

INDIAN OPINION

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THE NEW S. AIDAN'S HOSPITAL

Laying of the
the Kunwarani Lady
4 p. m. on Wednesday,



foundation stone by
Maharaj Singh at
January 16th, 1935.

ALL FRIENDS ARE INVITED TO ATTEND.



MAIN BLOCK OF PROPOSED HOSPITAL.

MEDICAL work has for eleven years been carried on in Cross Street in a house which was originally built as the residence of the Missionary in charge of the Mission. By additions and alterations this building was adapted to the purpose of a hospital, but this work has now outgrown such limited quarters. This is confirmed by the recent warning from the Government Health Department that it might be closed because of overcrowding. It is gratifying to note that in spite of difficulties the medical results have been excellent.

One important side of the work, namely, that of training Indian nurses, cannot be undertaken in the present building owing to lack of proper accommodation. For some time past it has been the hope to make a special point of this. The need of it is self-evident. An application was made five years ago for registration as a training school for nurses, but it was refused on the ground of inadequate accommodation. There is at present no institution in the Union of South Africa for the training of Indian nurses.

After protracted negotiations a suitable site amounting to slightly over an acre has been purchased from the Corporation, and plans for building have been drawn up. The site is near Sastri College. The new building will include male and female wards, operating and maternity blocks, private wards and accommodation for European and Indian staff and necessary offices.

£2,500 is still required to complete the work. The Kunwarani will receive cheques and gifts in cash, to be placed on the Foundation Stone,

NOTES AND NEWS

A Groundless Fear

THE fear Europeans have of the Indians outnumbering them in the course of time is again proved to be a myth and this time by the Kunwar Sir Maharaj Singh, Agent for the Government of India. He spoke to the Yeoville branch of Toch H in St. Marks Hall when he said that in 50 years time the Indian Community in the Transvaal will constitute only one quarter per cent of the population of the province.

The Kunwar, who was speaking on Indo-European relations, emphasised that the idea that the Indian Community was large in the Transvaal was one of a number of misconceptions. Actually it was only one per cent. of the European population. Moreover, it was a decreasing percentage. It could not constitute a serious problem. There were whole branches of trades and professions, the Kunwar pointed out in which there were no Indians, or very few. Only in piece goods, groceries, and fruits and vegetables did the Indian come into competition with the European. The total volume of Indian trade compared with European trade was under five per cent. Eighty-five per cent. of the Indians were South African Born, and if any community was cramped to the extent the Indians were, its members could not be blamed because they traded. To do so was to blame them for some thing they could not help.

Japan's War Budget Of £60,000,000

NEARLY all the leading statesmen, leaders of thought and men of letters talk of Peace and Tranquility among the powers and how best to promote a better understanding so that there would be fellow feeling among the different nations of the world. At the same time secretly or otherwise they are voting thousands and thousands of pounds for armaments, for bloody weapons to tear down the limbs of each other. The latest we learn from a Tokio message is that the Diet is considering the biggest War Budget in Japan's history—approximately £60,000,000. It is expected that the Diet will sanction this expenditure, which makes up 47 per cent. of the entire Budget proposed for 1935.

Our readers may naturally ask, what next?

Harmony In South Africa

BLACK and white people were likened to notes on a piano by Dr. Karney, the Bishop of Southampton, formerly Bishop of Johannesburg, when speaking on the relation between white and coloured peoples, with special reference to South Africa.

If must be realised, he added, that to get full harmony on the piano one must play both black and white notes to-

gether. No serious minded person now favoured annihilation, but there were some who, without showing it, favoured repression on the ground that if the white standard was to be maintained the black standard must be kept down. He believed that if they were brave enough to co-operate with the native and help him along, God's blessing would rest on any land where that policy was carried out. They had to give the native full rights in God's Church and every opportunity of rising socially and to be very generous to him in view of the tremendous contribution he was making to the life of South Africa.

History proved that if they did not do that South Africa would suffer in the future, as it had suffered in the past. The next two years were going to be critical, and, if only the Government would be progressive and keep the interest of the native at heart, South Africa would enter an era of great prosperity.

The Congress And Its Conference

"It has been decided," runs the message in many of the South African journals, to postpone the annual conference of the South African Indian Congress to February 16 and 17 at Durban, owing to the fact that the new Agent, Mr. Sayed Raza Ali; will not arrive in Durban until February 13."

This continuously postponing of the conference does not suggest any strength in the officials nor the seriousness of the

questions involved to be deliberated upon at a Conference. We should have thought the better course would have been to have deliberated, resolved and then submitted their representations to the respective Governments concerned. Why be spoon-fed, could we not rely on our own strength. Are the questions not of vital importance and serious consequences. If they are not, then why a conference at all. If they are, then why delay?

Congress Meeting A Failure

UNDER the above heading the following letter by Mr. Goolam M. Keshavjee appears in last Tuesday's issue of the *Pretoria News*:—

I would very greatly appreciate it if you would be so kind as to publish the following in your very widely read paper. An emergency meeting of the Transvaal Indian Congress (Pretoria branch) was called for Sunday December 30, but the attendance was just "nil," and the reason is not far to seek. First of all, the chairman has left the country, then one of the joint secretaries had gone away, and, finally, the terms of office of the present committee expired more than a year ago. The nett result of all this is that the Indian Community no longer have any confidence in the Pretoria branch of the Transvaal Indian Congress. I can assure the officials, however, that if they were to hand in their resignations and call for the election of new office bearers that they will have a packed house. We, too, have the interests of the Indian community at heart, but must insist upon everything being done in order.

