

INDIAN OPINION

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NOTES AND NEWS

Congress Annual Session

THE Indian National Congress this year will be in its 51st session at Haripura from the 19th to the 21st of February. What the Congress is—what it stands for and what this great National Institution has done in the cause of the country's freedom is too well known. One thing is clear that the Indian Congress will once again resolve to achieve freedom for India counting no sacrifice too great. She will once again declare to Britain and the world that India will not be at rest until she is a free country. This is what India will do. A word about our duty to the Motherland would not be out of place. In these few days let everyone of us think about India of the past, and her present condition. Let us also find out whether we have done all that could have been done by us for the motherland. If we can do this it will be a sacred duty performed.

The Agent-General Sails For India

The Agent-General of the Government of India, Sir Syed Raza Ali, accompanied by Lady Ali and her sister Miss Samy, sailed for India on Sunday by the *R. M. S. Karanja*. There was a large crowd at the wharftide to bid them goodbye. On Saturday afternoon the Agent-General and Lady Ali were entertained to an afternoon tea at the City Hall, by the Natal Indian Congress. Our morning contemporaries at the Port have reported that Mr. A. I. Kajee was the host at the City Hall. One wonders whether Mr. Kajee was the host in his personal capacity or whether he was acting for the Natal Indian Congress. The following farewell message was given by Sir Syed Raza Ali before his departure: "It is the duty of all those who want South Africa and India to be friends to do nothing which is likely to embitter relations between these two countries and equally the duty rests on the Press not to take an alarmist view of utterances, the sole object of which is to explain the Indian point of view to those who wield political power in this country. I make an earnest appeal to give back to Indians their self respect (namely, the vote) which will enable the latter to take pride in South Africa. Whatever the present misunderstanding

might be, I have faith in India and South Africa ultimately becoming good friends."

Clairwood Slum Clearance

In an interview with a *Daily Tribune* reporter, Mr. P. R. Pather, secretary of the Colonial Born and Settlers' Indian Association, explained that if Clairwood were declared to be a slum area, the City Council would have to decide whether the land be expropriated or whether to allow the Indians to rebuild on the same site. "We are not up against the Slums Act in respect of buildings that are shacks," he said, "because the health of the town is of paramount importance. But it is when the Council proposes to expropriate the land of Indians that we shall fight. Last year the Council resolved to expropriate 19½ acres of Indians' land at Mayville, where 150 Indians had lived for more than 40 years. The Corporation is going to turn out all these people from their homes and the Minister for Health has approved this decision. It will inflict great hardships upon these people. All of them are working in the City and they are to be driven farther out and committed to increased travelling expenses. Our attitude is that the Corporation should have assisted these people to rebuild their homes."

Non-European Front

In an interview with the *Daily Tribune*, the Agent-General said that if Europeans could hold out the hope of removing Indian disabilities within a reasonable time the Indians would not be acting wisely in joining the Non-European Front. If no heed was paid to the Indian complaints, and if the Europeans continued to pile up disability upon disability against the Indians, then the young Indian would have a very strong temptation to join the front and disregard the advice of his own leaders.

Glencoe Indian School

We are pleased that the differences amongst the members of the Glencoe Government Indian School, which resulted in a boycott of the school, has been patched and the children are now attending the school. Whatever the differences in the community, we think

it was quite senseless to boycott the school. Why drag our children in our quarrels? However, we are happy to note that the trouble, which at one time appeared to have a long lease of life, has now passed over and a calm atmosphere, once more, prevails amongst the Indians at Glencoe.

Indian School And Westville Health Board

The Westville and New Germany Indian Educational Society has handed to us the correspondence that has been passed between the Society and the Westville Local Administration and Health Board. It would appear that the society has been donated certain 2½ acres of land at Westville—in the heart of the Indian locality—for the purpose of erecting an Indian school for children living in the Westville and New Germany districts. The nearest school is about two miles away, and for this reason about 125 children do not attend school. Moneys have been subscribed for the erection of the school, the inspectors from the Education Department have approved of the site and promised to support the application for a grant in aid. The plans for the school were drawn in accordance with the requirements of the Education Department, but when they were submitted to the Health Board for approval, they were sent back with the reply that as the Board was considering a Town Planning Scheme, and would not consider the plan. A more amazing reply we cannot imagine. A town planning scheme, as we all know, involves tremendous amount of work, and it would take years before the scheme could be put on a working basis. How the Board wants the Indian children to wait for their education until it has launched its town planning scheme, is beyond us to comprehend. The Board knows full well that the Education Department will not approve of a school building until it has complied with all health and sanitary rules and regulations. How then can the erection of a school interfere with the Board's scheme? The school, as is apparent, is not to be wedged between European and Indian properties. The school will be surrounded by Indian properties. We are sure the Board will, on second thought, approve of the plan so that the education of 175 children may not further be neglected.

Indian Opinion

FRIDAY, FEBRUARY 18TH, 1938

The Cape Coloured Commission

THE Cape Coloured Commission of Inquiry has just issued its lengthy report. The Commission had, as one of its members, Dr. A. Abdurahman M.P.C., of Capetown. The Commission was appointed to inquire into the economic and social position of the Cape Coloured population (including Cape Malays) in the various parts of the Union, and was armed with wide terms of reference.

The inclusion of Dr. Abdurahman was a magnanimous gesture on the part of the Government, and it was an indication that the Government is solicitous of the welfare of the Cape Coloureds and Malays resident throughout South Africa.

The report of the Commission, although voluminous, affords interesting reading. With the exception of one or two objections, with which we shall deal later, the Commission has framed an admirable Report, in as much as it has gone into the fundamentals of the economic and social position of the Coloureds of the Cape.

