

INDIAN OPINION

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NOTES AND NEWS

Jews And Indians

We take the following extract from the *Jewish Chronicle* dated 7th December 1934

AN Indian contemporary, the *Leader* (Allahabad) takes the recent Worlds Jewish Conference to task for resisting German tyranny while remaining dumb on the greivances suffered by Indians in South Africa. "It is the Jewish Community of South Africa," it writes, "who are to a great extent responsible for the injustice, ill-treatment, and indignities to which Indians are subjected there," and the reason for their action resides, it asserts, in the sordid desire to get rid of formidable business rivals. The question is not a new one, as Mr. H. S. L. Polak, a veteran controversialist in this matter, reminds us, but it raises again serious questions both of principle and expediency. We do not pretend to speak with any special authority on the anti-Indian legislation to which our contemporary refers, but if its objects or effects are the penalisation of a particular community on grounds of race then assuredly Jews are the last people who should support it. They cannot demand the rights which they would withhold from others. There is also the question of expediency. Jews who oppose the rights of Indians must not be surprised if Indians resist their claims, whether in Palestine or elsewhere. South African Jewry have been active in good Jewish causes. If what is said against them in the particular matter under notice be true, and we hope that our contemporary's charge against the entire Jewish Community of South Africa is an over-statement, we venture to suggest to them that they will be better Jews still if they return to the elementary principles of Jewish ethics.

The New Marriage Bill

The Minister of Interior according to the *Union Growth Extraordinary*, of January 7 is to introduce a Bill to prohibit the marriage of boys under 18 years and girls under the age of 16. This if passed would come in operation from June 30, 1935. This Act shall be known as the Marriage Law Amendment Act 1935.

A Relief Worker With 14 Children

It is reported that Mr. Arthur Elsbury, secretary of the Durban Benevolent Society, made some pointed remarks on marriage and readily supported the complaint of the Rev L. E. Brandt, of the Rand Aid Association, that too many of the modern newly weds are applying for benevolent sympathy; Mr Elsbury does not favour love in a cottage for relief workers earning six shillings a day. He knew of young fellows who get married between 18 and 25, and don't seem to understand the responsibilities of married life. They have a job and don't stick to it, "They get married too

young and then when they have children but no money they come to us. "Some of them on relief works get married because they think six shillings a day a small fortune, after having earned 1s 6d on a farm. Then they have a child every year."

One of Mr. Elsbury's acquaintances is a relief worker with 14 children, ages 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12. Then there is a break. The next is aged 16 and the eldest is 24. This record would of course take some beating and the man in the street may rightly exclaim that this no doubt is one of the causes why the non-Europeans are on the unemployed list.

Indian Opinion

FRIDAY, JANUARY 18TH, 1935

THE AGENT AND HIS WORK

THE Agent of the Government of India, Kunwar Sir Maharaj Singh, and Lady Maharaj Singh will leave the shores of South Africa on Monday January 21st. It has been our painful task to offer on several occasions, unfavourable criticism about the Agent in particular and the Agency in general. The consequence is that we are in his bad books as well as of many others. Notwithstanding, however, while there are banquets and parties galore on the eve of the Agent's departure and warm tributes pouring in from the European Press, we cannot persuade ourselves to indulge in vain flattery. We must examine the work of the Agent disinterestedly and offer our honest conclusions fearless of the consequences.

We have had three Agents successively in this country and let us examine a little what their success have been. Mr. Sastri came as the first Agent. In his great personality he stood unsurpassed. But he failed to bring relief to Indians in so far as the working of the harsh laws against them were concerned.

He however, kept the community united, he kept congress workers united by his persuasions and by making himself one with them, and thus he was able

to achieve the great work of building up the Sastri College, which stands as a monument of self-help on the part of the Indian Community. The Indian Social Service and the Indian Child Welfare Committee, which are to this day working, were also Mr Sastri's creation.

Sir Kurma Reddi then came as the second Agent. He too kept the community united. He rendered practical service in giving relief to Indians unemployed by donating a sum of £25 and by going house to house for collection. The Sir Kurma Reddi Unemployment Relief Committee stands to this day as a monument of his services.