Indian Opinion

FRIDAY, JANUARY 11TH, 1935

THE NEW ST. AIDAN'S HOSPITAL

IT would be seen from our leading page, the laying of the foundation stone for the new St. Aidan's Hospital by the Kunwarani Lady Maharaj Singh is announced to take place next Wednesday afternoon. We congratulate the Mission and all those connected in this humanitarian work of providing a hospital where the members of the Indian community might feel quite safe as regards attendance and treatment.

It was only the other day we remarked how a few decades ago a beginning was made by Dr Booth in the same old Mission House by opening a free dispensary for the benefit of the suffering poor and the indigent. Since then the St. Aidan's Mission has worked on that laudable principle by establishing a hospital first at Durban, then at Sydenham and again in Durban the work of which has now outgrown to such an extent that it has been found necessary to lay

the foundation for a larger and up-to-date hospital near the Sastri College. Provision is also made for the training of Indian nurses. In view of the differential treatment meted out to us in Government institutions we are greatly indebted in South Africa and in other parts too; to Christian Missionaries for our health and education.

The St. Aidan's is one such Mission and writing from personal experience—having been connected with it for a number of years—it would be the height of ingratitude if we were to fail to express our profound sense of appreciation for the services rendered by it through its hospitals and schools.

We consider the only practical demonstration the Indian community could give of their gratitude to the Mission is by generously subscribing to its fund by placing their cheques or cash on the stone to be laid by the Kunwarani Lady Maharaj Singh.

BISHOP GARBETT GARLANDED

IMPRESSIVE CEREMONY IN DURBAN

DURBAN Christian Indians were given an opportunity of hearing the Bishop of Winchester, the Right Rev. O. F. Garbett, who is visiting South Africa, when he addressed a large gathering in the Victoria Picture Palace in Victoria St. last Monday afternoon. The Bishop was accompanied by the Bishop of Natal, Dr. N. L. Fisher, Archdeacon Hoywood Harris, Vicar of St. Pauls, and by his Chaplain. Both the Bishop of Winchester and his Chaplain were garlanded by the Indians, and Bishop Fisher and Archdeacon Harris were presented with gaily coloured bouquets. Brief speeches of welcome were also delivered in honour of the visitors.

Bishop Garbett said that he would have been very sorry to have left Durban without having had an opportunity of meeting the Indian community. "My visit here," he said, "is an expression to the unity and the fellowship which binds together the Anglican Church throughout the World."

The Bishop spoke of the spreading of the teaching of the Church, which, he

said, was not the work of ministers and societies and organisations but the work of each individual. The missioning spirit was the maker of the living church. The Christian did not feel that his religion was for himself only. He was convinced that he must convert others to the fellowship of Christ "I am quite certain," he said, "that the Indians can best of all be converted by Indians."

What If Violence Cannot Preserve Peace

The Bishop while preaching in St. Mary's Cathedral Johannesburg, on the necessity for world peace, said:—Humanity is on the march and we know not what its destiny will be. Old civilisations are passing; great Kingdoms have been transformed—the Russian, the Austrian and German. A Russian thinker rightly describes our times as the end of an age.

Dr. Garbett explained Wragg's painting of the likely future war by painting, as the artist did, to a dead child lying on its back in the street with a gas mask on its pale face and still clutching the toy with which it had played a moment before being killed from the air. "That is what

will happen to tens and tens of thousands of men women and children in the next war unless the Nations of the New World as well as Nations of the Old World make it plain to their statesmen that they demand peace; and that they want the rule of law between nations rather than that of violence. But there will never be fellowship nor peace without the vision of God. We need new ideas, new visions, new power. Men must be free so that they may be able to carry out the purpose for which God meant them. They must think of another fellowship—the fellowship which will show itself in true brotherhood."

"Thus, through the aid of all willing hands and minds, Peace would be found between individuals, classes and nations, 'A Peace that passes into understanding.' Peace would only come through a spiritual change in the hearts of men and women. Unless that change came our civilisation would break down in the next ghastly war."

LIBERATE YOURSELVES AND LIBERATE OTHERS

DEALING with the present quarrel of the Muslims with the Hindus for a few crumbs of seats the 'Frontier Gandhi' said, "How will you account before God for your remaining in slavery? Will you tell the Almighty that because the Hindus did not concede your demands you preferred to remain in slavery. I am sure God will not forgive you on such excuses. Because you have dispelled fear of God from your heart, its place has been taken by the fear of mortal beings. You are degenerating into a coward race. You look to the Government for protection. You fear the Hindus. You say that if you do not get sufficient protection from the Government, the Hindus will crush you, as they are a majority community. You style yourselves to be in minority. It is more than ridiculous to say that people whose numerical strength is seven crores style themselves as a minority community and require protection at the hands of a handful of the ruling race. It is extremely shameful that you consider yourselves so weak and emasculated and quarrel with the sister communities, instead of fighting for freedom. He gave various instances from the history showing how Islam always stood for independence. He pointed out how only 360 true Mussalmans fought fearlessly against the powerful

Persian Emperor. Continuing, Khan Abdul Gaffar said, "Supposing the Hindus do not strive for the liberty of our country which is of both the Hindus and the Mussalmans, then the Muslims alone should have taken the burden upon their own shoulders and fought for freedom. He then told the Muslims that the Congress was the only Jamat which was fighting for the independence of the nation, and hence they should join it in more numbers than the Hindus do."

