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NOTES AND NEWS

The Position of The Agent

THE position of the Agent in the Union was a very difficult one as the Indian Government had no weapon behind it said Kunwar Sir Maharaj Singh in the course of his speech at the annual meeting of the Indo-European Council, Durban, held at the Parsee Rustomjee Hall on Friday Oct. 19. Powers to-day have two weapons behind them, that of brute force and that of trade. But India had only a small navy and was not yet an independent country. In the second place, continued the Agent, the balance of trade between South Africa and India was greatly in favour of India (India exported more goods to the Union than the Union exported to India.)

"It has been said to me that the Government of India should take up a strong line. What can they do?"

The difficulty to-day was that nations would not interfere with one another. Ten or 20 years ago dictatorships would have been impossible in Germany and other countries as other nations would have interfered, but to-day such interference did not take place. The old 18th and 19th century ideas of the liberty of the individual, of which General Smuts had spoken a day or so before—although he had made no reference to non-Europeans—seemed to have been exploded.

"That makes our position very difficult. I have a feeling that the South African Government could, if they wished to, oppress the Indian people far more than they do at present with out any chance of interference from outside. Who is going to interfere? India cannot. If we were to refuse to have trade relations with South Africa we would only be endangering our relations with South Africa. Britain would not interfere as it is her policy not to interfere with her Dominions or their internal policies."

The Indian Government might withdraw the Agency if the position became very strained owing to such a development as further anti-Asiatic legislation. That might have a moral effect. He thought it conceivable that the Indian Government might withdraw the Agent but that state of affairs had not come to pass yet, and he hoped that it would never come to pass. But he would have them understand that beyond the weapon of moral persuasion the Agent had no other weapon behind him.

Moral Persuasion Is No Small Weapon

WHILE we fully sympathise with the position of the Agent in this country and agree that the Agent had no other weapon behind him than of moral persuasion, we do feel that it will never do for India to remain always in a mendicant's position. Even moral persuasion is by no means a weapon of the weak. The Union of South Africa is an object lesson in this respect. She has got her own flag without meaning any offence to Britain only by moral persuasion. She has now got her own national status only by moral persuasion and it is through her moral persuasion that Britain has made it her policy not to interfere in her internal affairs. "The Indian Government might withdraw the Agency," says Kunwar Sir Maharaj Singh, "if the position became very strained owing to such a development as further anti-Asiatic legislation." Is anti-Asiatic legislation still wanting when such measures as the Asiatic Land Tenure Act, the Licences (Control) Ordinance and the Liquor Act are in existence and once the working of them proves successful in one province it will be only a matter of applying them to the other under the pretext of uniformity even as the Transvaal Indians have lost their domiciliary rights given them under the Transvaal Registration Act of 1908. While Britain will not interfere with the Dominions or their internal policies she will not adopt the same policy in the case of India. We cannot conceive of a more humiliating position for India to accept.

Modern Civilisation

"OUR modern civilisation is not a European civilisation alone," Kunwar Sir Maharaj Singh said in the same speech. It is the result, he said, of co-operative effort between the East and the West. The East had given the West its religion. He had seen the people and the country which had given the Western world its Christ, and he could tell them that Christ was an Asiatic.

When Will They Reciprocate?

COMMENTING on the hospitality which the Indian had shown the European, the Kunwar asked: "Has not the time come for the European to start reciprocating the hospitality of the Indian? Very few Europeans ever asked them back. I would ask you to start asking a few Indians to your homes. Do it in a small way. You will not be criticised by the editors of the local papers. Why are you afraid of

it? Nothing is going to happen, yet a great deal of good will come of it." In concluding the Kunwar appealed to Europeans to show themselves more motive in Indian interests when Indian rights were attacked in the Press or elsewhere.

Our "Special Number"

Owing to installation of new machinery in our establishment and other alterations we have been obliged to hold over many important matters to our next week's issue which will appear as "Special Number" the occasion being the Diwali and the Hindu New Year. Our Special Number will be illustrated and will contain besides other interesting matters special articles on subjects dealing with the Indian question. It will also contain as a supplement in Gujarati the first and the Diwali number of *The Yuvak*, a monthly conducted by local young enthusiasts. Our Special Number will be sent free to all our subscribers but single copies could be obtained at the following places at the price of 9d:—

Kapitan's Tea Room, Singh's Cafe, Sunbrand Tobacco Works, Emmamally's Refreshment Room, K. R. Pillay, Alice Street, Naran Vallabh, Brook Street, and the Union Printing Works, Victoria Street.

The Kunwarani Speaks

At The National Council Of Women

At the special meeting of the Durban branch of the National Council of Women the speaker was the Kunwarani Lady Singh and Mrs. Robson Pearce, was in the chair, Councillor Mrs. Shirley, from Maritzburg was at the speaker's table with Mrs. A. A. Young, the secretary.

