a reference to the well known notice of the Minister published on August, 1, 1913, by which the Minister deemed every Asiatic person to be unsuited to the requirements of the Union.

Even assuming that for the purpose of review the omission of reference to the notice was not fatal the Judge found that Gountra did not fall under the provisions of the penal section of the Act. That section made it an offence for a person who, after having been restricted from entering, removed from, or ordered to leave, was found within the Union.

The Judge said that it was clear that Gountra was a person who came into

the Union illegally without the knowledge of the immigration authorities, and as such he fell under the section dealing with a person who entered the Union unlawfully but who was allowed to remain through over-sight, misrepresentation, or owing to the fact not having been undiscovered that he was a prohibited immigrant.

Gountra could presumably have been charged under the section which made it an offence for any person who illegally entered the Union and failed to appear before or to notify an immigration officer of such entry within eight days. He could also have been dealt with under other sub sections, which would have allowed the immigration authorities to declare him a prohibited immigrant.

"Although the accused pleaded guilty the facts show that he was not guilty of the offence with which he was charged," said the Judge. The conviction was therefore quashed and the sentence set aside.

INDIA MUST TAKE SELF-GOVERNMENT

GEORGE BERNARD SHAW has clear-cut views on India and her future, which he expressed in an interview recently with the *Advertiser's* correspondent in London.

He sees Swaraj not as the goal of Indian Nationalist ideals but as a mere preliminary to a new chapter in India's history. Its attainment, he declares, rests in the hands of the Nationalists themselves, because leaders of Indian thought and character are to-day having their energies sapped in the pursuit of the will-o'-the-wisp of political independence. The sooner India becomes self-governing the better for the future of the country.

Mr. Shaw takes a practical and objective view of India's problems, tracing the undercurrents of Nationalism to their source. Thus, in answer to a question, "On the analogy of 'Ireland for the Irish,' do you believe in 'India for Indians' and Ceylon for Ceylonese?" he said:

"You must not ask me whether I 'believe' in this or that. I recognise the existence of an instinct in men, called nationalism, which makes them dissatisfied unless they think they are governed by themselves and not by foreigners. They can think of nothing else until this instinct is gratified, just as a wounded man can think of nothing but his wound until he is well."

In this inborn human impulse Mr. Shaw sees a barrier to the progress of

India under Imperial control and, therefore, a danger to the welfare of her 350,000,000. He recognises only one solution. "The ablest men in India," he told me, "are being forced to waste their time and energy on demands for self-governments, which should be achieved at once, at any cost, to set them free for real service to their country. If Indians want to govern themselves they must have their way or else live as rebellious slaves to a foreign Power."

His Prescription

On the question of how self-government was to be obtained for India, Mr. Bernard Shaw was outspoken. One suspected, though, that there might have been a twinkle in his eye as he outlined his prescription for Indian Home rule.

"There is no question," he said, "of 'granting' self-government. England cannot grant separation to India. The Indians must take it. They must create a situation in which only by setting an English soldier with a rifle to stand over every Indian, which is numerically impossible, could British rule be maintained."

The subject of Empire trade preference and the legislative Assembly's recent decision to withdraw from the Ottawa Agreement then came up. I put the Nationalist case to Mr. Shaw by

asking him whether an Indian could be expected to pay more for his clothes, for instance, just to help Empire cotton interests.

His reply was typically Shavian. "Why not," he ejaculated "if he won't make his own clothes? Damn him!"

Mr. Shaw has little sympathy with wild talk about Japan as the "Yellow Peril," the future conqueror of the whole of Asia. He maintains that it will be other countries that will create "the peril" not Japan herself.

"All nations and colours are perils if the others do not keep them in check," he remarked. "Except in Soviet Russia the white peril is still the most dangerous in Asia."

"Don't you think," Mr. Shaw was asked, "that there is some justice in the argument that the East is more advanced than the West considering that the latter relies on rule by force and has only one way of settling her arguments—with aeroplanes and guns?"

"I don't know," he said, "what you mean by advanced. Asia is the land of great conquerors. Compared to their conquest the British conquest of India was a mere poacher's raid. And they certainly had no scruples about using force."

"That question," Mr. Bernard Shaw added slyly, "suggests that you are getting badly infected with Western hypocrisy—a British speciality."

MAHATMA GANDHI'S CONTRIBUTION TO INDIAN THOUGHT

GLORIOUS EPIC OF SELF-SACRIFICE

MAHATMA GANDHI is not only a great political leader and a veteran tactician of non-violent resistance, he is also an eminent ethical teacher. I am not competent to discuss his political doctrines and activities, but I appreciate very highly indeed his ethical grandeur as a man and a preacher of noble ideals.

In this age of rampant materialism and cynical indulgence, he has proclaimed by word and deed the glory of plain living and high thinking. He has proved to a wondering world that simplicity is the armour of the soul. He taught his disciples that happiness does not consist in the gratification of the appetites and the slavery to food, drink and apparel, in which so many of us pass our entire lives. He teaches us to be masters of our senses and our lower selves, "to move upward, working out the beast" in us. Man is indeed more than his animal nature, infinitely more than his body with its never-satisfied cravings and desires that bind it to the lowest plane of existence.

The greatest simplicity in daily life is the *sine qua non* of the moral growth and progress. The glutton becomes a mere physiological machine, incapable of high thought and noble resolve. The fop and bandy combine the vanity of the peacock with the brainlessness of the lowest animal-culæ. The simple life alone can rescue us from such perilous atavism and raise us to the full stature of humanity. The slaves of luxury and ostentation also consume more than their just share of the nation's wealth and are really guilty of theft and robbery.