Dr. Khan Sahib in the course of his speech said. "The poor masses of India, whether Hindus or Muslims, need not look to the Assembly elections or other seats in the services. Supposing the Mussalmans get the reservation of seats which they often demand how will the ordinary Muslim masses be benefitted? It is a quarrel which is fomented by selfish persons whose interests are involved in such matters. We should not fall into such traps. "The Congress is not going to the Assembly with any misconception of attaining anything for the public. The Congress knows full well that nothing can be achieved through such agencies created by the Government. It is doing so simply to test whether the nation approves of the repressive policy of the Government, or whether it upholds the uncountable sacrifices made by the millions of Congressmen in the cause of the nation's liberty. The public is asked to give its verdict on this point, for which the elections prove to be a simple test."

TRIALS

KHAN Abdul Gaffar Khan, the Frontier Congress leader, was arrested at Wardha on the 7th December and taken to Bombay where he was sentenced by the Chief Presidency Magistrate to undergo rigorous imprisonment for two years. The conviction was based on the plea of the prosecution that the speeches delivered by him at a special gathering of Christians were seditious.

The Khan Sahib has an unshakable faith in Ahimsa. He has done immense services for the cause of Hindu-Muslim Unity. He was detained without trial just before the resumption of the Civil Disobedience Movement in 1932. Soon after the suspension of the Movement in 1934 he was released. But after hundred days of so called freedom thus obtained, he finds himself in the same old place again.

Similar is the case of Dr. Satyapal who has been sentenced to undergo rigorous imprisonment for one year. Both the leaders did not offer defence.

Sjt. Subash Bose on arrival from Europe is interned in his own house. A board of doctors specially appointed by the Government is examining him.

Fountain of Wisdom

The national problems of India are renunciation and service. Intensify her in those channels and the rest will take care of itself.—SWAMI VIVEKANANDA

A COLONY FOR INDIANS

By
J. A. LUCKHOO K.C.

It is amazing how little known is the Colony of British Guiana to the British and Indian public, although in the one case the Colony is the only British possession on the South American Continent and has been so for the past 131 years, and in the other, the Indian community is the largest of the very many races that inhabit this Colony.

British Guiana is situated on the Northern portion of the great South American continent and is 900,000 square miles in extent—as large as England, Scotland and Wales put together. It was ceded by the Dutch to the British in 1803.

About 90 years ago the first lot of Indians set foot upon its shores. They were introduced into the Colony under a system of indenture and worked on the sugar estate as labourers, sugar being then the principal industry. The cotton plantations of the Dutch were gradually disappearing.

For nearly 80 years under the system of indenture, Indians found their way into the Colony until the year 1917, when it was abolished. Despite the fact that the conditions under which they laboured were hard in many cases harsh, their descendants have prospered under the many opportunities which the Colony offered and still offers to all settlers who are willing to work hard. Indians are to be found in all walks of life enjoying the same privileges under a system of government which admits of equal rights to British subjects of all races.

Since the cessation of emigration from India to British Guiana, two attempts have been made by the British Guiana Government to encourage free emigration from India, in other words to make it a

Colony for Indians who at the present time are 40 per cent. of the entire population of about 300,000 persons. The deputations of which Sir Joseph Nunan, K.C., was chairman, visited India in the winter of 1919 and 1923, as a result of which the Indian government appointed a commission to travel to British Guiana to examine and report upon the scheme of emigration that was placed before them. In 1926 Sir (then Mr.) Kunwar Maharaj Singh, the present Agent General in South Africa, visited British Guiana and having made an exhaustive inquiry recommended the adoption of the scheme by the Indian Government. In consequence the restriction on emigration to British Guiana was removed, but on account of the financial position of the Colony the scheme was never put into operation.

Time has shown since the cessation of emigration from India to British Guiana 17 years ago, that if there is no further influx of people from India to this Colony the present Indian population would be absorbed in the general population and lose their identity as a race. The absence of a regular steamship communication between India and British Guiana has widened the gulf, and, in my opinion, the interests of India and her Nationals in British Guiana demand that some step should be taken to establish a closer union between them.

Although the country lies to the north of the equator and near to it, the climate is more sub-tropical than tropical. For

ten months of the year the temperature ranges between 70 and 80 degrees, but the heat is fanned by the North-East trade winds which make it pleasant even at mid-day. The temperature has been known to be as low as 65 degrees at night fall. From a health point of view it is better than many of the provinces in India and infantile mortality is far less.

The industries of British Guiana comprise principally of sugar, rice, coconuts, copra, coffee, gold, diamond and bauxite. The forests have produced and can produce in considerable quantities greenheart piles for docks, mora for railway sleepers and various kinds of woods for making furniture. It is rich both in flora and fauna. Capitalists are willing to invest money for the development of the Colony, but the lack of population is a severe deterrent and a hindrance to the Colony's progress.

A solution in my opinion can be found by emigration of suitable settlers from India, under the scheme which was approved of by the Indian Government on the report of Kunwar Sir Maharaj Singh; but financial help is needed from Great Britain and India to carry this into effect. Both countries would materially benefit from such a course, the former to the extent of the development of the Colony which is rich not only in minerals and other products from the land but contains the highest waterfall in the world which can be harnessed and beneficially utilised. The latter, to provide an outlet for its surplus population and at the same time to build a Colony of Indians, incidentally forming the nucleus of a greater India when she will have attained self government.—*The Indian*.

PORT'S CORNER.