A most noteworthy recommendation is the extension of Cape Coloured franchise privileges to those resident in the other provinces. And Dr. Abdurahman has added a recommendation that the political rights which the Coloured people in the Cape had enjoyed equally with the Europeans since 1854, and which they had been deprived of by the South Africa Act, should be restored. The Cape Province, the most liberal of the Provinces in South Africa, has always enjoyed in pre-union days, the distinction of being far sighted in all its legislative enactments. The franchise privileges in the Cape were enjoyed by all, irrespective of colour or creed. The Native vote, however, was taken away by a Union enactment in 1936. These privileges

have never been abused by the non-Europeans, on the contrary the vote has always been exercised with the utmost caution. It is therefore but meet that the Commission should recommend the extension of the franchise to those resident in the other provinces. Franchise after all will be the cause of the extinction of all non-European problems in South Africa.

The Commission deals at some length with the hopelessness of the economic outlook of the average coloured person and makes some striking recommendations to improve their outlook in life. It wants the Departments of State to explore the possibility of an increased employment of coloured persons to serve their own people and it calls upon the South African Railways and Harbours to initiate a policy by which a progressive improvement can take place in the remuneration of the Cape coloured labourers so as to enable them to live on a civilised standard.

Much of the evil in the economic structure of this country is due to the White Labour Policy that is being pursued by the Union Government. By taking away the bread from Peter and giving it to Peter, the Government is creating a problem which is well nigh insoluble. No statesmanship can repair the damage that is being done by the introduction of the White Labour Policy. It is against all ethics of equality and justice. The Coloured man is a creation of the White man of this country. He has just as much right to the spoils of South Africa as the White man. One cannot expect him to live on a civilised standard with the mere pittance that he receives as wages.

Three of the Commissioners Drs. Wilcocks, Malan and De Villiers recommend the right to establish Coloured Trade Unions. This in effect means the registration of parallel Unions. A more harmful recommendation in the cause of Coloured labour cannot be imagined. Two or more Unions in one industry is bound to cause friction between European and Coloured labour. Coloured labour must endeavour to gain entry into existing Trade Unions. That is the only effective method of getting the sympathy and support of White Labour.

The recommendations of far reaching importance, are those that have been made by Dr. Abdurahman and Messrs. Buchanan & Fowler. They have struck at the root cause of the economic problem of the coloureds. Civilised labour should be explained as a term that has no reference to any particular race or colour, and the commissioners desire this fact to be emphasised by the employment of coloured persons at the same rate of pay as Europeans. The contribution of Trade Unions should not discriminate against Coloureds. The artificial barriers erected in wage and industrial legislation to protect the European should be removed. On the question of skilled and semi-skilled labourers a policy should be adopted whereby all restrictions are removed, and competition for employment be allowed to take place at a minimum wage fixed on a reasonable basis.

On the whole, the report is an excellent one, and if the Government carry out the recommendations of the commissioners, we feel sure that the economic and social position of the coloured man in South Africa would be considerably improved.

The points raised in the report are almost identical with those that the Indian community has raised from time to time.

THE END IS INEVITABLE

A MAD world, my Masters! A jungle world! A world wherein egotisms, brute force and callous disregard of righteousness, stalk abroad, blatant and unashamed, trampling in the mire of man's lust and ambitions all our old-time treasured ethical values. Such is our twentieth century civilisation; such the product of our fashioning-want in the midst of plenty, excessive opulence side by side with destitution, exploitation of the less sophisticated and weak by the cleverer and stronger, brute force and astuteness the all-conquering qualities compelling, and duly accorded, homage and worship.

The facts are plain for all to see.

They leer at us; they jeer at us. They taunt us with perpetual reminders of their supremacy; they challenge the Man in us to denial of the over-lordship of the beast, its conquest and domination.

Honest and impartial critics of this boasted structural achievement of ours have not hesitated to pronounce its inevitable decay and death. Tagore has compared it to a tree that is poisoned at the root. Ruskin, Carpenter and others of insight and vision have impliedly likened it to Kipling's "hoor"—the ship that was all paint and prettiness on the outside, rotten with patchwork and decay within.

No! There can be no denying the facts. And, the central fact—the very core of the matter—is, that we have created a monster that has become our master and a tyrant that threatens to crush all that decent men have been taught to regard as sacred and worthwhile. Yes, the facts themselves, are obvious enough. Indeed, they are more than obvious, for our very lives and the conditions amidst which we live them are involved, are part and parcel of them; we feel them. Our sufferings, our sorrowings, our privations, our deaths from malnutrition (even in "the richest country in the world") our slaughterings, all constitute some of these very facts. So patent, so intimate are they that only the most obtuse and unresponsive can possibly remain oblivious of them.

What, however, is not quite so obvious is the explanation, the *Why?* of it all. Where have we gone wrong? *What is the essential rottenness in "the State of Denmark?"* What the root cause of our sickness and suffering?

The Vedantist would probably answer the question by the single word "Avidya", ignorance, and would, of course, be right. But ignorance is a very wide and comprehensive term. The particular form of ignorance that lies at the root of the evil presently under consideration might, it is submitted, best be summed up in another

By

L. W. RITCH

single word "Materialism"—the materialistic conception of the entity called Man, and the man's own materialistic conception of the life to be lived by him. The illusion of separateness can be seen to permeate the whole systemic structure of this modern civilisation of ours. The general conception of the individual is limited to the personality, the "self" of him that comprises the body with its appetites, desires, sensations and ambitions. "Self-preservation" is conceived to mean preservation of *that* "self", the self of conflicts, rivalries, competitions, over-reachings, exploitations, forcible coercions, and the like phenomena we are presently experiencing as the dominating characteristics of our political, social and economic life. "Self-preservation" has, in short, come to be construed as "Each for himself," and we perceive that it is this self same egotism that is responsible whether we label it imperialism, nationalism or individualism.

Life so regarded can, of course, mean but one thing, the negation of brotherliness. If by fitness to survive is understood fitness to survive at the expense of others, exploitation of the naive by the crafty, of the weak by the strong, selfishness is, of course, the natural order. On, then, with (the devil's) dance! Seize and hold against all comers! Eat, drink and be merry for to-morrow we die!