In so far as the working of the Cape-town Agreement was concerned the terms of the Agreement were violated by the passing of the Immigration Amendment Act of 1931, depriving Transvaal Indians of their domiciliary rights which they had acquired by virtue of their registration certificates, by the passing of the Transvaal Licences (Control) Ordinance by the Transvaal Provincial Council and by the introduction in the Parliament of the Transvaal Asiatic Land Tenure Bill.

Sir Kurma Reddi succeeded in getting the latter postponed pending the result

second Round Table Conference and in getting the Governor General to withhold his assent to the former. Sir Kupna Reddi had a very difficult task to perform but he left his countrymen in this country undivided and satisfied with his work.

Then came Sir Maharaj Singh as the third Agent. We regret to have to say that he came to this country with a typically Indian Official mind and tactics. We cannot conceive of a single outstanding achievement in his favour. The only thing outstanding about him is that he has divided the community, divided those who have been working together harmoniously for years and who have given the best years of their life in serving their brethren and he is leaving the community hopelessly divided. His first act at dividing the community was soon after the resolution of the South African Indian Congress to oppose the Transvaal Asiatic Land Tenure Act. He divided the community once again on the issue of the proposed Colonisation scheme and it has remained divided ever since without even the pretence of an effort on the part of the Agent of bringing about unity. If acquiring of honours for certain Indians in South Africa is one of the Agent's outstanding achievements we can only liken it as being the first step in the direction of creating a little India in this country characteristic of its communalism and slavish imperialism. The Agent has played on the weaknesses of the community and has almost killed its soul. These are words not merely to indulge in rhetoric. They emerge from our innermost heart for we feel for the community and we believe that those

who have been swayed by the magic wand of the Agent are misguided and are doing a disservice to their countrymen.

Coming to the practical side of the work of the Agent let us take the Transvaal first. Under the Transvaal Licences (Control) Ordinance, which received the Assent of the Governor General after the Agent came to this country, an application for a trading licence can be refused without assigning any reason whatsoever by the Licensing Authorities, and the applicant has no means of redress in the case of an injustice done to him. There are many instances where such applications have been refused; and that is a question of bread and butter to Indians in that province. Then there are already signs of the Asiatic Land Tenure Act resulting in the exploitation by richer Indians of their poorer brethren by rack renting in exempted areas. The conditions in the locations are far from improving. They are on the contrary growing worse. The new by-laws passed by the Town Council of Pretoria will, if enforced, place Indians on the same level as the Natives who have to carry passes. Hitherto no written leases were signed for stands occupied by Indians in locations but a precedent has now been established in the Germiston Location through the Agent's instrumentality and it will now be easier for the authorities to drive Indians out of one location into another at their will. Then there is the White labour policy of the Government. These are only a few of the disabilities under which Indians are suffering and in which the vital question of their bread and butter is involved. The Agent has however been able

to get no relief for them and if he has in some cases it has not been of much significance.

We do not make mention here of the claim of the Agent's achievements in the direction of social equality with Europeans for we do not think much of them. They are more showy than real.

A word about the Kunwairani Lady Maharaj Singh. The Kunwarani has no doubt brought about an awakening among the Indian women and has tried in her own way to work for their emancipation and we would be failing in our duty in not expressing our gratitude for the services she has rendered. It is to be hoped that her work would outlive her.

Of course while we have had nothing to say in praise of the Agent and have said much against him we are not unconscious of the fact that we as a community are to blame much more than the Agent for the present state of affairs. The Agent has his limitations. He can always claim to be the servant of the Government of India and as such to have to take his instructions from his masters. It is all the more important therefore for those who will guide the destiny of the community to be on their guard and not be servile to any Agent that comes. They must hold their own and be faithful to their own convictions and resolutions and not forget that they have to serve their community and not their own individual selves. The Agency is bound to fail in this country if we are tempted to make use of it for our individual interests to the detriment of the community at large and we have reason to believe that some of our responsible men who count as leaders have in this respect not been altogether above board.

FIRST MUSLIM CONFERENCE OPENED

SOON after the termination of a Farewell Reception given in honour of His Holiness Maulana Mohammad Abdul Aleem Siddiqui, B.A.—the world renowned Missionary; and famous Theologian, at the Jumma Mosque, Grey Street, Durban, January 11 1935. The Muslim Conference of Natal was opened by the distinguished visitor.