DO THE RIGHT

*Without haste, without rest!
Bind this motto to thy breast.
Storm or sunshine, guard it well,
Bear it with thee as a spell.
Heed the flowers that round thee bloom,
Bear it onward to the tomb.
Haste not! let no thoughtless deed
Mar for ever the spirits speed.
Ponder well, and know thy right—
Onward then with all thy might.
Haste not! yours cannot atone
For one thoughtless action done.
Rest not! life is passing by,
Do and dare before you die.
Something mighty and sublime
Leave behind to conquer time.
Glorious 'tis to live for aye
When these forms have passed away.
Haste not! Rest not! Calmly wait;
Meekly bear the storms of fate;
Duty to thy polar guide,
Do the right whatever betide.
Haste not! Rest not! Conflicts past,
God shall crown thy work at last!*

—GOETHE

USEFUL HINTS

POETICAL PROPAGANDA

The following "nine commandments" have been posted all over Berlin and are printed in newspapers, to help the drive against unemployment:—

1. To Every man:
first get work of any kind,
then your own job you will find.
2. To the young man:
take your spade into your hand, go
and work upon the land.
3. To the German girl:
if you can cook and sweep a room,
you'll soon find yourself a groom.
4. To the workman:
take hold of every job that shows—
that's the way a nation grows.
5. To the woman in a profession:
no office can your joy arouse:

- your proper place is in the house.
6. To the head of a factory:
a grumbler spoils the lives of all:
optimists sound the clarion call!
 7. To our housewives:
devote your time to your own man
employ a servant if you can.
 8. To the peasant:
the worse a state's condition
stands,
the more must people till its
lands.
 9. To state officials:
who still with skein of red tape
plays
is not wanted in these days.
- To everybody:—
just get to work a bit!

UNIQUENESS OF THE RAMAYANA

By
C. R. SRINIVASA IYENGAR
(in *The Hindu*)

I HAVE had occasion to remark that I have more than half a doubt that we have not with us the Ramayana of Valmeeki in its entirety and genuineness of form and substance. Both have been touched by the unsparring hand of time as the Lord Krishna himself admits it in the case of the doctrine he taught to the world, known under its latest guise as the Bhagavat Gita. But he comes down among men in one form or other when there is a call for him, when Right is on the gallows and Wrong on the throne. He restores the good law and gives a new version of it to the world. Now, I hold that the Ramayana of Valmeeki has had remodelling times beyond count owing to the exigencies of the changes brought about by the spoken tongue and religious, political and social surroundings. As it is the epic is faulty. We have to admit that it is the first and the grandest epic in the world, sung by a master-hand. In fact, there is a broad hint to him that has eyes to see and ears to hear that Valmeeki is but the mouth-piece through which spoke the Goddess of Wisdom herself, the divine Saraswati. Add to this, that Brahma gives him the Open Eye to which the past, the present and the future is an Eternal now. Moreover, the fashioner of the World's guarantees. "No word of thine in this epic shall be otherwiser than utterly true." In the face of all this how can any fair-minded man expect that the Ramayana is not perfect in every way; in fact the perennial fountain from which later thinkers, speakers, and writers draw their streams of inspiration. But as we have it the form and the substance are not perfect, rather the other way. Either we have to forego the divine authorship and perfect instrument with regard to the poem or hold that the work has undergone many touches at different hands interested and otherwise, capable or incapable. Religion, sociology, politics, sectarianism, begotry, fanaticism, and schisms extending over countless ages have all had their fingers in the pie and have left their marks upon it. You cannot hide a shining light under a bushel. On the other hand a good wine needs no bush. No harm, not in the least, could or would accrue to the poet or the poem by holding it up to view, for study, for thorough and impartial criticism by Hindus and others. On the other hand no tinkering, no shirking of straight and honest facts, can save the situation. No ingenious, hair-splitting or sophistry, or dialectics, by commentators or apologists, or partisans, can condone or reconcile or gloss or varnish any patent and obstinate defect. Viewed in an honest, fair-minded, non-sectarian, impartial, academic light, we have to throw overboard many a cargo we have fondly clung to, for ages. We have to give a decent burial to many a bubble or hoax or myth or excrescence

that cover and disfigure the face of the poem and do duty as barnacles, warts, or pimples. Such a one is the delineation of Kaikeyi. One wonders why she has been selected of all the characters in the Ramayana for special and liberal condemnation. Each and every one seems to be at liberty to have his sling at her. Nay, her very son for whom she sacrificed her youth beauty and happy life to a sexta millionarian with already two queens, and a harem of 350 wives—her only son turns against her, he would have taken her life without a shadow of regret, he would draw upon himself the unspeakable horror of matricide, were it not that his Rama would call him to account for it. Nobody has a good word for her, husband, son, minister, or Maharshi. But the most wonderful, is it to see that Rama takes up her part now and then as against Lakshmana and Bharata. And this is only in those strange moods when he does not feel inclined to make her a scapegoat of all his sorrows and misfortunes as Sita does unsparingly. I remember that I attributed this to a subconscious undercurrent of remorse and guilt that he could not but feel when he remembered that he had not the ghost of a right to the throne unless he took it upon himself to set aside his father's procedure as illegal, unprecedented and unconstitutional. On

the two occasions when Dasaratha called him to his palace and told him that the crown that ought to go to Bharata was to be his, if the fond father was allowed to have his way, on these two occasions Rama tacitly consents to his father's arrangement and protests not. Even when Dasaratha gave a broad hint of Bharata's previous claim, Rama does not avail himself of the good chance to do his duty. He would have been something curious and inexplicable if he had with his previous knowledge of the marriage settlement taken the crown. Yet the Lords of Karma were not to be caught napping. They know no favour nor prejudice, be the party concerned one of the highest Trinity or a speck of dust. The coronation so cunningly and so unscrupulously arranged, turned barren even though Vasishta the omniscient fixed the hour. Here we may note in passing that the Maharshi, the son of Brahma does not come out with flying colours so far as this incident is concerned. The same feeling of guilt and remorse must have been behind, the apparently strange refusal of his to accept the crown from Bharata's hands though he offers it independently and on his own responsibility. The same too when he instructs Hanuman to watch the attitude and thoughts of Bharata when he took the news to him of the return of his elder brother.