The Kunwarani spoke forcefully and feelingly to the members on Indian representation on their councils. She had been clamouring for an occasion to meet them all and was most grateful to Mrs. Pearce and to the members for giving her the opportunity.

She spoke as a woman to women and briefly referred to the fact that she was leaving South Africa on January 27, as she was leaving a little of herself behind. She had suffered some heartbreak in this country but without work and suffering one did not realise what it was to live.

She opined that all women were working for truth and justice and that it was up to women to put the world of to-day in a better state. She felt that in South Africa, with regard to the betterment of the Indian peoples she could safely leave the burden in the hands of the women of the N.O.W., who had shown themselves to be a little band of women who did fine work and got things done.

She begged them to see her point of view; it had been impossible for her to sit still and see abuses

continue. She had been patient for two years and now felt she must do all that she could and speak out her mind so that she could bring a little comfort to the Indian community of women here.

She begged for help with regard to the one and only Indian High School for Girls in the Union—the one in Mitchel Crescent where a sale of work was held on Saturday. With regard to this, the Kunwarani digressed from her subject for a moment to inform those present that the sum raised from that sale had been about £60.

The Kunwarani pleaded for a better equipped building for the school. A kitchen, where the girls could be taught domestic science, as in European schools, should be installed.

The Kunwarani then spoke of the Indian women's associations she had formed all over the country and of which Mrs. Laura Ruxton, well-known to them all, was the organising secretary. Clinics were being established as a beginning and many prominent European women were acting as leaders to the Indian women, who, for the most part, were in need of leadership through lack of education and opportunity.

She did not wish them to be spoon fed, but intimated that in time they should be able to take their part in leading. She did not spare her Indian people, as she roundly lectured them when necessary if they possessed squalid homes and surroundings. But she considered that the municipalities did not try to help them, particularly to be clean, and that where there was no security of tenure there could not be pride of home and place in which Europeans were encouraged to indulge.

The Kunwarani expressed her opinion that the Sermon on the Mount was the only standard for all people to follow and she begged the N.O.W. to allow the Indian women to be represented on their councils, which are national councils must surely be international, too.

Mrs. Pearce, in thanking the Kunwarani for her address, told the members that the social welfare sectional committee was meeting members of the Indian Women's Association the next afternoon.

The Kunwarani paid a fine tribute to Mrs. Shirley and the help that the Maritzburg women had given her.

Mrs. Shirley addressed the meeting on the work that was being done in Maritzburg, where she is in charge of the child welfare (Indian section) and on the executive of the Indian Women's Association, with Councillor Mrs. Russell as President.

Mrs. D. L. Forbes made a brief and illuminating statement to the meeting. She said that the result of education for the Indian boy at the expense of the Indian girl was a big mistake, as it led to the estrangement of the Indian youth from his own women and often he married into the coloured community, where education was more general.

Anti-Asiatics Busy At 'Lichtenburg

A Conference Of Local Bodies

THE alleged encroachment of the Asiatic traders in Lichtenburg and the recent action of the Town Council in refusing licences to certain of these applicants was the subject of a conference of local bodies at the School Board offices.

Mr. W. J. de Wet, chairman of the Handhawera Bond, the convenor, after congratulating the Town Council on their decision, said it was time to take the Asiatic bull by the horns and to come to the aid of Lichtenburg of the trading element. The money paid to Asiatics did not circulate in South Africa, and did not benefit the country, as it was sent overseas. Furthermore, 25 per cent. went to the establishment of their religion.

Objection was also taken to Asiatics in European residential areas. In most town areas where Asiatics could open shops or build residences were not abided, but through illotment, the law had been enforced. The result to-day was that the Asiatic built his home where he liked.

Mr. A. J. Swadepoel, M.P., said that although many Asiatics had been repatriated and deported, there was still an approximate population of 250,000 in South Africa. Within a few years, owing to a high birth rate, the Asiatics would be almost in the majority. There were 50 per cent. more Asiatics in Natal to-day than formerly. He promised to raise the whole question again in Parliament.

The suggestion was made that Europeans should be encouraged to buy from European storekeepers. Several speakers said that if this were done more freely the prices charged by these storekeepers would consequently drop, and their range of goods would increase.

It was pointed out in Natal a law had been passed disallowing Asiatics from obtaining trading licences, and it was asked why a similar measure could not be passed in the Transvaal. A deputation was appointed to interview Mr. A. Swartz, M.P.C., who had agreed to assist in the matter in the Provincial Council.

Lowering Of Prices

Members of the Chamber of Commerce undertook to interview traders to assist the Anti-Asiatic-trading movement by reducing the prices, adopting the system of barter and keeping a wider range of goods. Representatives of the various bodies gave the assurance that they would do everything possible to encourage fellow-countrymen to support the European trader, and to urge the European community to boycott Asiatic stores.