The conference was the first of its kind states one of the secretaries of the Moslem Youths' League that took place in Natal, and among the several hundred present, there were Delegates representing the various Muslim bodies from all parts of Natal; telegrams wishing success and co-operation were read from respective bodies and also from individuals including such places as Ladysmith, Pietermaritzburg, Verulam, Stanger, Estcourt Port Shepstone, Dundee and Newcastle. His Holiness in his Presidential speech at the outset expressed the need of a central body controlling the various existing Societies and Associations in Natal; he emphasised the need of Education and

unity amongst the Muslim Community.

His Holiness regretted his inability to be present at the preliminary meeting on Sunday the 13th inst; on account of his departure from South Africa by the *Incomati* on the 12th inst., and the conference was eventually adjourned.

On Sunday the 18th January 1935; His Holiness Maulana Ahmed Mukhtar Siddiqui, who in the absence of the President occupied the chair, at the Madressa Hall, Pine Street, Durban, and at 11.30 a.m. welcomed the Delegates from various parts of Natal, and after briefly outlining the aims and objects declared the meeting open for discussion, the following were the delegates attending:

Muslim Youths' League, Durban, C. N. M. Khan & A. M. Langry; Muslim Youths' League, Bluff, Duns Walljee & I. Ebrahim; Muslim Youths' League, Clairwood, Mr. M. M. Kasee; Anjuman Ikhwatul Islam, Mayville, N. Ally & M. Ajamally; Buxmi Ikhwanus Saffa, Greater Durban, A. Azamally & A. H. Dergahimia; Muslim Young Men's Association, Newcastle; E. M. Nakooda & S. M. Vawda; Darul Yatama Masakeen, Sea Cow Lake

A. K. E. Bux & S. M. Mayet; Islamic Madressa, Overport, Ebrahim Olla & Shaik Ebrahim; Anjuman Nural Islam, Springfield, Shaik Amod & B. M. Khan; Verulam Debating Society, Verulam, G. M. E. Motala & E. A. Kathrada; Young Muslim Society, Stanger, His Holiness Maulana Haratuddin; Anjuman Islam, Durban, Mr. M. N. Mahomed; Young Muslim Association, Port Shepstone, E. A. Amla. Telegrams were received of Co-operation from Dundee, Ladysmith and Pietermaritzburg.

After brief discussion Mr. E. M. Paruk was unanimously elected the Chairman of the Muslim Conference.

The Chairman in his short speech asked the Delegates that a Constitution with rules and regulations should be framed immediately for which a committee of nine persons were chosen, viz:—

Messrs. A. K. E. Bux, Hajee S. M. Mayet, Shaik Amod, Hajee E. M. Paruk, M. N. Mahomed, C. M. Angila, M. S. Kharwa, A. M. Langry & Mahomed E. Saleman.

The meeting then terminated with a vote of thanks to the Chair moved by Mr. S. M. Vawda and seconded by Mr. E. M. Nakooda both of Newcastle.

INDIANS FATALLY GASSED

TERRIBLE TRAGEDY AT ILLOVO MILL

FIVE Indians were killed and another five gravely endangered in a terrible poison-gas disaster at the outlet of a mill dam near the Illovo Sugar Mill on the South Coast on the morning of January 9 at nine o'clock. The casualties are:—

Dead

Moonsamy Moodley (married), Sasa Ohinniah, Chellon, China Govenda (married) and Soobramaine, aged 19.

Severely Gassed

Poongan, Moonsamy, Manicom Govenda, Yonkadoo, and Ohinniah.

A gang of 15 Indians was sent to clear the outlet of the mill dam in order to run off the fluid refuse, as is usually done at the end of milling season. The sediment is retained for fertilizer.

The outflow runs under a deep culvert over which railway lines pass and is then led off in a channel over 6ft. in depth. It was apparently walled up with sandbags inside the dam and the channel formed a deep pit between the sandbag wall and culvert entrance.

Moonsamy Moodley entered the channel and was moving the bags when, it is surmised, he released an imprisoned pocket of deadly carbon monoxide gas which had accumulated in the six months that the sacks had remained in position. He collapsed without warning and fell into the water, which was a few feet deep.