The grim humour of it is that it has all happened before, and the end has invariably been the same. Civilisations and empires into which the corruption of selfishness has crept—and there have been many as important as this of the twentieth century—have inevitably decayed and gone the way of all things corruptible. The lessons with their examples are all there; why then do we not profit by them?

Is the truth not that we most of us are materialists to whom the "real" is synonymous with only the tangible, with what we can sense—touch, taste, see, enjoy? Is it other than true that, in respect of the soul, we are really agnostic? Yet, man must learn and know, and realise the truth concerning his being, purpose and destiny; and if he will not learn this and the meaning of "right life" from the precept and example of those who have themselves proved the truth, he must perforce learn through pain and suffering.

What then is the way out? What the path to liberation from this bondage that at best brings pleasures that are fleeting coupled with agonies that outweigh

the pleasures? There is but one answer and the Sages, the Teachers and the Masters have from time immemorial furnished it. The soul is the real Man—a unit—spark of God's life and light born into conditioned existence for the unfoldment of its latent divinity; for self-realisation. This is to be achieved through incarnation, a given personality being but one of a long series of such incarnations. This personality of our every-day acquaintance is but a partial expression of the soul's (the real man's) life and powers linked to, functioning in and through the body with which we are daily familiar. The body, the mind and the senses are his instrument, the media through which he expresses himself; character the index of the soul's growth, of the evolutionary stage it has reached. Character indicates both the measure of the soul's self-realisation and the extent of his subdual of the "tiger and the ape" characteristics of the animal-man, developed in the organism in the course of its evolution through the animal kingdom.

Spiritual growth results from the eating of the fruit of the tree of the knowledge of good and evil. Wisdom is distilled from the experiences garnered by the soul, through that portion of itself, each of us in a given incarnation speaks of as "I" and which that "I" carries hope with it at "death." The long "cycle of necessity—the pilgrimage—is completed only when the soul—the man—has realised its divinity and unfolded the divine powers latent within it (knowledge is power!) and has become the perfect Christ-Man. "I and my Father are One."

"There is a Law that moves to righteousness "that none at last can set aside or stay. The heart of it is Love; the end of it is peace and consummation sweet. Obey!"

One aspect of this Law is, action and reaction are equal. Action, good or evil, wise or foolish, is a boomerang that returns to its source *and on the same plane where it originated.*

"Be not deceived! God is not mocked
"As a man sows, so must he reap."

"He cometh reaper of the things he sowed

"Sesatum, corn; so much cast in each birth,

"And so much weed and poison—stuff
"To mar him and the aching earth."

There is no dodging this Law. And it is just in this connection that we fall into error. The God-consciousness in most of us is at least somewhat awake. We call it conscience. It whispers—at least to some of us—that the Sages and Seers were right when they taught that real self-preservation i.e. immortality in wisdom and joy was to be found only along the path of unselfish sacrificial

service; in realising the divine unity amid all pseudo-infinite diversity; and in perception and worship of the One and Only all co-ordinating Self, the substantial Reality of all the many seemingly separated selves. It whispers thus when we don't turn a deaf ear or deliberately stifle its voice. We are, however, too enamoured of our tangible mess of pottage to part with it for a spiritual and eternal birthright. We may listen to the conventional teachings concerning possible retribution in a remote and problematical Hell, but that is after we shall have died and meanwhile we are alive; where the

spoils are to the victors. And so the dance of death goes on; we return again and again to our past egotisms.

The greatest, most pressing need of the hour is, then, a realisation of the truth concerning The Law, the inescapable Law, whereunder man is reborn on on Earth to himself endure the similar sweets or bitters to those he has dealt out to others. The problematical heaven works but feebly for good; the problematical hell no less feebly as a deterrent of evil. We have got to realise that escape from man-made law notwithstanding, we do not and cannot "get away with it." We reap not only

what we have sowed, but where we sowed. A complete and wholehearted readjustment of values is becoming imperative. No civilisation can endure that burks or shirks the question "Am I my Brother's Keeper?", that relies for its survival upon brute force, that sees in the needs of others its opportunity to exploit instead of to serve and uplift. Man is essentially divine, the purpose of his life to unfold and express his divinity, to "find himself" and manifest the God in him. "Self-knowledge is of loving deeds the child" is Wisdom's first and last word.

WOMEN AS PEACE TEACHERS

WHATEVER may be the outcome of negotiations for world peace, one thing is certain, that we must find a different method for the realization of peace and happiness. Men in the past and the present failed to keep war out of the world. Our hope now lies with the new generation and women.

Millions of men were killed and billions of money were wasted in the last world war, from which we have not yet recovered; thousands are being murdered at this very moment in the East and the West, yet almost all Governments of the world are preparing for a still greater war. If another world war came—may God forbid it—it will completely destroy civilization in a few days with modern scientific armaments; but, still there is a ray of hope to keep the world out of war.

The wars in the past were all creations of men, women had no responsibility in starting them. Why not then let the women have a greater share in the management of the public affairs in the world to-day? They manage their homes well, and I believe they can govern the world as well. Men failed in their allocated task, but women succeeded in theirs.

The Census report of the population shows that there are more women than men in the world. It is the law of democracy that the majority should rule. Many men of thought hold the view that women are superior to men in the power of the heart. The man of intellect can be a villain, but he who has a good heart can never harm anybody. In statistics of murder cases we find that the number of women murderers is very small. Women are born with protective instincts—mother to protect their children. A wife is called the "better half of man"—the supreme ruler of the homestead.