A resolution was passed that all candidates at the forthcoming municipal elections should be required to signify in writing their attitude on the question of future licences to Asiatic storekeepers, and it was urged that addresses should be delivered by members of the Church on Dingaan's Day.

A New Treatment for Consumption

Experiments by Johannesburg Medical Man

GREAT interest has been aroused in Italian medical circles by a new treatment for pulmonary tuberculosis, which has been published in the *Giornale Medico* of Naples, and issued by a Johannesburg practitioner, Dr. U. Foresta M.D.

Describing his method he writes: "Several remedies have been proposed, but up till now, all of these are very remote from being retained as specific against this disease. Recently my studies on the white cells and, principally, on the relationship between Lymphocytes and resistance to Tuberculosis, led me on to a new line for the treatment of T.B.

Result of Experiments

"After several experiments, I came to the conclusion that when an increase of lymphocytes is present, the disease runs a chronic course with nearly always a good termination, but, when the number of lymphocytes is low, the disease has an acute course with a fatal ending.

"These observations led me to try out a new method for pulmonary tuberculosis, the main object being to stimulate the lymphocytic production and thus to give the disease a favourable course.

"Up to the present all the methods used to stimulate the lymphocytes in tuberculosis, have not completely answered the purpose. Because they can only give a slight and transitory increase in lymphocytes, hence their small utility in the treatment of the infection.

A Great Stimulus

"After repeated experiments, I succeeded in preparing a solution composed of extracts of lymphatic glands, bone-marrow, and spleen, capable of exercising a great stimulus on the lymphopoietic organs. Through its agency, the number of lymphocytes can be increased above the normal level, and can be maintained high throughout the duration of the disease.

"As there is a corresponding decrease of the tubercular infection with every rise of lymphocytes, the therapeutic importance of such a method is then very clear. The plan of administration consists in injecting, intravenously, 10 c.c. of the solution once every five days, during the first two months, and thereafter, once weekly for the remainder of the period of the disease.

100 per cent. Recovery.

"The fever, the most alarming symptom of the disease, began to decrease after a few injections, and nearly always fell after 20-30 injections. During the treatment, it is indispensable that the patient be nourished with a complete and healthy food, and that he should live in hygienic ambient, and should abstain from work of any kind.

"During my short residence in Johannesburg, I had abundant material drawn from the native races, to thoroughly test this new method. I can now state, without hesitation that such treatment can give 100 per cent. recovery in the first and second stages

of the disease, and considerable improvement in the third stage."

Dr. Foresta concludes his article by ascertaining that this method may be of considerable value to Physicians in their fight against a disease, which has hitherto proved to be resistant to all forms of attack. The favourable results, he says, impose to-day, upon the practitioner, the obligation of administering this treatment to all tubercular patients, especially those cases which have not responded to the usual remedies.

Original Correspondence

To The Editor, INDIAN OPINION.

Second Challenge of the Rationalist

Sir,—Some of the theologians have claimed that their particular theology—which is based on dogmatic, fanatical views of religion—is the message of universal religion. By universal, they seem to think that all people will accept the particular ideas in which they seem to live. But Nature seems to be otherwise. We do not find all persons in the world to have the same temperament, inclination, standard of intelligence or moral conduct. Uniformity does not seem to be the mode of nature. Intelligence differs, moral standard differs and sense of values in life differs. When a theologian claims universality for his particular theological belief, what does he mean to say? Does he mean that everybody in the world will accept his particular views on some imaginary Being which he calls God. We know there are diverse substances in the world and their properties differ. Then again we know there are different groups of substances and beings in the world which have common properties—these go by the name of genus.

Now, when we say general or universal—do we not mean that the particular quality resides in everything in the world.

To take a concrete example, when we say man or the laws of electricity are universal, we mean that the functions of death or the working of the laws of electricity are general to all beings and substances irrespective of anything. But can a particular theological view, based on the authority of this book or that person be universal—at least from the world of experience it is not proved to be so. It may be dogmatically asserted. Dogmatic assertion is not truth. Then again theology is always associated with ceremony. What is the value of a ceremony if it does not show a man the universal. But the theologian will always say this ceremony or that is religion and is cure for everything in life. Before any such assertion is made I a rationalist, challenge the theologian to prove the universal substance and explain the particular objects we experience and tell us the changes that are brought about in man—if the universal is

apprehended by man. The theologian must explain to us this feature. Otherwise simply heralding that this religion is universal and that religion is not, without telling the change in human personality, mind, intelligence and moral sense, his particular faith brings about and how it kills such primitive instincts as hatred of other's greed, lust and anger. Otherwise is not the claim of universality of the theologian for his particular faith, however crude it may be—another name of sectarianism and bigotry. And sooner humanity gets rid of these two children of dogmatic theology—better for mankind. Sooner mankind accepts religion on the basis of morality,—such as non-violence, truthfulness, purity, straightforwardness, fairness and justice and gives up even the name of any particular creed or even faith, the better for mankind. Then there will be less hatred and bitterness, antagonism and less faultfinding with others and less vain heralding of one's own particular theological belief.