The others immediately went to his rescue and were all gassed in turn, four of them fatally. Soobramaine was, it is understood, not a member of the gang, but had hurried up to the rescue.

The five who were gassed but escaped death were also would-be rescuers. One of them dragged a comrade on his back and struggled to get free of the death pit. He became dizzy and weak, could no longer support his burden and barely succeeded in crawling to fresh air. The others also found themselves completely incapable of giving any assistance.

Great Distress

By this time there was a scene of great confusion and distress, crowd having joined the party from the mill. The survivors had been helped free and when the other five were eventually pulled out of the water at the bottom of the pit they were found to be dead.

One of the first Europeans on the scene was Mr. A. R. Lloyd, the Estate dispenser, who rendered valuable first aid to the gassed men and rushed them off to the Estate hospital. They were reported later to be in a satisfactory condition.

There were scenes of great grief at the Indian barracks surrounding the mill when the news of the tragedy spread and hundreds attended the funerals of some of the victims in the afternoon.

Post mortem examinations were held by the District Surgeon and it is understood that the cause of death was found to be asphyxia. An examination of the scene of the disaster was made by the Government Inspector of Machinery, and chemists attached to the mill spent a considerable time in collecting samples of the dam fluid for analysis in Durban. Attempts were also made to collect samples of carbon monoxide gas and ignite them, but it is understood that the tests had not proved conclusively that this was the kind of gas.

An official in charge at the mill who investigated the case refused to divulge information whatever in connection with the accident to the "Natal Mercury" representative.

INDIAN'S HEROIC SACRIFICE MOTORCYCLISTS' LIVES SAVED.

AN elderly Indian railway gatekeeper was killed at Northedene on the evening of January 10 when he saved the lives of two European motorcyclists who crashed on his crossing under the path of an oncoming train. He was: Dukhi, a married railway servant of 10 to 12 years standing. Dukhi was gatekeeper on the road crossing of the old main line from Durban to Maritzburg between Northedene and Moseley. He was shutting the gates of his crossing for the passage of the passenger train from Northedene at 5.30 when the catch of the gate is alleged not to have operated, allowing one gate to swing partly open.

As he went to shut it, a motorcycle, ridden by Mr. Llewellyn Jones, of Moseley, with Mr. —, Berry, also of Moseley, on the pillion, arrived from the direction of Durban and passed through the gate, apparently under the impression that Dukhi was trying to open it after the train.

As Jones saw that the other gate was closed he put on his brakes. The cycle skidded on the steel lines and crashed, Jones and Berry falling into the path of the oncoming engine.

Dukhi rushed forward and pulled them clear of the train as it passed. Despite his action the cow-catcher of the engine struck both of them on the head, although not injuring them seriously.

As it passed, the engine struck the open half of the gate, hurling the gate down into Dukhi and breaking his spine.

Jones and Berry were medically attended at Moseley, with the Indian, who died from internal injuries about an hour later.

Jones had a wound in the back of the head and Berry suffered minor head injuries and shock. Their condition was reported to be not serious.

The motorcycle was hardly damaged.

AGAIN—INDIANS TO THE RESCUE

Writing to the *Natal Mercury*, a "Grateful Motorist," states:—

I WOULD like to avail myself of your columns to thank the two Indians driving N.P.N. 72 for the much appreciated assistance they gave me on Thursday night Jan. 3. My wife and I were returning to town and just when the storm was at its worst our car stopped with ignition trouble but without success. By this time I was naturally drenched to the skin so I decided to stop the next car. The first car I approached was driven by a European, and when I explained the situation and requested him to push or tow me to the nearest garage he replied that it was too dangerous and suggested that I wait until the storm subsided and then try again to start the car. I thanked him for his kind advice and bade him god speed. The next car was also driven by a European, and his answer was more trite. "Sorry," was all he said as he drove off.

The storm showed no signs of subsiding and I was becoming anxious, when the lorry NPN72, driven by two Indians, drew up and I asked them for help. They could not push me as their lorry had no bumper and neither of us had a rope. But nothing was too much trouble for them. They drove off to return a few minutes later with a rope and towed our car to a garage. Realising that they were gentlemen I felt embarrassed on offering them a monetary reward as a token of appreciation. They smilingly declined, stating that they as motorists, regarded it their duty to help fellow motorists stranded on the road.