In 35 years of my public life, I have come into close contact with several great women leaders, who were all members of our organization. Among them were the great social worker, the late Jane Adams, who was the Presi-

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In "Modern Review"

dent of our World Fellowship of Faiths; the late Dr. Annie Besant; Poetess Sarojini Naidu of India; the Rev. Doctor Maude Royden of England; Mrs. Franklin Dr. Roosevelt of U.S.A. and the famous Educationist, Dr. Maria Montessori. They are all as great in their particular sphere of action as any man of their time.

The most excellent book *Women In World History*, written by Miss E. M. White, of London, tells us the stories of the great deeds of the eminent women of many races, creeds and countries, I learned from this book the position of the women, past and present. I recommend everyone to read this admirable book.

In our Hindu mythology we find that when there were wars between Gods and demons, the Gods invoked the Mother Goddess to save the world from destruction. She incarnated as Durga, Kali, destroyed the evils and established the Kingdom of Righteousness. Women are made in the pattern of the Mother of the Universe—they should have no enemies. Among the peace workers to-day there are more women than men. I believe more than ever before that if women take the lead in world affairs they can make the ideal of peace real. In 20 years' time a new generation could be brought by them, who would know that war is a crime against humanity. Until 7 or 8 years of age a child does not come much into contact with men. During this impressive age a mother can help to build its character any way she likes, which is not so easily done in later years when the character is more or less formed. The clay when soft can be moulded into any form.

If you let a child play with a toy gun his inclination will be to kill. If you tell a Christian child that his Saviour was killed by the Jews, naturally he will hate the Jews. If you teach children to love all people as themselves, naturally they will grow with that consciousness. Many great men in the world's history were made what they were by the influence of their Mother.

The world is spending millions in scientific training for war. Can Peace be obtained without any scientific training? I therefore wish to put before the public, the idea of starting an experimental scientific training college for women to educate children for world peace. Just as women learn music, dancing, acting, painting, cooking, sewing other professions as their accomplishments, they should also learn how to educate children scientifically for world peace. Diplomas and badges should be given to them for such accomplishments, which will increase their value in the public eye.

I hope in the near future every woman will be a peace teacher and then the world will be a better place for heroes to live in. I therefore put the following Resolution before the sixth International Montessori Congress at Copenhagen:

Be it resolved that the Sixth International Montessori Congress, assembled in Copenhagen, recommend that Madame Dr. Maria Montessori establish special classes to train Mothers and Women Teachers to give peace education to children and that she be requested to take the initiative in such a movement, and to be empowered to formulate and direct the programme and to work out such details by the appointment of Committees, or otherwise as she may deem wise for its success.

Dr. Maria Montessori observed that the plan was very practicable, and she agreed to prepare a course of ten lectures on the subject. The World Fellowship of Faiths proposes to hold an experimental class next summer in London to train Women Teachers to educate children for World Peace.

JAGADISH-CHANDRA BOSE

WHEN youthful Jagadish-chandra the unknown enthusiast, first set out along the arduous road to fame, as it was with wearisome obstacles at every step, I proclaimed both in prose and verse my unquenchable faith in his eventual attainment. In this day of bereavement, I have not the same strength of voice to pay tribute to his resplendent memory. For it is but a short while ago that the call also came to me to voyage to the same unknown bourne. I was fated to return, but my body and mind are still clouded by its mists, and I feel as if my friend, who has gone before, has left for me his invitation to follow. At any rate, I cannot have long to bear the sorrow of our separation.

The sorrow is not mine alone, but is shared by the whole country. And yet it is not as though his pursuit in the realm of Science was abandoned, unfinished,—of its results the world is not deprived by his leaving it; that which is unfading, immortal in his achievement remains to us. His absence in the flesh but makes the gains of his spirit more vivid,—the truths revealed by his work are a bequest that will become more fully ours. For me, personally, there remains the consolation that what friendship urged, I was enabled to do; what further was in my power to give as poet I offered when that power was at its height, and my salutation to his genius remains enshrined in my poems.

Science and literature occupy different apartments in the edifice of culture, but there are connecting passages through which offerings may be exchanged, and of these Jagadish made constant use; wherefore it became possible for the Scientist and the Poet to be in close communion. Science, it is true, had but little room in my work,—none the less it occupied a large space in my thoughts; and the same was the case with Jagadish in regard to literature. So the windows of the minds of both of us were ever open for an interchange of atmosphere. And another thing that brought us together was the love of our motherland.

Life lies invisible in some hidden recess in the depths of matter. The hope that the researches of Jagadish would some day place this truth on a scientific foundation, intoxicated me with joyful anticipations, for I had from childhood been familiar with teaching of our *Rishi*: All these which are the process of creation flow from and are vibrant with Life. Of that all pervading vibration Science was becoming more and more cognisant, but it had not been able to gather into its storehouse of facts any proofs of its identity with Life. So when the experiments of Jagadish began to dis-

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*By*  
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close the life-like response of matter, I felt that the day of the recognition of this truth by Science could not be far distant.

Then Jagadish brought the resources of his laboratory to bear on the vegetable world where, though the existence of life was not in doubt, a difference of kind had been taken for granted. Exquisite was the delicacy of the apparatus evolved by the genius of the Master,—apparatus that proved its no less wonderful power to probe the secrets of vegetable life; and our explorer awaited with infinite patience the messages of the similarity with animal life of its workings, as they came to be yielded up.

I had not the scientific equipment to follow his conclusions in detail, and my untutored imagination may have leaped beyond the inferences warranted by the facts; still, I believe, my unbounded enthusiasm afforded my friend real delight though, perhaps, not unmixed with a quizzical amusement. Competent appraisers amongst his visitors were rare in those days, and the stimulating breeze of my unstinted wonderment may have been of help to speed the barque of his endeavour on its way. My unfaltering belief in Jagadish's success added strength, I am sure, to his own conviction as to the reality of the goal of his quest.