When so many of India's children lack of even the bare necessities of physical existence, a few callous, self-indulgent sybarites have no right to squander the country's substance in riotous living. From this standpoint, too, Mahatma Gandhi has made contribution to Indian thought. Simplicity is thus regarded as a plain and inescapable social duty and not merely as a spiritual luxury for the ethical and religious aspirant. The economics of luxury and inequality demonstrates beyond a peradventure that these who do not content themselves with simple food and raiment are really defrauding others of their rights. They are downright anti-social creatures, who are committing a heinous crime and misdemeanour. The value and significance of the simple life as a restorative of health and an instrument for prolonging human life have also been emphasised

By
LALA HAR DAYAL.
In "Indian Bulletin"

by Mahatma Gandhi. His goal is thus a symbol of nature cure and its manifold blessing.

Mahatma Gandhi is thoroughly conversant with all modern theories of physical culture and personal hygiene; and his simple diet is not only a moral tonic but also an elixir of longevity, though alas! not of immortality. Intemperance in food and drink leads to premature decay and death, while simplicity bestows good health and abundant energy on its votaries.

This gospel of the "Life according to nature" has been preached by Mahatma Gandhi by example and precept throughout his life. He has weaned the youth of India from the insidious habits of excess and indiscipline into which many were drifting through unthinking imitation of the seamy side of Western civilisation. He has reminded them of the ideals of the Indian sages and saints, who curbed and conquered the body as thoroughly as St. Francis tamed and trained this "Brother Ass"; the physical tenement of the soul. This is an inestimable service in these days, when the "rehabilitation of the flesh" is supposed to be a solemn duty of "modern" and "advanced" men and women. Far from being "modern", such self-indulgence is indeed antediluvian, very much akin to the way of life of the slimy reptiles of the mesozic age.

Mahatma Gandhi's insistence on purity in thought, word and deed carries us back to the great Zoroaster's burning word of the Gathas. Politics without purity are indeed a morass of sophistry and mendacity. Mahatma Gandhi teaches us all to be like Sir Galahad of whom the poet has said: "His strength is as the strength of ten, because his heart is pure."

Purity is thus not only a moral virtue, but also a fortifying and reinvigorating political tonic, far more potent than mere eloquence and empty bombast. Mahatma Gandhi has called upon his followers to equip themselves with this invulnerable shield in their heroic struggle against the onslaughts of the enemy.

Indeed the external so-called "enemy" (for there are no "enemies" in Mahatma's psychological world) is only an objective image of one's own impurity,

a huge Brocken-shadow cast by one's own inner turpitude and depravity. No one, not even an imperialist, can harm a perfectly pure man or woman. This is Mahatma Gandhi's sublime teaching which has turned ordinary men into apostles and martyrs. It has cleansed and purified the social atmosphere of Indian life as with a breath of fresh Himalayan air, freeing it from murk and miasma of ages of stagnation and decline.

Mahatma Gandhi's great precept has always been: "No progress without self-sacrifice". He has said often and often that the Indian people cannot expect to gain freedom without making most tremendous sacrifices for it. You can't get something for nothing. The law of conservation of energy is valid in the spiritual realm too. The call for self-denial and self-sacrifice has fallen upon willing years and thousands have learned to subdue and serve Humanity unselfishly and joyously in the humble walks and tasks of life. Mahatma Gandhi has millions of simple followers who have begun to act in the spirit of the teaching conveyed by these perennially fresh verses:

"We cannot all be heroes,
Or thrill a hemisphere
With some great daring venture,
Some deed that mocks at fear.
But we can fill a lifetime
With gentle deeds and true,
There is always noble service,
For noble souls to do."

Froude wrote: "In history there are epidemics of doubleness, as there are epidemics of disease." In India, Mahatma Gandhi's example has given us a glorious epic of self-sacrifice, in which mighty samurai and paladins had fought against evil without in any way tarnishing their honour or increasing the sum-total of evil in the universe. This cannot be said of any epic heroes of any age or clime. For Mahatma Gandhi has been reserved the glory of liberating the dormant potential spiritual energies of an ancient nation, to which the ideal has indeed been meat and drink during the long centuries of its chequered history.

Mahatma Gandhi taught the ideal of equality, without which all religion and politics are indeed but dust and ashes.—hollow mockeries and unsubstantial dreams on which mankind

cannot live and thrive. Equality is the pivot of true Ethics, for it proclaims the essential human dignity of every man and woman, whatever his or her position in society may be. Mahatma Gandhi's constant advocacy of the rights of the Depressed Classes marks him out as a great Prophet and Seer, who regards Equality as the fundamental basis of morality and religion.

The teacher, who fails to understand this eternal truth, is only sounding brass and tinkling sycamore,—a mere noise and nuisance in the annals of mankind. But Mahatma Gandhi has always taught the haughty upper classes of India that it is their duty to extend the right hand of fellowship to their humbler countrymen. He has been obeyed and followed, in spite of the ingrained conservatism of the Hindu people and the short-sighted arrogance of ignorant priests and proud aristocrats. A new day has dawned for millions of India's unfortunate sons and daughters.

Mahatma Gandhi has shown himself to be a great moral Teacher and Guide by his constant insistence on Truth as an indispensable requisite of a happy and efficient social life. For him, politics without truth would be like food without salt—altogether unacceptable and unpalatable. Truth alone gives value and meaning to human life, and this old teaching of the Ramayana has been clothed in words of power and beauty by Mahatma Gandhi in this age. Rama exposed and reputed Jabali's sophistries long ago, as Valmiki has recorded for us in immortal verse.