Much is being written about "superior races" and incidents like this make one wonder. Superiority to my mind is judged by action and not by conceited opinion. "Palman qui meruit ferat," I took off my hat to these two Indian gentlemen, and there are very few men indeed to whom I would make this courtesy.

SCOUT MOVEMENT IN THE CITY

Messrs. K. Soobramoney and S. Muthray, convenors state that with a view to receive suggestions and support to form a local scout movement, a meeting for the purpose is going to be held at Mr. Muthray's Post Office, 143 Retief Street, Maritzburg on Sunday, the 20th. January 1935, commencing at 2.30. p.m. The recent Indian scouts' visit to the City created a great interest, and several calls were made upon the Convenors for a similar Movement in Maritzburg.

ENGLAND'S DECISION AND INDIA'S

Writing editorially in its issue of Dec. 13 under the above heading, *The Servant Of India* says:—

IF the decision of the Central Council of the National Union of Conservative and Unionist Associations on the Joint Parliamentary Committee's Report is, to all intents and purposes, Great Britain's decision. The decision of the Working Committee of the Indian National Congress is to an even greater extent India's decision. Both are no doubt party organisations, but, to the present conditions of the two countries, their voice is supreme; only the voice of the Congress is more supreme in India than that of the Conservative Party in England. There is no serious conflict on the Indian question between the Conservative Party and other British Parties. The Liberal Party has already decided not to move its motion for the substitution of direct for indirect election to the Legislative Assembly in order not to mar the effect of the whole-hearted co-operation which it wishes to give to the Conservative Party. The Labour Party will probably move amendments, but when they are mowed down, as they will be, it will either allow the India Bill to pass without a division or will vote for it. Only a few radicals like Col. Wedgwood and a few dishards like Mr. Churchill will stand out against the Bill to the end. As the British Conservative Party has the general support of other parties, so has the Indian Congress of all progressive parties in India. To all of them—whether Liberals, Independents, Nationalists, Democrats or Responsivists—the J.P.C. Report is unacceptable, whatever word they may use in describing the policy and whatever measures they may contemplate in making it effective. These differences, however, are easily capable of mutual adjustment, and fortunately leading Congress members seem anxious not to put any unnecessary obstacles in the way. Mr. Vallabhbhai Patel, for instance, speaking the other day at Patna, said that the Congress would be prepared to join with all other parties who are unwilling either to accept or acquiesce in the new constitution, whatever other differences there may be between them.

Thus it may be said that England as a whole stands for the J.P.C. reforms, and India as a whole against them. And the only question is whether England will heed Indian opinion or not. She may say, "It is for us to decide the issue, and we will decide it in our own way, whatever you may say or do. We are convinced that the reforms we are offering will do you good. If you will waive your present objection and work them contentedly, you will find this out for yourselves. But if you will become obstructive, we will put you on one side and carry on with the help of communalists, vested interests, and the Princes. But

thrust the constitution we will on your country, come what may." On the other hand, England may say, "Your objection is wholly unreasonable. You are not the whole people, but the ignorant masses are influenced by you. And we have to reckon with what you say, highly prejudiced as it is. The need for deferring to public opinion is all the greater because it is a federation that we are bringing into existence. The ordinary method of trial and error cannot be adopted here. When once a federation is brought into existence, it cannot be put out of existence at a later stage. It is on this basis that we have fashioned the constitution. We are ourselves convinced that a federal solution is the only solution, but we are equally convinced that this solution must be backed by public opinion. It cannot be rammed down the throats of people. The results of delay will be wholly bad, but there is no help for it. After all, federal solutions were not adopted in other countries the moment they came into the horizon. Oftentimes they had to be temporarily laid aside and revived later after a sufficient interval was allowed for popular passions to die down. So be it in India. We sincerely regret having to take this course, but in one sense it will perhaps be better. Let the undoubted advantages of federation, even of such an

incomplete and unique type of federation as is alone possible in India, sink in the minds of the Indian people, and let the Indian federation be a voluntary affair on their part. We will therefore drop the Bill and wait till the cry of rejection that we hear on all sides is heard no more and it is replaced by the cry of acceptance."