In my last letter I challenged any theologian to prove that their particular theology is the storehouse of "truth" of the universe and in this letter, I challenge any theologian to prove that their particular faith is a universal religion. Let any theologian reply.

"RATIONALIST."

AN APPRECIATION

Sir,—As a resident of Thornville Junction and having taken some part in the establishment of the Thornville Junction Indian School as a Govt. Aided Institution, I desire to place on record my grateful thanks and appreciation of the services rendered by the Rev. A. E. F. Garret and the Rev. A. J. Ochoonoo who for the past 3 years have consistently persevered, in securing a Government grant for the above school, I am certain that many in the district of Thornville Junction are also grateful to these gentlemen for their services in this matter.

R. BHAGWAN MAHARAJ.

TRANSVAAL MOSLEM LADS BRIGADE'S TOUR TO DURBAN

Sir,—Allow me to comment on the friendliness and hospitality of the citizens of the "Garden City." Without doubt they are a community who possess the fine qualities of entertaining and making strangers feel at home. The time we had in Durban I am sure will forever be engraved in our memories. I wish to thank the Indian and Malay community most heartily for the exceptionally good time we had, during our brief and most pleasant stay in the Garden City.

GYIER SALLIE,
Band Master T. M. L. B.

CHINESE PUZZLE

Sir,—I have read with interest the article appearing in your issue of the 16th. inst. under the heading "A Teacher's Complaint" in the correspondence column. The last paragraph of the said article is such a jumble that one cannot grasp the true meaning of his contention.

Mr. Editor, if this is the kind of English that this particular teacher is capable of writing (and I am not surprised) how does he expect parents to place their children under his tuition.

NOT A MUG NOR A TEACHER,

SOUTH AFRICA

NEWS IN BRIEF

Smuts' Tribute To Late Lord Buxton

General Smuts pays the following tribute to the Earl of Buxton who was Governor-General of the Union of South Africa from 1914—1920 and who died at his home at Newtimber Place, Sussex, after a month's illness:

"The passing away of the Earl of Buxton will be felt as a great personal and public loss not only here but also in other parts of the Empire and not least in South Africa.

"As our Governor-General in South Africa throughout the Great War and for some time there after, he played a great part. His close personal friendship with General Botha gave him a special position, and I know how much Botha was influenced by his wise counsel and ripe experience.

"His book on Botha, which still remains the best picture of that great man, is a record of the close personal relations which existed between them at one of the most critical moments in history.

"He loved South Africa and its people. He was deeply interested in its many problems, especially the position and future of natives, and it can safely be said that no Governor-General ever took a deeper interest in the problems with which we are confronted.

"The self-government of Rhodesia was largely due to his favourable report, and time has justified his wise advice. His simplicity of character and approachableness made him especially popular among all classes, and he left behind him memories and a record of achievement which will long outlive him."

Most Important Document Since Union

The Provincial Finances Commission at present is engaged in drafting its report in Pretoria. The Commission has been busy on this task for the past fortnight, and it is expected that the report, which will be one of the most important documents of its kind since Union, will be handed to the Governor-General in three or four weeks time. The Commission heard a mass of evidence in all the bigger centres of the Union last year, but the preparation of the report was interrupted by the absence abroad of one of its members, Mr. S. H. Pellissier. Mr. Pellissier returned to the Union recently, and the deliberations of the Commission were resumed almost immediately after his arrival. All the members of the Commission are now present in Pretoria. The personnel is as follows: Mr. J. de V. Roos (chairman), Dr. A. J. Stals, Mr. C. F. Sturrock, M. P.; Mr. F. O. Hollander, M. E. C.; and Mr. H. S. Pellissier.

Controlling Force Of The Press

At a Civic Welcome accorded in the City Hall, Pretoria, to the delegates attending the congress of the Newspaper Press Union and the annual meeting of the Federation of Master Printers of South Africa:

The Mayor, Mr. Ivan Solomon, said that every thinking man knew that the Press represented a power that had been one of the greatest civilising forces in the world. "A bona-fide Press can certainly give a healthy and vigorous tone to a nation," he continued. "I think many expect too much from the Press. After all, never before has there been a better opportunity to be heard. If the great voices are dumb and cannot or will not speak, it is not the fault of the Press."