It has been urged that truth has no place in political conflicts and movements, as it may be a source of weakness and even lead to disaster. The honest man may succumb and perish in his struggle against evil, if he adhered too scrupulously to truth as the moralists defined it. In fact, most statesmen and political agitators regard truth as quite incompatible with success in propaganda and practical political life. Truth is relegated to the pulpits and the Sunday Schools and she is sternly banished from all parliaments and party conferences in all countries. What is the good of truth, if it exposes you to the risk of defeat in the political game? Why load the dice against yourselves in this way? Better lie and live than be true and perish? This sounds like common sense, but Mahatma Gandhi has shown that it is really unmitigated nonsense.

Truth confers strength, unity and success in the long run even in political life, and it is indeed the principle of solidarity and cohesion in society and its multifarious activities. Why should Economics or Politics be excluded from the sovereignty of truth which brooks no such insults and avenges herself on the perblind politicians and self-complacent statesmen in course of time. She is the winged-victory, flying where she is honoured, and deserting the nations that desert her. The irresistible might of truth as a weapon in the services of

Political Justice has been demonstrated anew to an incredulous world by Mahatma Gandhi. It is a wonderful achievement. His followers were at first regarded as mere visionaries and idealists, but experience soon showed that they attained a much larger measure of success than had been obtained by the "practical" realists, who looked upon truth as so much superfluous and dangerous impedimenta in politics.

Thus Mahatma Gandhi's theory was verified by the results. Love of truth is India's ancient heritage, and it would be a thousand pities if her children were to abandon this sacred heirloom for the temporary "political advantage". But they cannot lose even in the domain of politics by revering and honouring the Alma mater, Truth the Conqueror, the Maker of History and the Defender of Right throughout the ages.

As it has been, so shall it be for evermore. Mahatma Gandhi's greatness as an ethical teacher can be appreciated only by those who are profoundly convinced that the highest ethical ideal is the only safe foundation for Economics, and all the other manifestations of human activity and society.

As the Indian poet has sung:—

"If Dharma (Truth, Virtue, Ethics) is destroyed, you shall be destroyed. If Dharma is maintained by you, Dharma will protect and maintain you."

MAHATMA GANDHI ON MISSIONARY METHODS

Among Mahatma Gandhi's recent distinguished visitors was Mr. Basil Mathews. We cull from *Harijan* the following interesting discussion between him and Mahatma Gandhi on Missionary methods:

MR. MATHEWS referred to the Archbishop of Canterbury's speech at the Central Hall, Westminster. "That is a question to which I have given great thought," said Gandhiji, "and I am convinced that if Christian Missions will sincerely play the game, no matter what may be their policy under normal circumstances, they must withdraw from the indecent competition to convert the Harijans. Whatever the Archbishop of Canterbury and others may say, what is done here in India in the name of Christianity is wholly different from what they say. There are others in the field also, but as a devotee of truth I say that if there is any difference between their methods, it is one of degree and not of kind. I know of representatives of different religions standing on the same platform and vying with one

another to catch the Harijan ear. To dignify this movement with the name of spiritual hunger is a travesty of truth. Arguing on the highest plane I said to Dr. Mott, if they wanted to convert Harijans had they not better begin to convert me? I am a trifle more intelligent than they, and therefore more receptive to the influences of reason that could be brought to bear upon me. But to approach the Pulayas and Pariahs with their palsied hands and paralysed intelligence is no Christianity. No, whilst our reform movement is going on, all religious-minded people should say: Rather than obstruct their work, let us support them in their work."

Mr. Mathews: Do not the roots of the reform movement go back to the missionary movement? Did not the missionaries wake up the reformers and make a certain amount of stir among the untouchables?

Gandhiji: I do not think that the missionary movement was responsible for a stirring of the right kind. I agree that it stung the reformers to the quick

and awakened them to their sense of duty. They say: 'Here is some good work being done by these missionaries; they open schools and hospitals, train nurses. Why don't we do these things for our own people?' And they try to do something in indifferent imitation.

Mr. Mathews: You have spoken of some good work being done by missionaries. Should not we go on with it?

Gandhiji: Oh yes. Do, by all means. But give up what makes you objects of suspicion and demoralizes us also. We go to your hospitals with the mercenary motive of having an operation performed, but with no object of responding to what is at the back of your mind, even as our children do when they go to Bible classes in their colleges and laugh at what they read there. I tell you our conversation at home about these missionary colleges is not at all edifying. Why then spoil your good work with other motives?

INDIAN CHILD WELFARE SOCIETY

NINTH ANNUAL MEETING

THE ninth annual meeting of the Durban Indian Child Welfare Society was held in the Hindu Tamil Institute on December 22. Mr. B. A. Magrajh presided over a good gathering of members.

The Hon. Secretary, Mrs. G. Christopher, in presenting her annual report said that the Society's work was steadily increasing and the work covered the Borough of Durban to work in. Long journeys had to be made to carry out investigations. More workers and more help was needed.

In order that the Added Areas might be served the Society had opened a clinic at Mayville in September, 1935, and at Clairwood and Umgeni last year. These three clinics were in addition to the one at the Corporation Magazine Barracks.

During the year there were 5,947 attendances by children at the clinics for treatment: 2,180 at the Barracks, 1,231 at Mayville, 2,236 at Clairwood and 300 at Umgeni.

During the year the Society investigated and reported on 29 cases of adoption, 10 cases of committals and nine cases of domestic complaints.

Maintenance Grants

The Society was able to secure maintenance grants from the Government in respect of two Lazarus children of Merebank who are receiving £1 a month per child since December, 1935, and also for the six Harricum children at the rate of 15s. a month per child from August, 1936.