Let England decide in what way she will. So far as India is concerned, she has made up her mind to accept the constitution that England is offering. If the constitution cannot be improved in the way India wants, it can at least be put away. But if it is passed, all the progressive elements will take all the measures that it is possible for them to take to make it clear beyond peradventure that the constitution is imposed upon India. This will necessarily produce in the country an amount of hostility which all wise rulers will avoid. No one can predict what concrete forms the hostility will take. But whatever they may be, no progressive party in India will for that reason change their opinion and accept or acquiesce in a constitution of which the essential principles offend their moral sense. They must first preserve their self-respect before achieving self-government, and this they are determined to do, cost it what it will.

"KHUDAI KHIDMATGARS"

ONE of the most telling speeches ever heard in Lucknow condemning Communalism in unequivocal terms was delivered by the Frontier Gandhi at Bennet Hall. Dr. Radha Kumud Mukerji presided. In introducing K. Abdul Gaffar Khan to the audience said that the distinguished guest needed no introduction as the word Frontier Gandhi was a household term. He regarded Khan Sahib not only as an embodiment of Indian Nationalism but also as a Highlander bringing with him the romance of the Borderer's heroism.

Amidst thundering cheers Abdul Gaffar Khan rose and addressed the audience in his lucid and unassuming way.

"Neither Shirts Nor Red"

The only guilt, he said, which he had committed was the founding of "Khudai Khidmatghars" for which he was exiled from his home. Referring to the name Red Shirt, he said that they were neither "Shirts nor red." This name they owed to interested parties who intend to discredit the movement by giving it a wrong name. He traced the histories of different 'Shirts' in European countries and said that the 'Khudai Khidmatgars' had nothing in common with them.

Change Of Heart

Coming to the question of Communalism he considered that the present tendencies were to divide Indians into sections based on religious denominations and quoted examples even from the ordinary vendors such as "Hindu Pani, Mussalman Pani" Hindu 'Oha' and Mussalman 'Oha' and such like things which estrange one community from the other. Continuing he emphasised that unless there was a change of heart Indians could not dream of Swaraj.

"God gave different countries to different nations" he said, "Why then one should aim to rule over the others." He exhorted the students to think always in terms of nationalism and eschew communalism in any form whatsoever, drawing an example from 'Khudai Khidmatghars' where members of all communities work together. They should always vote for the fittest man and not because one belonged to a particular section or community. He warned the audience that if they followed the path of communalism it would continue to keep them under slavery whereas if they followed nationalism freedom will be assured. He deprecated mere talks and lectures and wanted action.

OUR INDIA LETTER

GANDHIJI'S VISIT TO THE FRONTIER

THE Viceroy has communicated to Gandhiji, his Government's views on the proposed visit of Gandhiji to the Frontier Province. The Government feel that it is undesirable for him to visit that province at the present time. It is very unfortunate that they have taken this stand even though Gandhiji had made his object clear. He wanted to study the conditions of the villages and their cottage industries. He even gave an assurance that the object was not in violation of any spirit of disobedience of authority.

We may here more of this affair..

Village Industries Association

In order to help the association to carry on research work a board of advisers have been formed. The following distinguished persons agreed to serve:—

Dr. Rabindranath Tagore, Sir J. C. Bose, Sir P. C. Ray, Sir C. V. Raman, Sri Ramdas Pantulu, Jamal Md. Sahab, Sri G. D. Birla, Sir Parshotamdas Thakurdas, Sir S. Pookhanwala, Prof. Higginbottom, Dr. Jivraj Mehta, Dr. Ansari, Major-General Sir Robert McCarrison, Dr. Rajabally, V. Patel, Dr. S. Subba Rao, Dr. B. C. Roy, and Dr. Purushottam Patil

Earthquake Shocks

Earthquake shocks of very great intensity were felt in the territories between North Eastern India and Tibet. As the shocks were confined to these thinly populated parts much havoc was not caused.

Mrs. Naidu's Advice to Aligarh Youths

"Seek ye knowledge from cradle to grave, go to China in search of knowledge" said the holy Prophet of Islam. Knowledge and Truth like God are one and indivisible, and each new aspect of it reaffirms it. And this is how we in India should feel about it. The responsibilities of youth are great and the foremost among them is to kill fear first of all. Fear is based on ignorance, knowledge brings understanding. We are afraid of one another because we have not understood each other. To-morrow there will be no place for cowards, young or old, who fail to rise to their responsibility.