A Civilian's Duty

"As a resident in this country you have certain services to render to the State. One is helping the police to see that the law is carried out; the legislature obviously regards failure to do so as a serious offence, as there is a maximum penalty of £20." Mr. C. Backberg, magistrate in the East London Court said this to George Andrich when he fined him £3 for failing to assist the police when called upon to do so.

Treating Crime As Sickness

At the annual congress of the South African Prisoners Aid Association held in Bloemfontein last week it was stressed that preventive and corrective activities should supersede the barbarous custom of imprisonment. In a paper read on behalf of Mrs. M. E. Retief, Woman Probation Officer in Capetown, it was stated: "If we could change our attitude to delinquency, get rid of the idea of punishment based on revenge and look instead for treatment likely to ensure improvement of conduct; if we could put crime in the position of disease and call upon our scientists, sociologists and specialists to make careful study of methods and their effects upon individuals; make experiments on the lines suggested by research and measure the results, we might at no greater cost devise a system as revolutionary in its influence upon moral health as the establishment of public health services have been upon physical conditions." Mrs. Retief stated that the first offender should be the first care of the probation officer. No first offender should appear before a Magistrate till his or her case had been thoroughly investigated.

Baroda Girl Guides In East London

A correspondent from East London states: An "at home" was given to the Indian Girl Guides in the Hindu Society Hall under the auspices of the Hindu Society. A large number of Indians were present, and all arrangements for a happy evening were capably carried out by the president of the Society, Mr D. B. Parbhoo. Most of the speeches were made in Gujarati and Hindi. Miss Subhadra Kumari spoke in Gujarati and Miss Lalita Devi in Hindi, followed in Gujarati by Messrs Ghadviji, D. B. Parbhoo and Pandit Anandapriyaji. Several made voluntary donations to assist the Guides, an amount of £59-18-3 being handed over to Pandi

Anandapriyaji. Later in the evening Messrs. S. Casoojee, A. M. Chetty and J. T. Christian, spoke in English, expressing their appreciation for the visit of the Guides, and the Pandit thanked the president and the members of the society for the very warm welcome given to them, and also the Indo-European Women's Welfare Association, the Mayor and councillors, Sir Charles and Lady Crewe, for making their visit to East London an unforgettable one. The pleasant evening concluded with the rendering of the national song by the Guides in Sanskrit (Santi Path). The Guides were given a hearty send off when they left for Ladysmith, whence they are shortly expected in Durban.

Indian Social Service Committee

The seventh anniversary celebration of the above Committee will take place on Thursday the 25th October 1934, at 7.30 p. m., in the M. K. Gandhi Library 140, Queen Street, Durban. His Worship the Mayor Councillor Dr. S. Copely, will preside.

Ladysmith Notes

(By S. O. M.)

Indian Girl Guides In Ladysmith

INTERESTING DISPLAY AT THE TOWN HALL

The visit of the Indian Girl Guides from Baroda, one of the premier states of India, has been most interesting. A reception was held on Monday evening in the Town Hall at which were present a large number of Europeans as well as Indians of all ages. The Mayor (Councillor O. B. Jones) took the chair and was accompanied on the platform by Mr. O. B. Jones, Councillor Sinclair, Mr. Donaldson (secretary of the local Boy Scouts) and Mr. Howard of the Vacuum Oil Company.

The Guides wore khaki suits—coats and knickerbockers, black shoes and stockings and leather shoulder-belts with knives. They were accompanied by Pandit Anandapriyaji, their leader, his mother who takes charge of the girls and Mr. P. B. Singh, the Durban manager of the tour.

The programme, though long, was carried through without any unnecessary delay. After the girls intoned a prayer, one of the girls shot a piece of cotton with an arrow, releasing a garland which fell over the Mayor's head, an item which was reminiscent of the old story of Wilhelm Tell. The Mayor welcomed the company, expressing the wish that their visit would be profitable of great good. This was followed by the garlanding and presentation of bouquets to the adults on the platform, while the Girl Guides each received a buttonhole. Three local Indian girls sang a song of welcome. They were dressed in gold embroidered silk saris, two being in pink and one in sky blue.

Vallamah Hall Trust

A correspondent from Johannesburg writes:— At a mass meeting of the Transvaal Indian Women's Association held in Johannesburg recently Mrs. P. K. Naidoo, wife of the late Mr. P. K. Naidoo was elected a Trustee to fill the vacancy caused by the death of the late Mrs. Ethel Ernest. Mrs. P. K. Naidoo was one of the Pioneer Passive Resisters and served imprisonment under the leadership of Mahatma Gandhi during 1914 campaign. Mrs. P. K. Naidoo became an active worker after the death of her late husband following her husband's example. She is also a prominent official of the Tamil School Board organised by the Tamil section of the Indian community of Johannesburg, and a member of the Indo-European Council. The election of Mrs. P. K. Naidoo as one of the Trustees was carried by an overwhelming majority.