Relief had also been given to eight families from the funds of the Society and to three families from the Leucher's Fund.

In December last year Mr. Wilfred Leuchers made a donation of £250 for alleviating distress among sick Indian children and indigent elderly Indian men and women. The Society expressed its gratitude to Mr. Leuchers for his action.

The Society has been considering the question of securing help to carry out the idea of building to its own requirements. It was felt that such a building would be a factor in developing its work. During the year proposals would be placed on the subject.

The financial statement was presented by the Hon. Treasurer, Mr. A. D. Laza-

rus, B.A. It reflected an expenditure of £238 ls. for the 12 months. The expenditure from the Wilfred Leuchers Fund amounted to £107. 15s. 6d.

In moving the adoption of the report and financial statement the Chairman referred to creditable work of the Society during the year.

Election Of Officers

The following officials were then appointed for the coming year:—

President, Mr. A. D. Lazarus B.A.; Vice-Presidents, Messrs. B. A. Magrajh, R. P. Das, Mrs. S. Moodley, Mrs. P. Singh and Mrs. E. Royeppen; Hon. Secretary, Mrs. G. Christopher; Hon. Treasurer, Mr. D. S. Chetty; Executive, Messrs. P. R. Pather, B. A. Magrajh and Mrs. S. Moodley.

Committee, Messrs. S. L. Singh, J. M. Perumal, P. G. Naicker, A. Christopher, R. Somasundram, P. R. Pather, J. M. Sundram, Miss R. M. Moodley, Mrs. E. Thomas, Mrs. A. D. Lazarus, Mrs. R. G. Naidoo, Mrs. A. Naicker, Mrs. A. N. Pillay, Mrs. Haffjee and Mr. J. S. Khan.

South African News In Brief

Coloured Day Nursery

A suggestion that a Coloured day nursery should be established in Durban has been submitted to the Durban Corporation by Mrs. Councillor E. A. Benson, Chairwoman of the Durban Child Welfare Society. In making an application for a grant for the establishment of such a nursery, Mrs. Benson stresses the fact that many Coloured women have to refuse daily employment owing to the fact that they cannot leave their children unattended. Speaking on behalf of the Society, Mrs. Benson adds:

"We do not think it is necessary to stress the extreme poverty which exists among the Coloured people nor the way in which the men are handicapped from employment owing to colour prejudice and which makes it all the more essential for the women to work to contribute towards the home."

A site in Warwick Avenue, Carlisle Street or the lower end of Mansfield Road is suggested as being the most suitable for the establishment of the nursery.

Prosperity For Durban In 1937

1937 will be a boom year for Durban. Building and expansion schemes worth between £3,000,000 and £4,000,000 are already planned. For the first time Durban will be on the air map of the world as the terminus for the great flying boat service; facilities at the harbour will be greatly extended, and here are some of the schemes indicating the remarkable advance to be made:—Station extensions, to cost £150,000; a flying-boat base for Imperial Airways terminus, to cost more than £120,000; the restoration of the beach; major municipal sub-economic housing schemes; a start on the new traffic centre on the old borough market site; completion of a £150,000 cinema, and £30,000 extensions to the Durban Post Office, municipal airport, and military headquarters on Snell Parade; magnificent skyscraper, shops, flats, hotels and other buildings in the main business and residential thoroughfares, which will probably cost more than £2,000,000. In an interview the Mayor, Mr. Fleming Johnston, said that 1937 would be a boom year, with greater prosperity than 1936 evident in all directions.

A New National Union Of Commercial Employes

At a conference in Bloemfontein, delegates representing branches of the Commercial Employes' Union in the four provinces decided unanimously to combine in a national organisation to be registered as the National Union of Distributive and Allied Workers. A programme of demands was drawn up, and copies were sent to Mr. J. H. Hofmeyr, Minister of Labour and Social Welfare, and the four Administrators, with a statement that the demands contained in the programme would be the basis of negotiations either for conciliation boards or wage boards, whether provincial or national. The requirements of the new union are that a minimum wage for men should be £10 a month, with increases of £2 every six months to a minimum of £30 a month after 5 years in the trade for men, and £10 with increases of £1 to £20 after 5 years for women. The scale to be applicable to all employes whether in offices, shops, warehouses or on the road. Further conditions laid down are a maximum working of 44 hours, no overtime, Saturday to be a national half-holiday, leave to be for 3 weeks, on full pay per year after one years' service, sick and unemployment pay to be provided by the industry, and

supervision of working hours and trade conditions by Government inspectors and trade union officials. The headquarters of the National union will be in the Trades Hall, Johannesburg, with Mr. W. Edwards as general secretary.

Honour For South African Scientist

Dr. Robert Broom, the celebrated palaeontologist and anthropologist, who is now on the staff of the Transvaal Museum in Pretoria, has accepted an invitation from the Academy of Natural Sciences in Philadelphia to attend an international symposium on 'early man' which will be held in Philadelphia to mark the 125th anniversary of the Academy, the oldest institution of its kind in the United States. Leading European and foreign scientists have been invited to attend. The symposium will be held in March and Dr. Broom will speak on the Australopithecus skull which he discovered recently.