(To be continued.)

RUDYARD KIPLING ON CANDHIJI

"TO-DAY, I live completely retired from the world, just as Gandhi does among his own people," says Mr. Rudyard Kipling in an interview granted at his residence "Villa Enchantment" in Mougins in France, to a special correspondent of "The Times of Ceylon." "Our thoughts are sometimes" he says, "categorically separated, sometimes most clearly bound together." After all, "were they not given birth on the same soil? We cannot hold grudges for long. He sees in me England the oppressor, and I in him, India the revolutionist. Then the partition separating us dissolves and suddenly we see only each other—the man." Mr. Rudyard Kipling continues: "The westerner, Gandhi has a habit of saying 'hurls himself on to the road of life. He believes that there is a goal for existence and that he can attain it. We orientals know that there is no such goal. Life is a circle, and we sit along the route watching the others straining and

wearily advancing—always in the same circle.' "Possibly that life has no goal and that the road leads nowhere. However, it would be wrong to consider the desperate efforts of humanity as in vain. Time flies, and bad days disappear. The old mud dries and falls off, and the road once more becomes practical. "What would be left of our unfortunate humanity if it were even deprived of the hope which raises in it the illusion of the success that can be attained by efforts and work."

"THE BEST DOCTORS"

Of all the doctors in this town,
Not one can reach such high renown,
As Doctors, Sunlight, Rest, Good Food;
And Doc'er Fresh Air, too, is good;
No medicine these Doctors give,
But they will teach you how to live,
So you will never sickly be
But live quite long and happily.

A NATAL BORN INDIAN IN INDIA

PEN PICTURE OF HIS VISIT

Mr M. Chengia of M. C. Supply Stores and a prominent member of the Colonial Born and Settlers Association writing from the Calcutta Hotel Ltd, Calcutta, states, since writing to you last, I have visited the following places of interest:—

AT Agra I visited the Taj Mahal. We had to pass through the main gateway, which emerges into an octagonal hall and thence to a double flight of white marble steps which leads to a garden 42 Acres in extent and surrounded by high walls. The structure of the Taj Mahal is built upon a white marble platform 26½ feet in height and 343 feet in square, at each corner of which is a minaret rising to 162 feet above the level of the ground, and the Mausoleum in the centre of the platform is 186 feet in length and 33 feet in width. The tombs of Shah Jahan and his wife are surrounded by white marble screens beautifully inlaid with precious stones. The Taj can be seen from Sikandra a few miles away from here, it looks as if it was only built a few years ago. The fort at Agra built by Akbar which is more than a mile in circumference enclose a maze of great courtyards, gateways Mosques, Audience halls and the private apartments of the Emperor.

Fatehpur Sikri—Is about 12 miles away from here was founded by Akbar and has many palaces and buildings. Jodhbai's Palace besides being the largest building is remarkable for the skilful carvings to be found everywhere on it. It is said, it was designed by Akbar himself for Jodhbai the wife of Jahangir and mother of Shah Jahan.

Delhi—At Delhi I visited the Kutb Minar Humayon's Tomb, Pearl Mosque, and Juma Masjid in which it is written, "If it is heaven on earth, it is this! it is this! it is this!" The Iron Pillar:—a forged bar of pure iron nearly 24 feet in height stands close to the Kutb Minar, which pillar it is said has defied all the forces of decay for 1,600 years, and it bears the following inscription:—"This pillar was originally erected at Meerut in the third century B. C. by the King Asoka" It was removed thence and set up in the Kasuk Shikar palace by Emperor Feroz Shah A.D. 1356. Thrown down and broken into five pieces by the explosion of a powder magazine A.D. 1715 19. It was erected and set up in this place by the British Government A.D. 1867.

Meerut—At Meerut I attended the All India Arya Samaj Conference. The Baroda girls were present and displayed their usual skill. At Meerut I was the guest of Shri Ram Barathi the Secretary

to Pandit Jaimini, and was also fortunate to meet Pandit Jaimint who accompanied me to some of the places of interest in and around Meerut.

Amritsar:—I visited the Golden Temple, The All India Swadeshi Exhibition and the shooting grounds of General O'Dwyer. There are still signs of that dreadful incident.

Lahore:—I visited the tombs of Jahangir and Noorjahan and the Palaces of Ranjit Singh.

Hardwar:—The temples and other places of interest are on the banks of the River Ganges.

Ribkesh:—The temples and the monks are on the banks of the Ganges.

Laohman Jhula:—Where a suspension bridge is provided over the Ganges to pilgrims to visit temples on either side of the river where numerous temples are built.

Moradabad:—I visited Moradabad which is noted for its brassware and then to Gharmuktsar to attend the Ganges Fair where about 10 lacs of people assembled to celebrate the Fair.

Lucknow:—I visited many places of interest including the "Great Imambara" Palace of Lights and the House of Assembly which is a grand modern building. While in this city I was the guest of Dr. G. C. Dass, M.D., U.S.A.

Cawnpore:—I visited most of the industrial centres and historical places.