Sastri College Annual Sports

The Annual Sports of the Sastri College, Durban will take place on Friday Oct. 26, at 1 p.m. at the Indian Sports Ground, Carries Fountain.

Mr. R. Singh spoke in Hindi, after which Mr. O. Sookraj (Secretary, Arya Samaj) expressed the pleasure of the local body at the coming of these Guides, who were being taught to observe discipline, and use their powers of observation, and so become self-reliant. The movement was for the uplift of Indian women. It was impossible for European to understand the courage of their parents in permitting these girls to travel over the world in this fashion in face of the old established law of purdah. As a matter of fact this new movement is not a renaissance but a restoration of ancient costume and customs.

Mr. Donaldson extended a very hearty welcome on behalf of the Boy Scouts, apologising for the unavoidable absence of the District Commissioner Mr. P. E. Carter. He expressed his warm sympathy with the movement, which he hoped would fulfil the ideals of the founder, Baden Powell, in fitting the girls for their future in the home and in the world and in helping on peace through world-wide brotherhood.

Mr. Howard spoke on similar lines and trusted that the tour would lead to better mutual understanding and respect. Mr. Sinclair eulogised the admirable spirit of the girls and the courage they had shown.

Miss Lilamaneé Bodasing in a pretty green sari, sang a song to her own accompaniment.

The Girl Guides captain made a very commendable speech in English, expressing her pleasure and pride at being in Ladysmith. Their tour which has extended to the Cape, Transvaal, Kenya and Natal had proved a very happy one.

Two members of the troupe then spoke in Hindi and Gujerati, and evidently made very forceful and eloquent speeches. We understand they ex-

pressed their surprise that the Indian women in Natal had not progressed further and urged them to go in wholeheartedly for education. A third who spoke in English said that the modern Indian girl was out for progress and was rapidly moving forward.

After another song the Pandit expressed his pleasure at the cordiality with which they had been received. He described their beliefs as allied to that of the Unitarian, a great wise God, who made everything and was always ready to help in time of need, and who required no intercessor between. They had no caste and no child marriage, neither was there any worshipping of idols. They had nothing but pleasant memories to take back with them. A vote of thanks by Mr. O. R. Singh, and a hymn of peace concluded the proceedings.

Girl Guides Leave for North

In the afternoon the people of Ladysmith and the officials and members of the local Arya Samaj gathered at the station to give them a hearty send-off. The Guides left for Newcastle.

Thanks

The president and secretary of the Arya Samaj of Ladysmith extend their thanks to the members and non-members who assisted the Samaj, during the recent Girl Guides tour to Ladysmith.

Congratulation

Miss Sylvia Olive Grace Thomas, daughter of Mr. and Mrs. M. Thomas (Jnr.), of Ladysmith is being congratulated on her success in her recent music (violin) examination.

Obituary

There passed away in Ladysmith an old resident in the person of Lutchman at the old age of 87.

THINGS IN GENERAL

Miss Slade On Power Of Satyagraha

Non-violence campaigns in India need more discipline, according to Miss Madeline Slade, the Admiral's daughter and disciple of Mahatma Gandhi universally known in India as Miraben. Referring to Mahatma Gandhi's civil disobedience policy in a speech in Wigan, she said: "Non-Violence is a power which can do anything provided it is disciplined. We have not yet achieved that discipline, but when we do, nothing will resist it. Discipline is hard to get in a country which has been a slave nation for 150 years but it is coming." "Gandhiji does not wish to restart his campaign of civil disobedience. He will strain every nerve to avoid it, but if he fails he will again take up that weapon which perhaps one day will spread throughout the world. If you here in England use it you can do anything you like, but you must not use it in a

spirit of hate. With it you can break Governments in a few days. It is a marvellous thing.

World's Richest Widow

Mrs. Isobel Rockefeller becomes the world's richest widow as the result of her late husband, Mr. Percy Avery Rockefeller, bequeathing her his entire estate, estimated at 100 million dollars. The late Percy Rockefeller was a nephew of the famous oil magnate, J. D. Rockefeller, and died aged 46.

Dignities For Prince George

The London "Gazette" announces that the King has conferred on Prince George the dignities of Baron of Downpatrick, Earl of St. Andrews and Duke of Kent.

Obituary

THE sad and sudden death took place on Thursday night Oct. 18 of Mr S. D. Moodley, an old and well known resident of Durban. The late Mr. Moodley was for many years clerk in the office of the late Mr. R. K. Khan and latterly the secretary of the Bus Owners Association. For a time he was also a merchant. The late Mr. Moodley was of a quiet disposition and had a smile on his face which no one who had known him could forget. He was suffering for some time from heart attacks which was the cause of his death. Deceased leaves behind a widow and five children and his younger brother Mr. S. M. Moodley, the School teacher and many members of his family to mourn their sad loss. Our heartfelt sympathy goes out to them all.