Catholic Indian Ladies Bazaar

Indian ladies from Vrededorp, Ferreiratown and Doornfontein contributed to the success of a Bazaar organised by the Catholic section of the Indian community at St. Anthony's Hall, Sherwell Street, Johannesburg, when His Lordship the Right Revd. D. O'Leary, Bishop of Transvaal performed the opening ceremony on December 18. A musical programme was prepared and His Lordship was honoured by the children of Mary who sang a song of "Welcome" specially composed by Mr. Sol. D. Royeppen who presided at the Piano. Among those present were Father P. Abramo O.M.I., Priest in charge of the Indian Mission; Mr. Gnana Prakasan, representative of the Ceylon Government at the Empire Exhibition, and a number of Priests and several Sisters from the Holy Convent. Some very attractive stalls were erected and decorated with artificial flowers and illuminations producing a brilliant appearance, most of which being the work of the female members of the Catholic Guild. In declaring the Bazaar opened His Lordship praised the work of the organisers of the Bazaar, and thanked the Indians for their expression of kind welcome extended to him. Concluding, His Lordship remarked that he was more anxious that the Indian section of the Catholic community should have a church of their own, and he hoped that a suitable place would be found before long. Other speakers were Revd. Father P. Abramo and Mr. Gnana Prakasan. The Bazaar was continued till the following day, and was on the whole a success.

A Loss To Johannesburg

Mr. and Mrs. G. Vogel, who for many years resided in the Transvaal Province (Kenington), have definitely decided to make their home in the Natal Province. Mr. and Mrs. Vogel, it will be remembered, shared their sympathy for the Indian cause, when Passive Resistance struggle was at its height under

Mahatma Gandhi who held the campaign. Apart from this, Mrs. Vogel was one of the founders of the Transvaal Indian Women's Association and became its first chairlady. Mr. and Mrs. Vogel's absence from the Transvaal will be a loss to the Indian community of Johannesburg. Nevertheless, it is hoped that they may be long spared to enjoy good health in their new home.

Clairwood Brahman Sabha

Under the aegis of the Clairwood Brahman Sabha a public prayer meeting was held recently at the Laxmi Narayan Temple Hall, Clairwood, when the chairman explained to those present that it was the express desire of the Sabha to have open the Temple Hall for the purpose of imparting Hindi education free of charge. It is pleasing to note that steady progress has been made towards this end and as a result numerous pupils, both boys and girls, have seized the opportunity. Those responsible for this generous undertaking comprise of Pundits Sewdoolary (chairman), Motheram Misr (hon. secretary), Ramsomer Misr (Treasurer), Ram-lakan Tiwari and Bindashweri Tiwari.

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Indian Hamper Distribution

On Tuesday December 22, 1936, through the generosity of Messrs. African Theatres Ltd., Maritzburg, a free bioscope performance was given to the poor and needy children. The officials of the Maritzburg Branch of the Colonial Born and Settlers' Indian Association obtained accommodation for about 300 children being in very poor circumstances, who attended and most thoroughly enjoyed themselves and appreciated it very much, owing to the fact that this was the first opportunity afforded to the majority of the children to witness a show. The Mayor of Maritzburg made arrangements for the distribution of sweets to the children. The Indian community is very thankful to the manager of the Theatre for his kind act in allowing the little ones to attend the show. On Thursday December 24, the Colonial Born and Settlers' Indian Association made a distribution of Christmas Hampers consisting of Rice, Bread, Sugar, Tea, Soap, Potatoes, Onions and Fruits to about 180 poor and destitute Indians at its office, 143, Relief Street, Maritzburg. After being introduced by the President of the Association, Dr. M. R. Peters, to the gathering, the Mayor made reference to the Christmas festivities and fervently prayed that the distress among the people should disappear, and wished

one and all a merry Christmas and a prosperous New Year, and then commenced the distribution by handing a parcel of each to an aged lady. The officials of the Association also made a house to house distribution to very deserving and distressing cases who were not able to call for the provisions. On Christmas Day the Association made a distribution of about 200 packages containing cakes, sweets and fruits, including toys for children, to the patients at the Grey's and Mental Hospitals, and to the inmates of the Aryan Benevolent Home.

Obituary

DEATH OF MR. ALIBHAI HAJEE MAHOMED VALLY

WE deeply regret to record the untimely death of Mr. Alibhai Hajee Mahomed Vally, a prominent merchant and a public worker of Vereeniging (Transvaal), which took place on Wednesday December 31 after a short illness at his residence at the age of 48. Mr. Alibhai, as he was always known, was the son of Mr. Hajee Mahomed Vally, who hailed from Kantharia a village in the Surat District and had settled in the Transvaal in the early days. He had his business in Johannesburg till 1912, and had since established a successful business in Vereeniging. Mr. Alibhai was a public spirited young man, who had undergone the rigours of gaol life in the service of his countrymen in the early days of Passive Resistance under the leadership of Mahatma Gandhi. He was one of the staunch supporters of Mahatma Gandhi and stood by him thick and thin together with his other associates, the late Mr. Cachalia, Mr. E. M. Aswat and Mr. M. D. Bharoochi, the last named being his closest associate and acted as his blood brother until the time of his death. Mr. Alibhai had a winning personality which made him a friend of all. He was so hospitable that his house was open to every one who visited Vereeniging. Mr. Alibhai was a quiet worker and did not believe in dabbling in things which he felt could be better tackled by others and ungrudgingly gave all the encouragement and assistance to those who were working sincerely in the public cause. The death of Mr. Alibhai has left a gap difficult to be filled in the life of Vereeniging and the Indian community in general has lost in Mr. Alibhai a good and worthy soul. Mr. Alibhai has donated forty thousand rupees for education in Kantharia his birth place. He leaves behind him his aged father who is in India, his two daughters aged eleven and fourteen years, and his nephew, who was his adopted son. The funeral took place on the following day in Johannesburg was attended by a large number of Indians representing all sections. We extend to the bereaved our heartfelt sympathy.