Allahabad:—I visited all the Universities, High Court, and the meeting place of Jumna and Ganges Rivers by boat, through the assistance of Mr. S. R. Varma, M.A., B.S.c., who is a leading citizen here and whose guest I had the honour to be during my stay. He also accompanied me to the houses of Messrs. late Pandit Motilal Nehru, Pandit Malaviyaji and Mr. O. Y. Chintamani, editor of the *Leader* and a few others. From here I travelled to Fyzabad and Ajodhya where I visited Maharajah's Temples and Palaces and the birth place of Shri Rama, and the spot where he attained salvation, and at both the places the prints of his feet are visible on white marble. This I have been able to see fully with the assistance and the guidance of Rai Sahib Babu Dhani Ram Banker and Hon: Magistrate of Fyzabad whose guest I was while here.

Benares:—Is reputed to be the oldest city in India and according to a journal it was in existence 5,000 B. C. while here I visited the Viswanatha Temple. The Bathing and Burning Ghats and the Ramkrishna Home of Service, which is equipped with all the wants of a modern hospital in the way of separate wards and other departments and is rendering

wonderful services to the sick, poor and helpless sufferers irrespective of caste, creed or sex. One outdoor dispensary alone treated 41,765 cases in 1933. From Benares I travelled to Sarnath 12 miles away and visited the Temples and Stupas of Buddha. Many Temples are in ruins here. I have been able to see all this with the assistance of Mr. K. S. Sundram, the proprietor of K. S. Muthia & Co, Benares, and the late Editor of "Gandhi", whose guest I was while here.

Patna:—It has been dreadful to see the numerous buildings in ruins with the ravages of the recent earthquake, while here I was the guest of Mr. Murali Manohar Prasad, Editor of the "Searchlight" and attended a dinner at the Honourable Mr. Syed Abdul Aziz, Minister of Education for Behar & Orisa Govts., and had an interview with Babu Rajendra Prasad, the President of All-India Congress, who very anxiously interested himself on the S. A. Indian question. At Patna I gave an interview to the editor of "Searchlight" and to a representative of the Indian papers.

Calcutta:—The general view of Calcutta is very grand. It has many magnificent buildings. I visited the Headquarters of Ramkrishna Math, at Belur, and took lunch with about 50 full pledged Swamis and saw the living quarters of the late Swami Vivekananda at Belur, and the quarters of the late Shree Ramkrishna and Holy Mother at Dakakinsoor, where all the Temples are situated. I intend visiting Rangoon before returning home.

INDIAN SCOUT CAMP A SUCCESS

For the first time the Suburban Indian Boy Scouts and Girl Guides Association (Durban and District) have held a successful camp at Maritzburg. The president Mr. H. S. Done, attributes the success largely to those who contributed towards its organisation. He especially wishes to thank Mr. O. K. Winterton and Mr. Geo. I. Hindson (patrons), for their interest and sympathy, Messrs E. H. Clemmans, H. V. Marsh, S. R. Pather, T. M. Naicker and the organising Scoutmaster, Mr. H. Brietow. Conduct and discipline during the camp were excellent.

RESTORATION OF CUTS WANTED

The Colonial Born and Settlers Indian Association has applied to the Town Council to restore the cuts recently made in the pay of Indian relief workers from 3s. to 2s. 6d. per day. The Association also asks that the men be employed on a six-day week and that they be paid for statutory holidays.

SOUTH AFRICAN NEWS IN BRIEF

Durban Indian Teacher for Southern Rhodesia

MR. V. S. NAIDOO of Tongaat who is on the staff of the Cato Manor School, Greater Durban, has received notification from the Director of Education, Salisbury, of his appointment as Principal of the Indian and Coloured School at Que Que Southern Rhodesia. Mr. Naidoo is leaving for Rhodesia next week and will be greatly missed by his numerous friends and colleagues amongst whom he was very popular. Apart from his professional career he has served his community in other respects. He occupied the post as assistant secretary and member of the Executive of the Natal Indian Teachers' Society for the past two years and was the secretary of the Hindu Samarasa Bodha Andra Association at Tongaat. He took a very keen interest in sporting activities. He held the post of record clerk of the Mayville District Football Association and the Natal Indian Lawn Tennis Association. Mr. L. Narau on behalf of the Indian community of Que Que has sent to Mr. Naidoo a letter of welcome as Principal of their school.

Umgeni Road Temple

The Umgeni Road Street Vaithianathar Easparar Temple, held its Thirteenth General Meeting at the Temple on Sunday the 28th December, 1934. Over a hundred gentlemen were present at the Meeting which was presided over by Mr. S. B. Pather, and assisted by the retiring Trustee Mr. V. M. Pillay, and Secretary Mr. V. M. Naidoo. The other retiring Trustee Mr. R. B. Chetty, was absent being away in India. Mr. V. M. Pillay then submitted the Financial Statement for the Year ended 30th June 1934, reflecting a credit balance of £704/16/5 (Seven Hundred and Four Pounds, Sixteen Shillings & Five Pence Stg.) It was noted that there were no monies owing by the Temple. This Statement was accepted as correct. The Trustees' Report was then read and adopted. This dealt with the main events of their term of office, during which the Gokhale Memorial Hall was erected on the Temple grounds. Another notable feature was the building of the outer walls and gates by Mr. V. M. Maistry. The Election of Trustees and Committees resulted as follows:— The following gentlemen were elected for the next five years:— Trustees: Messrs K. K. Pillay & M. N. Pillay. Committees: P. T. Pillay, S. Thambiran, Puckery Thavar, V. S. C. Pather, P. R. Pather, R. M. Naidoo, V. M. Pillay, T. S. Pillay, R. S. Padiachy, S. B. Pather, S. S. Pather, Valayutha Govender, Moonsamy Reddy, V. M. M. Achary, S. M. Govender, V. C. Nayanah Rajh, P. Abboy Naidoo, T. P. Pather, T. M. Reddy, K. R. Pillay, S. P. Chetty, P. Manikam Moodley, D. S. Chetty, S. A. Pillay, V. Moonsamy Govender, Sithambaram Pillay, G. B. Chetty, V. M. Naidoo, K. P. Pillay & T. M. Naicker.