The Indian community in Northern District loses a well-known figure by the death of Mr. Jainath Maharaj of Newcastle, who passed away peacefully last week at his residence at the age of 85, after a short illness. The funeral took place on Saturday afternoon at the Lennoxton Indian crematorium, which was attended by more than 200 people. The ceremony was performed by Pandith Surjoo Maharaj of Newcastle. The deceased was born in India and came out to South Africa at the age of 25, on December 25, 1874, and was one of the first Indian settlers in Natal. He was indentured at Umkomaas, and in the year 1883 he arrived in Newcastle where he was popular among his own community as well as Europeans. For the last 51 years he was in Newcastle. He leaves behind a widow, seven child-

ren and eighteen grandchildren to mourn their loss. The chief mourners at the funeral were: Messrs. W. R. Maharaj, R. J. Maharaj, Surjoo Maharaj, G. S. Maharaj, H. J. Maharaj, J. Maharaj, Jaisunker Maharaj and many others.

Colonial Born & Settlers' Indian Association (Pietermaritzburg Branch)

The first annual general meeting of the above association will be held on Sunday, the 4th November, 1934, at 2-30 p. m., at the H. Y. M. A. Main Hall Church Street, Pietermaritzburg. The following business will be transacted: Agenda: (a) to read and confirm minutes (b) to read and confirm joint Hon. secretary's report. (c) to read and confirm treasurer's financial statement. (d) to read and confirm organising secretary's report. (e) to read and confirm other reports (if any). (f) to amend, alter, add to delete, or modify the constitution and rules. (g) to elect office bearers. (h) to deal with correspondence. (i) other business. All members and supporters are earnestly requested to attend the meeting.

Dr. M. R. PETERS,
Hon. President.
K. SOOBRAMONEY,
Joint Hon. Secretary.

137a Retief Street,
Maritzburg.

હિન્દિઅન ઓ પિનિઅન.

મહાત્મા ગાંધીજીના હસ્તે
સને ૧૯૦૩માં સ્થપાયું.

પુસ્તકક ઉર મું.

ફીનીક્સ, શુક્રવાર, તારીખ ૨૬ ઓક્ટોબર ૧૯૩૪

અંક ૪૩

નોંધ અને સમાચાર

વિષય સુચી

નોંધ અને સમાચાર	૪૮૦
હીન્દિઅન અર્થમાં હિંદીઓ વિરુદ્ધ અણબળ	૪૮૧
યોર-સો ભારતીય ભારત સમાજ	૪૮૨
અર્થ પત્રો	૪૮૩
દ. આ. ના. ટુંક અખરો	૪૮૪
વિવિધ વર્તમાન	૪૮૫
દક્ષિણ આફ્રિકા તેની પ્રબલ્યો અને પ્રશ્નો	૪૮૬
ગીતા મંથન	૪૮૭

એજન્ડની સ્થિતિ

આ શુક્રવારની રાતે પારસી, ડસ્તમજી હોલમાં મળેલી ઇસ્લામની ઇન્ડિયન ઇન્સ્ટીટ્યુટની મીટિંગમાં બાબર કરતાં કુવર સર મહારાજ સાથે જણાવ્યું હતું કે યુનીયનમાં એજન્ડની સ્થિતિ ધણીજ મુશ્કેલ છે કેમકે હિંદી સરકારનું પોતાની પાછળ કંઈ પણ શસ્ત્ર નથી. આજે સત્તાઓના હાથમાં જે શસ્ત્રો રહેલાં છે-પશુ બળનું અને વેપારનું. પરંતુ હિંદુસ્તાનને તે એક નહાવું ઠરિયાઇ બળજ છે. અને હજુ સ્વતંત્ર દેશ બન્યું નથી. બીજી તરફથી સાઉથ આફ્રિકા અને હિંદુસ્તાન વચ્ચે વેપારનું તાજવું હિંદુસ્તાનના હાલમાં વધુ નમવું છે. (યુનીયન માંથી હિંદુસ્તાન માલ જાય છે તેના કરતાં હિંદુસ્તાનથી યુનીયનમાં માલ વધારે આવે છે). અને કહેવામાં આવ્યું છે કે હિંદી સરકારે વધારે સખ્ત પગલાં લેવાં જોઈએ. પરંતુ તે શું કરી શકે? આજની મુશીબત એ છે કે દેશ એક બીજની વચ્ચે આવતા નથી. ઇસવી વીસ વર્ષ અગાં જર્મની કે અન્ય દેશોમાં એક હથુ સત્તા અશક્ય થઇ પડતે કેમકે બીજા દેશો વચ્ચે પડેલા હોત. આજે કોઇ વચ્ચે પડતું નથી. આથી આપણી સ્થિતિ વધારે મુશીબત ભરેલી થઇ પડી છે. અને હાલે છે કે સાઉથ આફ્રિકાની સરકારને ઇચ્છે તો હિંદીઓને બહારથી કોઇ પણ વચ્ચે પડવાના ભય સિવાય આજના કરતાં પણ વધારે ઇમન નીતી ચલાવી શકે છે. કોણ વચ્ચે પડશે? હિંદુસ્તાનથી તો પડી શકાય તેમ નથી. જે સાઉથ આફ્રિકાની સાથે વેપારનો સંબંધ રાખવાનું બંધ કરીએ તો સાઉથ આફ્રિકા સાથેના આપણા સંબંધને આપણે કેવળ જોખમમાં નાખી દઇશું. બ્રિટન વચ્ચે નહિ