So far for the first chapter. In the next, our professor, accompanied by his worthy helpmate, went off on an expedition over the seas to announce the truths he had gathered and offer them to the scrutiny of expert criticism. Then was my mind filled with a rapturous foretaste of the glory that awaited our Motherland in the appreciation of the genius of her gifted son in foreign lands. And as acute was my distress when I learnt that money difficulties were standing in the way of Jagadish's expected victory! for had I not my own bitter experience of how sadly achievement could be frustrated by mere lack of material resources? For that very reason my own means, at the time, did not permit of my coming to his aid personally; so I had to cast our burden on a friend,—a wonderful friend, whose noble, unostentatious generosity I have the melancholy pleasure here to make public.

This friend was the late Maharaja of Tippera, Radhakishore Manikya, and the deep affection and high regard which he happened to conceive for me, has remained a mysterious marvel

throughout my life. At that juncture the wedding of his son was about to be celebrated in right royal style. I seized the opportunity to tell him that I was supplicant for a favour worthy of the occasion. He smiled when I set forth the nature of my request. "I do not know," said he, "nor am I competent to judge of the work of Jagadish Bose. But to you I can refuse nothing, and I am not concerned to inquire what you will do with my gift," with which he handed me a cheque for Rs. 15,000. That gift I dedicated to pave the way for the triumphal march of my friend, and this I deem a fit occasion for placing the credit where it is due.

Thereafter, as everybody knows Jagadish carved his own way to universal recognition. His European reputation attracted the attention of a high Government Official, whose influence enabled him to extend his researches into the flora of different localities, till at length his growing fame made it practicable for the splendidly equipped Bose Institute to be founded near his home.

Thus was the apparently impossible made possible by sheer dint of his keen insight, his unwearied perseverance, his indomitable courage. It was, I think, the first time in India that a solitary worker was able to draw from the coffers of the Government, as well as from his own wealthy countrymen, such large contributions to help on his work. Once Jagadish-Chandra overstepped the period of initial stringency, the goddess Lakshmi came forward with abundant favours, and gave up for him her usual fickleness.

In the days of his success Jagadish gained an invaluable energiser and helper in Sister Nivedita, and in any record of his life's work her name must be given a place of honour. Thenceforward his renown spread all over the world, overcoming every obstacle.

That was for me the time when cruel inclemencies beset my own field of work, as I struggled on, through sunshine and storm, labouring with my embankments of clay that kept melting away one after another. Thus immersed and drifted apart from kith and kin and friends, I was unable to follow the later development of Jagadish-chandra's researches, and it becomes me not to-day to attempt to embellish with my feeble testimony the acclamations of the world at large.

FAREWELL RECEPTION TO THE AGENT GENERAL

LET me make it quite clear that I do not speak as the representative of the Government of India. I speak as a citizen of the world, as a man who has done his best to understand your problems and appreciate your difficulties."

Thus said Sir Syed Raza Ali, who relinquished the office of Agent-General for India, at the farewell reception given by the Natal Indian Congress in the City Hall, Durban on Saturday afternoon. The large gathering included many leading Europeans of Durban and it was mainly to them that Sir Raza drew attention to the difficulties confronting Indians.

The Mayor, Mr. Fleming Johnston, presided. On behalf of the Congress, the Mayoress, Mrs. Cyrus, presented a silver cigar case to Sir Raza Ali.

Proceeding to analyse the South African Indian question Sir Raza referred to the accumulating anti-Indian measures. But in spite of these handicaps, he said, he would assure the people of South Africa that he did not go back a disappointed man. He would have faith in the characteristics of fairplay and justice of the Britisher and the Dutch, who would in the end see that the Indian got his rightful place, as befitting his membership of the British Commonwealth of Nations.

Made Him Sad

"How is the lot of the Indian in this country?" he asked.

The position made him sad at times. They knew in this country that the European had taken every possible step to ensure his political predominance. Some called it self-preservation, with that view no one could disagree. But it was another thing to extend the colour-bar to other spheres of life, such as the economic one.

As a friend he would tell them that this venture was unprecedented in the world.

"I would like to say that the time has come, soon after the next general election,

to consider the question of Indian franchise. Personally I have no doubt that owing to the passing of the Native Representation Act at this end and self-governing India at the other end, there will be the inevitable tendency, to draw attention to this question.

"One of the greatest injustices to the Indian is the Provincial barriers which restrict him from moving outside of the Province of his domicile. He cannot better his economic position in another Province if he chooses to do so.

"This position is doing harm to the growth of the economic life of this country, not only to the Indian but also to the Europeans.

"Europeans talk of the Indian lowering their standard of living. I ask whether the fault is that of the Indian or your own. You have confined Indians to one Province and they are forced to take up employment at uneconomic rates. Can you blame starving Indians?

"The Indians in your land suffer from a stunted growth, politically, economically and educationally. The Natal University College is closed and continues to close its gates to the Indian student.

"In industries the Indians have been reduced in numbers. Take your Wage Act, the Marketing Act and such other measures. It is very harrowing to explain all these measures, devised and designed and multiplied against the Indian.

"I must end my speech on a note of optimism. During my stay for the last three years I have never lost faith in the sense of justice and fairness of man. I myself cannot adequately measure the support that I have received on many occasions from Cabinet Ministers, members of Parliament, the Press and the European people of South Africa. I have not the least doubt that even when the sun may be overshadowed by clouds that there is always a silver lining."

True Measure

Mr. V. Lawrence said the true measure of the success achieved by Sir Raza was not in the improvements he had been able to bring about in the lot of the Indians, but in what he had been able to stave off.

Mr. Maurice Webb appealed for the harmonising of the interests of all races for the advancement of their common country.

Councillor Mrs. E. A. Benson, on behalf of the Indian Women's Association, referred in eulogistic vein to the services of Lady Ali as a means of uplift of the South African Indian women.

Mr. A. I. Kajee, Secretary of the South African Indian Congress, while apologising for referring to certain Indian problems, drew attention to the fact that Indians were labouring under great difficulties. The Indian was also a pioneer; he cleared the swamps, he carried commerce to all parts of the Province. While his civilisation was applauded and he was said to be a law-abiding people, he was bracketed with the primitive Native.