On the 30th December 1934, the new elected Committee held its first meeting at the Temple. Among other business, the election of Chairman and Secretary took place. Mr. P. Abboy Naidoo, was elected Chairman, Mr. D. S. Chetty was elected Vice-Chairman, and Mr. V. M. Naidoo was re-elected Secretary for another five years. To the retiring Chairman, Mr. S. B. Pather the Meeting paid tribute, and thanked him for his services during his term of office.

Tongaat Andhra School

A record crowd of over 500 parents and children were assembled at the Association Hall at Tongaat on the occasion of the annual prize distribution to the children of the Tamil and Andhra Schools. Mr. G. V. Naidu the president of the Association presided and was assisted by the secretaries Messrs V. S. Naidoo and M. P. Naidoo. The children rendered songs, sketches, dialogues, monologues, dances, and "Kolatum" (Maypole dances) and numerous other items which the audience appreciated greatly. These items were given in Tamil and Telegu. The T. H. S. B. A. Association Orchestra under the direction of Messrs T. H. Naidoo and B. Sancho was in attendance. The officials desire to thank all those who have assisted in making the function a success.

T.H.S.B.A. Association, Tongaat.

The report of the above association at Tongaat submitted at the Annual Prize Distribution held recently shows that vast progress has been made during the year 1934 in the advancement of the Tamil and Telegu languages. This association was re-organised in January 1934 and at present there are 150 children receiving free vernacular instruction in the Tamil and Telugu languages. Regular weekly prayer meetings are held on Sundays and a music class with an orchestra has also been formed. A number of concerts and entertainments were held in order to raise funds for the maintenance of the Schools. Mr. G. V. Naidoo is the President of this Institution and is ably assisted by Messrs M. P. Naidoo and V. S. Naidoo as Secretaries.

Illovo Indians Welcome Mr. & Mrs. W. Pearce

A welcome reception was accorded Mr. and Mrs. Wm. Pearce on their return from England by the Indian Temple Committee and Employees recently in a specially erected tent on the Temple grounds at Illovo. There were present about 400 Indians and about 20 Europeans. Mr. G. Ramsamy Naidoo, editor of the *Senlamil Selvan*, presided over the function. The Chairman in making a brief speech garlanded Mr. Pearce and handed a beautiful bouquet to Mrs. Pearce, and then called upon the temple secretary to read his report, after

which an illuminated address was presented to Mr. Pearce on behalf of the Temple committee and Indian employees as a mark of appreciation and esteem on his return to these shores. Among the speakers were Messrs Roy Pearce, Bryan Pearce and Mosley, the latter being the secretary of the Illovo Sugar Estates. Mr. William Pearce, in responding, paid a very high tribute to the loyalty and interest shown to him by his Indian employees while he was away overseas, and promised that he would endeavour to do his best in the interests of the Indian employees' progress. He hoped that it would not be long before arrangements were made for a Government-aided school for Indian children. Mr. Pearce reminded the gathering of the invaluable and untiring services rendered by the late Mr. Isaacs Poes in the interests and progress of the Indian employees, and he said that he would also continue to do the same, for which the Temple committee and Indian employees were very thankful. Messrs. N. M. Pillay, S. N. Naidoo and R. M. Pillay, of Clairwood, were present at the special request of the Temple committee. Music was provided by the Illovo Sugar Estates' musical orchestra.

Opening of the Nigel School

The Nigel Government Indian School Committee wishes to kindly extend invitation to all donors and wellwishers through the medium of this paper for the opening ceremony of the School on January 13, 1935 at 2 p.m. His Worship, the Mayor of Nigel (S. Robertson, Esq., M. P. C.) has kindly consented to perform the ceremony.

A Student's Gratitude

This is a vacation time and I take this opportunity to state that there is one man I would like to meet. Who is that man I would like to meet? He is a teacher now married. When I was in a primary school, I used to be a student of his class. His method of teaching was very effective and one thing I still remember is his words, "Read! Read! Read!" written in bold letters on the top of the school-board. He emphasized the value of reading so much that I took his advice seriously and since then I have been so much interested in reading that I feel myself like an ordinary man who has nothing to care and little to think, if I do not read. When I turn the pages of any volume, I recall those words printed on the board and think of my teacher. What is the effect of his advice? It is marvellous. I have developed a cultured mind, a mind to gain knowledge by following his advice to read, read and not idle away ones good time in other frivolous luxury and pleasure.—B. S. R.