India Letter

[FROM OUR OWN CORRESPONDENT]

Messages Exchanged Between South Africa And India

A communique issued from New Delhi states:—

THE following telegrams have been exchanged between the Governor-General of South Africa and His Excellency the Viceroy:—

From the Governor-General of South Africa:

"My Ministers have asked to convey to you and the Government of India as well as the people of India the expression of their appreciation and sincere thanks for the courteous reception and generous hospitality accorded to the members of the South African Delegation during their sojourn in India. My Ministers add that they have no doubt that the visit will leave the effect of strengthening the bonds of friendship between the two countries."

From the Viceroy:

"It has been a great pleasure to me to receive your very kind message. We all retain most pleasant memories of the visit of the South African delegation and we share the hope expressed by your Ministers that the visit will have the effect of strengthening the bonds of friendship between South Africa and India."

Study Asiatic Culture

An appeal to study Asiatic culture was urged by His Highness the Aga Khan addressing the Iran Society in London on Hafiz, the Persian poet. In these days of intensive nationalism that wished to turn even beauty and goodness into national possessions, was the lesson of Iran to be forgotten? Today there were classes and races threatening to submerge for ever the highest joy of life and living—search for goodness, truth and beauty. He appealed to the intellectual classes of Britain to help forward in the study and understanding of Islamic, Hindu and far eastern philosophy, culture, literature and art. The culture of Great Britain and America should not merely be derived from Greek and Judaism but from the world as a whole.

M. N. Roy Speaks As Free Man

"This is the first time that I am able to meet legally a group of Indians in India after twenty years, on completion of six long years of imprisonment, declared Mr. M. N. Roy to the *United Press* on his release from Dehra Dun Jail on Nov. 20. "My message to them is to rally in millions under the flag of that august body, the Indian National Congress and fight as determined soldiers

the battle of democratic freedom. To attain this much desired goal, we not only require a clear vision but a definite plan of action. We shall endeavour for the creation of those essential conditions for freedom. Socialism and communism, which means the same thing, is not the issue of the day. But the real Socialists and Communists must realise that if they wish to play a prominent part in the struggle for freedom, National Independence is the immediate objective. For this purpose all the forces in the country should be rallied with the slogan of "democratic freedom" to be realised in the establishment of the Government of the people by the people.

Bengal Calls Sri Aurobindo

The assistant secretary of the Sri Ramakrishna Centenary Committee has written to Sri Aurobindo at Pondicherry requesting him to preside over the Parliament of Religions to be held in Calcutta in March next. He writes: "It is the unanimous and seriously considered view of the organisers of the Celebration Committee that nobody in India to-day is in a more appropriate position than you are to direct the proceedings of this international assembly of cultural and moral workers. And in view of the fact that Calcutta is going to be the venue of the Parliament there is a special call going forth to you from Bengal. You are wanted by the Bengali people as the General President of the first International Spiritual Congress to be held in the heart of this province."

Aims Of Gathering

Giving in brief the aims and objects of the proposed Parliament the letter runs: "The earnestness and enthusiasm with which France, Germany, Italy, Poland, Czechoslovakia, East and South Africa, South America, U.S.A. and Australia have celebrated the Centenary and contributed to its character and as an international spiritual event of the year we can fairly expect that the occasion will be unique of its kind in India. We have already received good response from scholars, academicians, philosophers and church dignitaries of the different quarters of the globe. The Parliament will address itself to every faith and every system of moral and spiritual tenets, old and new; and the participants are at liberty to expound their own ideas and ideals in a scientific and philosophic manner, with any spirit of intolerance.

Nobel Prize Winners

Sir C. V. Raman, Director of the Indian Institute of Science, in the course of an interview to the *United Press* congratulating the Nobel Prize-winners of last year said: "One of the most important fields of present-day physics is the study of what is known as Cosmic Radiation. This is a very penetrating kind of radiation which can penetrate through as much as 800 yards of water and yet produce effects which can be observed and recorded by delicate electroscopes. Prof. Hess of Austria who receives one half of the Nobel Prize this year was one of the earliest pioneers in this field of research. He has, in fact, emphasised the fact of penetration of radiation and obtained evidence of the fact that it reaches us from out of space. The cosmic radiation produces variety of effects when it impinges on matter. One of the most interesting discoveries made in this connection is that by Dr. Anderson of California University who receives another half of the Award. He was the first to record what are known as "Positrons"—Positive counter-part of the electron which is the negative unit of electricity. The Positrons reject from the matter by the impact of the cosmic radiation. Prof. Peter Debye, of Berlin, who receives the Nobel Prize for Chemistry is a Mathematical physicist of great distinction. The award illustrates the tendency of the present time for the most fundamental advances in chemical knowledge and being the result of work of mathematics and physics. Prof. Peter Debye is best known for his discovery of what is known as "Electric Polarity of Molecules." This feature of the molecules is closely dependent on the form of chemical constitution of molecules. Its measurements by the methods suggested by Prof. Debye is a potent tool of research in the fundamentals of Chemistry."

V. O. Chidambaram Pillai Dead

Mr. V. O. Chidambaram Pillai, hero of the Swadeshi movement of 1907, passed away on Nov. 18 at Tuticorin. Mr. Pillai was laid up with paralytic attack and in spite of best medical aid, passed away peacefully. Till the last moment, he was maintaining consciousness and was always talking about Congress, unity and Indian freedom. Mr. Chidambaram Pillai leaves behind him his wife, three sons and four daughters besides his countrymen to bemoan his loss.

A SOUTH AFRICAN ON INDIA

THE NORTH-WEST FRONTIER

The following is the sixth of a series of articles contributed to the *Rand Daily Mail* by Mr. Leif Egeland M.P., a member of the South African Parliamentary Delegation that recently visited India. Further articles will be reproduced in subsequent issues of **INDIAN OPINION**.