Slum Clearance

Slums, said Mr. Kajee, were being cleared, but those dispossessed of their homes had nowhere to go to. Indian housing had been talked about for years by the City Council, but not a single house had been built and occupied, nor a single housing loan had been granted to an Indian for the last three years.

There were 15,000 Indian school-going children out of schools. There were some apprenticeship committees that would not admit Indians as apprentices, but the industrial laws applied equally to the Indian yet equal opportunities were denied to the Indian.

These were some of the Indian grievances, remarked Mr. Kajee, that should be known to their European friends.

CLAIRWOOD SLUM PLAN

ALARM at the recommendation of the Durban Medical Officer of Health to have certain areas at Clairwood declared slums was expressed at a meeting of the South Coast Junction Area Indian Ratepayers Association, held on Sunday afternoon at Jacobs.

There were about 800 people present. The chairman of the Association, Mr. N. P. Naidoo who presided, said that the area not only housed the Clairwood Indian School, but some hundreds of the poorer Indians. If the recommendation of Dr. G. H. Gunn were carried out it would mean that these Indians would be thrown on to the streets.

The following resolution was passed unanimously:

"That this meeting of Indians held at Clairwood under the auspices of the South Coast Junction Area Indian Ratepayers' Association views with considerable alarm the recommendation of the Durban Medical Officer of Health to declare certain areas in Clairwood as slums, inasmuch as such a declaration will seriously affect the poorer class of Indians.

"This meeting hereby requests the above Association to co-operate with the Colonial Born and Settlers' Indian Association, in making representations to the Durban City

Council and the Union Government on the matter.

"This meeting desires to place on record that Indians will do everything in their power to conform to the requirements of the health authorities, but if the City Council attempts to expropriate the land such attempts will be strenuously resisted."

Advocate A. Christopher advised the meeting to be moderate in any action that might be taken. He said he felt that if representations were made through the proper channels much good would result. The Colonial Born and Settlers' Indian Association would give any help necessary.

Messrs. P. R. Pather and S. L. Singh spoke in the vernaculars.

THE CIVILIZATION OF TO-DAY

II

WHEN the human intellect is imprisoned and the ideal of religion and philosophy is perverted and lowered to satisfy the immediate ends of men, the destructive forces are automatically released from the cauldron of human nature to play havoc in the society of men. The callousness with which the weaker nations of the world are being subjected and placed under the footstools of the stronger ones even at this advanced stage of civilization only strengthens the conviction that the principle of unrestricted competition as advocated by some biologists in the evolution of species is being pursued and applied with blind zeal even in the sphere of politics. In the opinion of these biologists the preservation of the weak is no benefit to the state, rather baneful, and the people would become supine, sluggish and effete without rivalry and competition. This reminds us of the fascinating political apothegm of the late Field Marshal Count Moltke of Germany, that, war being an element in the order of the universe ordained by God, the world without war would stagnate and lose in materialism. The great German philosopher Nietzsche in strict conformity with his national traditions only echoed the sentiments of this Field Marshal when he declared, "It is mere illusion and petty sentiment to expect much (even anything at all) from mankind if it forgets how to make war. And yet no means are known which call forth so much into action as a great war that rough energy born of the camp, that deep impersonality born of hatred, that conscience born of murder and cold-bloodedness, that fervour born of effort in the annihilation of the enemy, that profound indifference to loss, to one's own existence, to that of one's fellows, that earthquake-like soul-shaking which people need, when it is losing its vitality." The political philosophy thus candidly enunciated is not the guiding force in Germany alone, but like an infectious disease it has sunk deep into the cultural consciousness of many other nations of the world. The successful manipulation of the two historical abstractions, force and fraud, is looked upon as the surest means to success in the political growth and territorial expansion of nations at the modern age.

But a cursory glance at the scintillating pages of human history, both ancient and modern, makes it abundantly clear that permanent peace and security or even lasting political domination can never be achieved by means of physical force, far less by political camouflage. Where are to-day the mighty empires of the Egyptians, the Assyrians, the Babylonians, and the

By THE EDITOR

"Prabuddha Bharata."

Persians? Where are the vaunted glories of the Greek and the Roman empires? Like bubbles on the surface of the sea, they rose and melted away into nothingness leaving behind them only their ruins as landmarks on the road without issue. Thus the history of nations bears an eloquent testimony to the inevitable downfall and ruin of empires built on the quicksand of militarism.

It is a self-evident phenomenon that, in the present state of scientific progress and development, a nation cannot stand by itself as an exclusively separate unit without any inter-relation with the rest of the world. The fates of all the peoples have been so inextricably blended that any loss of balance in one part of the world is sure to produce a repercussion on the other. Willy-nilly all are sucked in the maelstrom and are constrained to take part in actions which most of them would shun with positive abhorrence and in disgust. Great minds have risen in every age and clime to hold before humanity the lurid picture of the horrible consequences following in the wake of such a life without a spiritual foundation. Various earthly means have also been suggested and resorted to as safeguards against the orgy of bloodshed and the perpetration of these blackest crimes against humanity. Even in recent years various Legislations, International Agreements, Institutions, Leagues, Court of Arbitration, and Conventions have been formed to combat the evil; but, as Paul Richard has rightly pointed out, 'all these are only so many obstacles and barriers set up in the way of the destructive torrent' only to allow it time to gather in strength and volume and to sweep away everything before its mighty onrush.