પરે કેમકે સંસ્થાનો કે તેઓના આંતરિક વલિવટની વચ્ચે નહિ પડવાની તેની સ્થાપિત નીતી છે. જે વધુ હિંદીઓ વિરુદ્ધ કાયદાઓ દ્વારા જે સ્થિતિ ધણી અસભ્ય થઇ પડે તો હિંદી સરકાર કદાચ એજન્ડનીને પાછી ખેંચી લેવું અને તેની નૈતિક અસર માપ. હિંદી સરકાર એજન્ડને પાછા ખેંચી લે એ વસ્તુ હું અનુમાની શકું છું પરંતુ એવી સ્થિતિ હજુ આવેલી નથી અને કહી નહિ આવે એવી હું આશા રાખું છું પરંતુ એટલું યાદ રાખવું જોઈએ કે નૈતિક દબાવણના શસ્ત્ર ઉપરાંત એજન્ડની પાસે બીજું એક શસ્ત્ર નથી.

નૈતિક દબાવણ એ નહીં શસ્ત્ર નથી
આ દેશમાં એજન્ડની સ્થિતિની સાથે અમે સંપૂર્ણ વિશ્લેષણ ધરાવીએ છીએ અને તેની પાછળ નૈતિક દબાવણના શસ્ત્ર સિવાય બીજું એક શસ્ત્ર નથી એ સારી રીતે સમજાવે છીએ. તેમ છતાં અમને એટલું તો ચોક્કસ લાગેજ છે કે હિંદુસ્તાને કાયમને માટે શિશુકની સ્થિતિમાંજ પડી રહેવું યોગ્ય નથી. નૈતિક દબાવણનું શસ્ત્ર પણ કંઈ નિર્મળનું શસ્ત્ર નથી. એ આખતમાં સાઉથ આફ્રિકાનું યુનીયન બોધ પાઠ શીખવી રમ્યું છે. નૈતિક દબાવણથી બ્રિટનનું જરૂર એ અપમાન કર્યાં સિવાય તેણે પોતાનો રાષ્ટ્રિય વાવટો રચાવ્યો છે. નૈતિક બાધી પોતાનો રાષ્ટ્રિય ઇસ્લામને સ્થાપ્યો છે અને તેના નૈતિક દબાવણથી જ પોતાના આંતરિક વલિવટમાં વચ્ચે નહિ આવવાની તેણે બ્રિટન પાસે નીતી કમુલાવી છે. કુવર સર મહારાજ સાંમ કહે છે કે "જે હિંદીઓ વિરુદ્ધ વધુ કાયદાઓ દ્વારા સ્થિતિ ધણી અસભ્ય થઇ પડે તો હિંદી સરકાર કદાચ એજન્ડનીઓ પાછી ખેંચી લઇ શકે." શું હિંદીઓ વિરુદ્ધના કાયદાની કમુ અછત છે ખરી? ડ્રાંસવાઈ એશીયાટીક બેન્ક ડેપુટી એક્ટ, લાયસેન્સીસ કન્ટ્રોલ એડમિનિસ્ટ્રેશન, લીકર એક્ટ એ બધા હિંદીઓ વિરુદ્ધના કાયદાઓ નથી? અને એક વખત તેનો અમલ એક પ્રાંતમાં સખ્ત નીવડ્યો ત્યારે પછી તેને સમાનતાને ઇલાને અન્ય પ્રાંતોને લાગુ પાડતાં કેટલી વાર લાગવાની છે કે જેનું ડ્રાંસવાઈમાં હિંદીઓ ૧૯૦૮ ના રજીસ્ટ્રેશન એક્ટની રૂએ ડેમોસ્ટ્રેશનનો હક ધરાવતા હતા તે છીનવી લઇને કરવા માં આવ્યું છે. જે કે સંસ્થાનો કે સંસ્થાનોના આંતરિક વલિવટની વચ્ચે નહિ પડવાની બ્રિટને પોતાની નીતી સ્થાપેલી