THE country lying between the River Indus and Afghanistan is known as the North-West Frontier Province, but it is only in respect of five districts nearer to the plains that provincial democratic government applies. Adjoining most of the 800 miles of mountain frontier there is a belt or buffer-land of tribal country, which comes within the jurisdiction of a Political Agent responsible to the Governor, but within which Afridis, Mohmands, Wazirs, Mahsuds and others, in fact, follow their own wild tribal ways.

This they must do without interference from the Government of India, so long as they respect the sanctity of all roads built by the British. On these roads alone does the Administration assume in Frontierland responsibility for the safety of man or baggage. Peshawur is the Provincial capital. According to the Minister Sir Abdul Quayyum Khan, the Reforms should work quite smoothly in this Province, for the Pathans, apart from their fighting qualities, are keenly intellectual and good debaters. Moreover, the Moslems are in such an overwhelming majority that there are few, if any, communal disturbances. Only in Peshawur itself is there a fairly strong Nationalist 'pocket' formerly led by the Congress politician, Abdul Ghaffur Khan ("the Frontier Gandhi"), whose doubtfully successful attempts to preach the Mahatma's creed of non-violence are strongly resented by many of his warlike fellow Pathans.

Lovers Of Violence

The Pathan loves violence, and it is computed that one of every thirty adults comes to a violent end. Quite apart from the unreported killings in the tribal buffer-land between Afghanistan and the provincial areas—and these killings must be legion where blood-feuds or "buddis" are looked upon as hereditary duties, where no man goes unarmed, and where every dwelling is fortified—I was informed that the courts deal annually with some 700 reported murders, and that the average cost per defended trial is between four and five thousand rupees each.

My host in Peshawur, the Director of Hospitals and of Prisons, told me the engaging story of a scoundrelly and venerable Pathan, whom we frequently

saw and whose name was Tarza Gool (which translated means Fresh Flower.)

The long-bearded Tarza, in the course of some years, eliminated by knife, poison or otherwise, a numerous band of relatives who stood in the way of his succession to some land, all except one. My friend passed him for the last time one day on the main road, a few minutes before the sole surviving, his daughter-in-law, managed to knife the old villain, who was found lying a few yards off the road. Thus the Fresh Flower was hoist with his own petard.

In The Khyber Pass

We spent an unforgettably thrilling day in the Khyber Pass, which starts some 10 miles out of Peshawur, where the fertile and well-irrigated plains yield to increasing steep and rugged mountain country. Its wild grandeur and utter desolation are beyond description. The reality of the Frontier, of the untamed tribesfolk in their village fastness, grips one all the time. Through centuries of raiding, centuries of blood, this narrow and treacherously exposed cleft in the mountains has witnessed some of the fiercest fighting in history.

It has seen Alexander the Great's victorious expedition into India in the fourth century B.C., and it has seen all subsequent invaders of India down to the last of them, Amannullah of Afghanistan who in 1919 made an inglorious attempt to make himself King of Delhi. This was the same Amannullah whom (since deposed) I saw less than ten years afterwards being given an honorary degree by Oxford.

On our way up the Pass we encounter a long straggling caravan of camels coming down, probably from Kabul or Samarkhand. We noticed how closely the Pass was guarded on either side of the road by "khassadars," or members of the irregular frontier soldiery who police the Pass and ensure the safety of travellers just as long as the latter do not stray off the road.

Looking at the rugged barrenness of the Khyber, I wondered how on earth the denizens of these village fastnesses live. I realised the force of Sir Abdul Quayyum Khan's statement that it was a big problem to give employment to tribes who formerly lived by loot. I learnt that some get good pay as labourers on the roads (that cost £3,000 per mile to construct), while others are paid a percentage of the toll levied by the authorities for safe-conduct through the Pass in lieu of the levy formerly exacted by the tribesmen

themselves for escorting the caravans. Others again, serve as "khassadars" or irregulars, and a few in the Indian Army.

Mountain Warfare

Just beyond Landi Khotal, the British military post at the summit of the Pass, Brigadier-General Molesworth, staged for us a very realistic display of mountain warfare, in which the crack Indian unit, the Royal Mountain Battery, participated. Next day we appreciated still better how realistic the display had been, for we learnt that the Brigadier had telephoned, to Peshawur the same evening that the tribesmen had actually attacked one of his pickets presumably thinking from the firing that there really was a war on.

From the high mountain picket of Pisgah, which commands a grander and more stirring view than probably ever Moses saw, we looked past the scenes of Amannullah's defeats towards the Hindu Kush and far into Afghanistan. Some of us drove right to the actual frontier at Tor Kham, where we saw the rude and menacing tin-hatted Afghans, who looked as if they would willingly have bayoneted us on the spot for daring to take photographs of them.

Our day in the Khyber gave us a glimpse of the realities of India's defence problems. India has the longest land frontier in the Empire, bordering as it does on Afghanistan, China, French Indo-China and Siam. To guard this and to provide for India's security costs about 35 million sterling a year, or just under half-a-crown per head of population. Two days after our visit to the Pass I met in Agra a British officer with his arm still in a sling as a result of stopping a stray bullet near the Khyber—a human reminder of the realities.

Ignoring The Facts

When Indian politicians urge the complete military withdrawal by England as a prelude to Indian freedom they can know little of frontier conditions. Nor do they realise that the Indian Army consists to-day of about 86,000 Punjabis, 19,000 Nepalese, both fighting stock with an undisguised contempt for Southerners, while the rest of India together supplies under 17,000. Bengal, whence the clamour is loudest, sends not a single man.