III

In recent years many intellectual stalwarts, who are seriously thinking of the problem of peace in the world, have given a wide publicity to their respective views to educate public opinion. Sir Oliver Lodge suggests that by an exchange of periodicals, by frequent international visits, by the action of great societies, and by making use everywhere of knowledge wherever it be acquired, people should be made to realize the solidarity of humanity. He further observes that no warlike enthusiasm or alien excitement is needed to break the monotony of the ordinary life or to keep up the vigour and health of a nation; for excitement and thrill

are amply provided by the prospect of a discovery or a new invention, and there is plenty of room for strenuous exertion in other spheres of life as well. The nation that realises the magnitude of the opportunity afforded by the earth-existence to promote the common good of humanity by enriching its own culture, the nation that by social and religious reforms liberates the human spirit from the shackles of parochialism and narrow-minded bigotry—that nation will arouse in its citizens a fervour of patriotism hitherto unknown, and to it will belong, not by military conquest but by divine right, the supremacy of the future and the gratitude of the human race.

There are persons like Eleen Power, who emphasize the teaching of history with an insistence on the interdependence of nations, which would stimulate a sense of the solidarity of mankind and community of aspirations, and generate a universal interest in the preservation of the fruits of human culture. Mr. H. G. Wells has made some significant observations in his *Open Conspiracy*. He says that, to avoid the positive ends of war and to attain the new levels of prosperity and power that now come into view, an effective world control, not merely of armed force but of the finance and the main movements of stable commodities, the drift and expansion of population as also of the supply of war materials, is required. For in his opinion if the great powers join hands in a spirit of fellowship in the interest of peace and establish effective control over the aforesaid items, the warring people would be bound to bend their knees before their concerted action. Mr. Wells further suggests in his *Apology for a World Utopia* that "if Europe is to be saved from ultimate disaster, Europe, has to stop thinking in terms of the people of France, the people of England or the people of Germany... The task before us in Europe is to release its children from the national obsession—to teach the masses of European people a little truthful history in which each one will see his country in the proper proportions and a little truthful ethnology in each country will get over the delusion that its people is a distinct and individual race... It is the international mind that the world needs. If we cannot bring our minds to that there is no hope for us. Fresh wars will destroy our social fabric and we will perish as nations fighting."

(To be continued)

India Letter

(NEWS COLLED FROM INDIAN PAPERS)

Mr. Subhas Bose President-Elect

It is reliably understood that Mr. Subhas Chandra Bose will be elected unopposed to the Congress "gadi."

Bamboo City Near Bombay

A bamboo city large enough to house 300,000 people has been hurriedly erected on a site 150 miles north of Bombay for the reopening of the 51st annual session of the Indian National Congress, which is in session from February 19 until February 27 inclusive. A model farm with 500 cows has been built and milk has been condensed to ensure ample supplies for all emergencies. This is the first time in history that the proceedings in the session will be broadcast, probably throughout the country.

Labour Conference

Sir H. P. Mody, President of the Employers' Federation of India, has communicated to the Government a recommendation on behalf of his organisation to appoint Lala Shri Ram as Employers' delegate to the next International Labour Conference.

Mr. Bose On Indian Demand

"We demand full freedom and a constitution framed by the people," declared Mr. Subhas Chandra Bose, interviewed by Reuter in London. "Nobody wants conflict for the sake of conflict and if a compromise can be reached which will satisfy our demands it will undoubtedly be accepted." Reviewing the recent progress, Mr. Bose said, "Ministers have made a good beginning but not achieved enough to satisfy the rank and file of the Congress. It is a mistake to think that they have accepted office permanently regardless of what is achieved." Mr. Bose said that there would probably be a stock-taking and review at the end of one year. He was personally not very optimistic as regards the future. He sincerely hoped that it would not lead to a repetition of the troubles of 1930 but the possibility loomed ahead. Everything depended on the British Government. India wanted to be allowed to frame her own constitution and if the Government accepted that, there was no reason why India and Britain should not be the best of friends.

British Labour Party And India

Mr. Subhas Chandra Bose, who had a long private conference with Mr. Attlee, Lord Snell and Lord Kinnoull, addressed the Indian League at Caxton Hall. He paid a tribute to the work of the League in explaining India's case to the public which was woefully ignorant of

Indian affairs, but he stressed the fact that the day was gone for ever when India expected help from any political party in England. Mr. Bose declared that the Indian public was disillusioned about the labour Party from the time when the Labour Party was in office.

Mr. Bose In East End

Mr. Subhas Bose in a homely address which he delivered in Urdu to an audience of hundreds of Sikh settlers and Hindu and Moslem tradesmen in the East End. He asked his audience to observe the poverty of England as exemplified by the East End and Britain's failure to eradicate it. In India there was also still great poverty and the Congress was best qualified to deal with it. In the East End they saw many hospitals. The Congress would see that India had plenty of hospitals to deal with diseases. He reminded his hearers that they were an Indian colony who in the end would return to their country and urged that they should no longer co-operate with the British Government. "Look after your own brothers and India will grow big."

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Pandit Nehru On Essentials

A mere increase in the numerical strength of Congress members would not solve the problem unless the new forces were directed into proper channels and utilised, said Pandit Jawaharlal Nehru addressing a mass meeting at Dana Bunder, Mr. Bhulabhai Desai presiding. He added that he could enrol 50 lakhs of Congress members in no time, but it would be of no use and far from being a source of strength to the Congress, it might even be a hindrance if such forces were not properly harnessed. Continuing Pandit Nehru said Congressmen were at present in office. Thus the fight for independence had entered a new phase. The real problems, namely the attainment of Swaraj and removal of poverty and unemployment, etc., still remained to be solved. However, it could not be denied that Congressmen in office were able to do some good to the masses. He was gratified to note that there had been a steady progress in the march towards freedom.

India's Prosperity

Commenting on the Presidential address by the late Lord Rutherford and read by Sir James Jeans to the Indian Science Congress Association in January last, the *Manchester Guardian* says:— The future prosperity of India depends on the efforts of her scientists to-day, more particularly with regard to the development of agriculture. That they will be equal to their task need not be doubted.