SEEING SOUTH AFRICA WITH A MOTORISED CYCLE

JOHANNESBURG INDIAN TEACHER'S REMARKABLE FEAT

THE well known cyclist teacher Mr. A. P. Pabliney on the staff of the Ferreira Govt. Indian School who was just recently transferred from Doornfontein, and who very recently cycled to Cape Town and Durban on a pedal cycle, has now a motorised cycle called "The Vagabond Sachs" with which he travelled to Durban from there to Margate in remarkable circumstances during July vacation left for Johannesburg on Thursday the 20th December 1934 on a circular tour during which the following towns were visited by him with mileages indicated. Springs 30, Bethal 77, Ermelo 37, Carolina 42, Macbadorp 33, Kapse Hoop 34, Nelspruit and Barberton 57, Kaapmunder and Koomatipoort 80, Lourenco Marques 82. After a few days stay he left for Inhambane a distance of 387 miles a seaport in the North of L. M. in Portuguese East Africa. The return to Lourenco Marques making it 1774 miles. After another few days he set forth on the return intending to see as much as possible of Swaziland. The places seen are Goba 52, Stegi 18, Bremmessedorp 43, Hlatikulu via Situbela 88, Mahamba 28, Piet Retief 26, Amsterdam 32, Ermelo 50, Morgenzenon 30, Standerton 32, Johannesburg 106. Swaziland is nothing but hills, hills more of them. The most difficult of them was between Kabuta and Hlatikulu. Between Godwan River and Kaapse Hoop there is a narrow stream of about 10 ft. wide in a hollow he tried to race through, but found himself stuck in water up to waist deep and the machine practically submerged up to the tank, he extricated himself by walking across pushing the mount. It took him about 3 hours to dry himself and to take the carburettor off and dry the mag, after which he proceeded onwards. Another incident took place when he had to cross a shallow stream in a "V" shaped vally, trying to race through on low gear, the ascent being so steep, he picked himself up after the machine capsized after looping the loop. He was seriously injured on the face and knees. The right knee still being well bandaged. Lourenco Marques, he says, is a European town in Africa where there is no colour and bar "bars," everywhere where a man is treated as a man and colour does not count. It is one of the cleanest towns in the Southern Hemisphere, with officials and police in quaint and picturesque uniforms. At the same time it is the warmest town he has ever been to, except the one he may go to yet. The machine he remarks is a product of Germany with which he has already covered over 10,000 miles exclusive of this trip. The "Sachs Vagabond" being the only one of its kind in South Africa it drew great attention where ever it went. In all about 1,900 miles were covered and that by only using

13 gallons of petrol. He intends resting for a few days from his exciting and strenuous holiday and then resuming duties with a new spirit. Mr. Pabliney wishes to add that he is an old Natal teacher, now for the last 30 months teaching in the Transval. He is associated with the Rev. Sigamoney in scouting activities in Johannesburg and further said that he owes much of his success in various activities in the Rand to the influence of the sporting parson. He wishes to thank the following for their kind hospitality, Mr. I. Jassat & Sons, Ermelo, Mr. Charles Elkant, Macbadorp; Wayside Inn, Waterval Onder; Minty & Sons, especially Omar Crawly, Nelspruit; Mr. D. S. Sebastian and family, Barberton; Mr. David Abraham of National Park

Hotel, Kaapmuden; Minty & Sons, Koomatipoort; Mr. B. B. Master and Alli Shabiba of Malanga, Lourenco Marques. The managers of Hlatikulu Hotel, Mrs. R. Ismail, Piet Retief; Mr. Goolam Hoosen, Piet Retief; Mr. Jumnadas Ratanjee of Standerton and Young Allan Butler of Sipofaneni Usutu Bridge, Swaziland. Four members of the Johannesburg Indian Boy Scouts under the charge of Mr. A. P. Pabliney and Rev. B. L. E. Sigamoney, left Johannesburg on Monday the 7th on pedal cycles and arrived in the afternoon at Standerton. Mr. Pabliney and the Scouts wish to thank Messrs. Mistry, J. Ratanjee and Chetty for having accommodated the scouts and looking to their comforts during their stay there.

—CONTRIBUTED

CORRESPONDENCE

A. P. S. ACCOUNT QUESTIONED

Sir,—The writer of an article in your journal under the pen of B. B. Singh, ought to have perused the items carefully before rushing into print, and he would have found that a subscription list was opened and monies collected from the local public, from which the initial expenses were borne. If the articles mentioned by him were not included in the final accounts, how would it have been possible to enlighten the people of the amounts received and expended. For the information of the people such as the writer, the Sabha took the opportunity of placing all accounts at the disposal of the public for a fortnight, and it seems strange indeed that he could not take advantage of the occasion. Anyway, the executive have decided that to clear any doubts or misunderstandings, the books in connection with the Girl Guides will be open for inspection for another week, by appointment. Any details required will be placed at the disposal of anyone by telephoning Mr. R. K. Kapitan and fixing a time. If the writer's theme is to be accepted then all monies collected or from any source ought to have been handed to Pundit Anandpriyaji and the bills borne by the Sabha. Such an outlook will be disastrous for public workers in

the future. The bed & mattress mentioned were not taken away by the visitors, but were donated to the Benevolent Home by their leader, and the same applies to the crockery, which were given to the Hindu Surat Association. The detailed list of foodstuff being lengthy was condensed into one item, but the opportunity of satisfying oneself was there, as the books were open for inspection. If the writer had the truthful desire of obtaining correct and detailed information there was not the slightest necessity of being cynical or sarcastic as his article gives the impression. The Surat Hindu Association gave the use of their hall and rooms free of charge and to imply that a rental should be charged seems unreasonable and uncalled for. There is no doubt that there is a great deal to learn of the ancient religion of the Aryan, and if practical idealists as the writer took up this important work and taught the peoples of their correct and proper duties to learned visitors it would be a step which will have far-reaching effects.

D. G. SATYA DEVA,
Hon. Secretary,
A. P. Sabha.

CONFERENCE FURTHER POSTPONED

We have received a phone message stating that the executive has decided to further postpone the conference of the South African Indian Congress to the 16th and 17th February in order that the new Agent, Mr. Syed Raza Ali who is arriving in Durban on February 13 may attend the conference and acquaint him self on local conditions,