Many complain, and perhaps the complaint was justified in the past, of the slowness of "Indianisation"—that no Indian has yet attained a rank higher than that of the captain. In the civil service, on the other hand an Indian has been Governor of a Province,

The charge is that through taking too exclusively on her own shoulders the burdens of defence and of internal peace Britain has, no doubt unintentionally but none the less seriously atrophied the muscles of Indians.

Whatever the position may have been in the past, to day there exists a splendid Indian Military Academy at Dehra Dun, which is considered even by some experts to be as good as Sandhurst. But an examination of the origin of the approximately 175 cadets now there reveals that most are from the fighting Province of the Punjab, and hardly any from the provinces where the cries about the slowness of Indianisation are loudest.

A British Indian colonel told me that the difficulty about Indian officers was to get the right class; the sons of maharajas were too often luxury-spoilt and lazy, while sons of non-commissioned soldiers were hardly acceptable as officers. The ideal recruiting ground, according to him, namely an upper

middle class, hardly exists in India. In any case such legitimate grievance as Indians may have in regard to the pace of Indianisation in the Army is bound to disappear with the attainment of Dominion Status.

Restoring Order

In the meantime there are about 60,000 British troops still in India, which is something less than half the total European population there. When communal riots break out it is these neutral Britishers who are called upon to restore order.

Conditions being what they are, I wonder if Congress politicians really think the two northern provinces, who to-day practically compose the Indian Army, would continue to police all India and enforce the behests of a Central Government which might be dominated by demagogues from Calcutta or Madras.

It seems obvious that before Britain could withdraw with safety

two things must happen; communal hatreds must have ended and the military burdens of policing the frontiers and of keeping order throughout India must be fairly and evenly apportioned among all the provinces and States.

Considerations of defence alone should make the advocates of Swaraj—who might shortsightedly prefer "an unwieldier Persia, an untidier Mexico," as any "independent" India could hardly fail to be, to the slower attainment of the status of a dominion within the commonwealth—pause and realise how great are the risks of trying to move too fast.

Quite possibly many of them do realise this, and South Africa is hardly the only country where certain extremist vote-catching cries are not synonymous with the policies which would be seriously pursued if the vote-catchers concerned should ever be entrusted with the responsibility of Government.

(To be continued)

Things In General

New Buddhist Temple

THE new Buddhist temple on Reading Road, New Delhi, the foundation-stone of which was laid by the Japanese Consul-General, is expected to be completed in about a year's time. It is estimated to cost about Rs. 60,000. The structure will follow the best lines of Buddhist architecture. It is likely that it will be a two storied building, although the details have not yet been settled. It will serve as a seminary for Buddhist monks and is chiefly meant as a place of worship for local Buddhists. It is intended to have a library also where the literature relating to Buddhism will be made available.

Prediction By Astrologer

"The Duke of Windsor, according to the indications of astrology, will return to England within 10 years as the leader of social life in Britain, after which the Church and the State will be divided," said Dr. Atherton at the conference of the Federation of British Astrologers. He added: "Edward was born under Aquarius rising, which is a sign that belongs to the order of Melchisedek; but Aquarius belongs to the people. Therefore, Edward from birth is of the people, as distinct from the Crown. I predicted in 1926 that the Prince of Wales would take the name of Windsor."

Nizamia Muslim Society

The following message has been dispatched to the Sultan of Zanzibar by the Nizamia Muslim Society, Maritzburg:—"Our heartiest congratulations are extended to Your Highness in attaining

your silver jubilee. We pray that the Almighty Allah spare Your Highness with a long life to enable you to celebrate your golden jubilee."

Mosque And Madressa

For East London

Mr. S. Casoojee from East London and Messrs. M. E. Bhana and A. E. Haffjee from Port Elizabeth are touring the Transvaal and Natal with the object of raising funds for a Mosque and Madressa at East London. It is sincerely hoped that the Muslim brethren in these Provinces will liberally donate towards this worthy cause.

Social And Personal

MR. R. JOHNSTON, assistant editor of *The Natal Mercury* for the past nine years, has been appointed to the editorship in succession to Mr. R. J. Kingston Russell.

One of the South Africa's best known Magistrates is to retire on January 17. He is Mr. O. W. F. Atkinson, who was transferred from Durban to Springs (as Chief Magistrate) about three years ago. When he retires he will have completed more than 30 years in the public service.

Mr. S. G. Lockwood-Hill, public prosecutor, who has come from Boksburg to join the staff of the Senior Prosecutor

at Durban in place of Mr. Scoble, took up his duties at the Law Courts last Monday. Mr. Lockwood-Hill was three years at Boksburg as Senior Prosecutor and before that he was prosecutor at Germiston.

Mr. S. Dwarika headmaster of the Chaka's Kraal Government Aided Indian School, accompanied by his staffs Messrs. C. P. Singh and R. Bhughirathe; and Mr. T. Vadivaloo a teacher from Stanger Government Indian School left last week for a tour of the Transvaal.

Mr. Mahmood Sahab, a prominent member of the Springs Indian community, has decided to sail for India on January 18, per *S. S. Karanja*. During his stay in Springs he held several posts and thereby was of great assistance to the Indian community.

Mr. A. M. Vanker has left on a short visit to East London, Port Elizabeth and Capetown.

Correction

IN our obituary note on the death of Mr. S. M. Moodley, in our last week's issue, there was a typographical error which completely altered the sense of what was actually desired by the writer to state. The sentence read as follows: "They (those who knew Mr. Moodley) had found his (Mr. Moodley's) character to be *impeachable*." The word italicised should have read *unimpeachable*.