India Police Being Trained

It is understood that training in precautionary measures against air attacks and bombing is being imparted in the police force in Delhi. A number of rehearsals have, it is learnt, been held in this connection.

Flags To Be Sold In Aid Of Chinese

The Secretary of the Town Congress Committee, Allahabad, informs that besides collections at public meetings on the China Day, tricolour flags would also be sold in aid of the Chinese people.

Economy Campaign In U.P.

The U. P. Government have issued orders for thorough scrutiny by the Inspectorate of amounts at present allotted for contingent charges. All departments and disbursing authorities have been asked to assist the Inspectorate in making the detailed examination of the charges debited to contingent grants placed at their disposal with a view to finding out in which items and to what extent reductions can be made. The Inspectorate have been required to submit their report together with their proposals for securing maximum economy in contingent expenditure at an early date.

Interest In Villages Of India

Lady Linlithgow, accompanied by Mr. Nalini Ranjan Sarker, Finance Minister, Bengal, Mr. H. J. Twynham, Commissioner, Presidency Division, and Mr. M. O. Carter, District Magistrate, 24 Parganas, visited, village Gobindpur in the 24 Paraganas. Her Excellency paid a visit to the Union Board offices and dispensary and inspected the stud-bulls. She was, later, presented with addresses by the Mahila Samiti and the Union Board. She next visited the girls' school, after which, she opened the Lady Linlithgow Village Hall. She evinced keen interest in all she saw, and stated there was nothing nearer her heart than the prosperity of the village of India.

Things In General

Nobel Peace Prize

A NORWEGIAN organisation, the Friends of India, states that Mahatma Gandhi will be proposed as its candidate for this year's Nobel Peace Prize.

Message From King Of Egypt

Mr. M. E. Takey, of Wynberg and chairman of the Anjuman Islam, received the undermentioned cable message from the Grand Chamberlain to His Majesty the King Farak of Egypt:—"Sensible of your kindly felicitations on the happy occasion of his marriage, the King, my August Sovereign, has instructed me to transmit to you his warmest thanks."

The Boy King Of Siam

At the present time the ruler of Siam is the boy Prince Ananda Mahidol, who is being educated and is recuperating his health in Switzerland. A Regency Council consisting of three princes of Royal blood is presiding over the administrative affairs of the country.

Siva Ratre Celebration

The annual celebration of Siva Ratre will take place on Monday the 28th February at the Sivajees Shivalaya, Tongaat. All Hindus are cordially invited to attend.

The Indian Workers'

Educational Association

At a well attended meeting of representatives drawn from various Trade Unions, held at the Tamil Institute, on Wednesday, the 2nd inst., The Indian Workers' Educational Association was formed. A Provincial Committee was appointed, with S. J. Joseph as Chairman and P. Doornamy as Secretary, and it was arranged that a further meeting be held to frame the Constitution and Rules. The meeting was convened by Messrs. Advocate A. Christopher and S. J. Joseph.

Sports Ground For Indians

Approval of the principle of providing a recreation ground for the Indian community in Roodepoort was agreed to by the Roodepoort-Maraiburg Town Council. It was also agreed that the town clerk should ascertain the suitability of the old Durban Roodepoort Deep coloured recreation ground for the purpose and report upon the matter. The Lakes and Parks Committee, in a report to the Council, stated that Mr. M. Schwartz pointed out that there was no available open space for recreation for Indians, and a deputation subsequently met the committee, when the matter was discussed. The suggestion was made that

the old coloured recreation ground be made available, and that the Indian community contribute 50 per cent. of the initial cost of the ground and maintain the ground, which would be laid out for tennis, football and cricket.

Wedding At Riverside

Siranjeevee Nanthan, (ninth son of the late Mr. Ponnai Sirdar, of Umgeni), was married at his residence, 360 Prospect Hall Road, on Sunday February 6, to Sowbakiavathe Mallammal, (third daughter of the late Mr. Maradayan, of La Mercy). There was a large gathering of friends and relatives to witness the nuptial ceremony, conducted according to Hindu rites, after which, the guests were entertained to a sumptuous meal. The wedded couple were the recipients of many valuable presents and letters of good wishes.

Social And Personal

MR and Mrs. Nagrani and family of Bulawayo, S. Rhodesia, will be sailing for India by *S. S. Kenya*, leaving Beira on March 16, and desire it to be known that their address in India is: C/o Vishindas Bhopatrai, Sipahimalani Lane, Hyderabad, Sind.

Mr. B. R. Maharaj, resident of Thornville Junction and a student of the Teachers' Training Class, is in Durban since last month at the residence of Mr. L. Panday.

Thanks

Mr. H. Bandhu wishes to thank all those organisations and friends who arranged farewell parties in honour of his father Mr. G. Bandhu. He appreciates the thoughtfulness of the many friends who came to bid farewell.

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These classes may also be attended with the consent of the lecturer by non-matriculated persons who desire to extend their general education.

Loans (repayable after graduation) may be arranged.

In The Magistrate's Court FOR THE DISTRICT OF DURBAN, HELD AT DURBAN.

Case No. 2042/1934.

In the matter of:

ELIZABETH ANN BROOK (in her capacity as Administratrix Testamentary in the Estate of the late Mark Sydney Brock) Plaintiff,
and

JOOSAB ABDOOL KARIM HAJEE ADAM
Defendant.

To:

Joosab Abdool Karim Hajee Adam,
(above-named Defendant),
whose address is unknown.

TAKE NOTICE that on the 10th day of March 1938 at 10 o'clock in the forenoon application will be made for revival of the judgment given by this Court against you on the 23rd day of October 1934 and that an Order has been made that the publication of Notice of such application shall be deemed to be good and sufficient service of application on you.

Dated at Durban this 8th day of February, 1938.

R. J. BRITS,
Clerk of the Court.

THORPE & HANDS,
Plaintiff's Attorneys,
32 Gardiner Street, Durban.



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