"I have travelled round the world several times, and each time I go I am more and more impressed by the common suffering of the world. The only need of the world is to shatter the bondage whether it has come from within or without. But in India we are miniature of the whole human race. All those problems that the different races have to face have combined here. The duty of youth

is to bondages of ignorance, hunger, and treatment of woman like slaves. There shall be no more bondages, should be the cry of youth, and society of to-morrow must be based on teachings of brotherhood service and freedom."

Indian Constitution Bill

Both Houses of Parliament having agreed to the principles underlying the Committee Report, the draft India Bill will be laid before them on the 22nd of January 1935.

What do The Merchants Think?

The Indian mercantile community have also joined hands with the Congress in the total rejection of the new reforms scheme.

"Indian interests ignored" "Shadowy ministers and all-powerful Governors," "Distrust on every page," "Financial powers entirely shadowy," "Viceroy's omnipotence," "Powerful domination by British interests." These are some of the phrases used by the Federation of chambers of Commerce and Industry in India in a critical and lengthy memorandum embodying the Federation's views on the Joint Parliamentary Committee's Report.

The list of safeguards and Governors' special responsibilities are such that they breathe complete distrust of Indians in the management of their own affairs and render the recommendations entirely unacceptable to the Indian Mercantile community. They view with great concern that "as much as eightyfive per cent of the total expenditure out of taxable revenue at the centre would be non-votable" They condemn the reservation of defence and special powers granted to the Viceroy in the fiscal industrial and commercial spheres over the head of the legislature as a serious detriment to this country's development and as they can only mean "a powerful domination by British interests"

Obedience to Law

In a speech H. E. the Viceroy gave expression to his feeling that the experience of the last two years should do much to prove that tranquility and obedience to the law of the land are economic assets of the first magnitude. He was also sure it was no exaggeration to say that the upward movement in trade was in no small measure due to the stable political conditions. But political circles in this country are not quite confident that such stability will continue. They are quite sure that the new reforms scheme is not capable of bringing about stability, nor even of maintaining the so-called stability we have been enjoying for the last few months.

Viceroy Welcomes Congress

Referring to congressmen the Viceroy says:—

"They have advocated a severance with the past and have adopted the policy of "complete independence" in pursuit of that policy. They have at times followed the most unconstitutional methods: but the methods of boycott, non-co-operation and civil disobedience have now been given up I trust finally, and I welcome the return to the central Legislature of the representatives of the Congress Party who have been successful at the recent election for closer association with Government and its problems and difficulties will, I hope, make them realise that all of us, whatever our political views or whatever our position, are equally eager for the advancement of this great country."

The Working Committee of the Congress will meet in Delhi on the 15th of January to lay down its policy on the floor of the Assembly. Its decision will disclose how the Congress view the Viceroy's welcome.

Bengal Governor's Mercy

The Governor of Bengal has commuted the sentence of death passed on Rabindra Nath Banerjee, one of the condemned accused in the Lebong outrage case, to fourteen years' rigorous imprisonment.

Woman President

At the presidential election in the Letpadan (Burma) Municipality, Dhaw Khatoon, who is a Burma Muslim, is a leader of the progressive Woman's Association,

750,000 People Down With Malaria

The Malaria epidemic which started in in the North Western and North Central Provinces of Ceylon is fast spreading to other parts of the Island. According to reports available almost the whole Island is now affected and one in nine of the Island's population is down with the epidemic. Tablets of quinine which were usually sold at five cents each are now sold at fifteen cents. Dealers have also raised the prices of barley and malted milk. Relief organisations are distributing food and medicine among the villagers.

Malaviyaji Dislikes Birthday Celebration

Friends who were planning for the celebration of the 74th birthday of Panditji which came off on the 25th December, were requested by him not to make any fuss about his own birthday when the situation in the country was critical. He remarked:—"Birthdays come and birthdays go. We should think about the nation." Appropriate indeed for the New Year.

CONGRESS SHOULD FORM WORLD CONTACTS

Elders and Friends,

JUST reflect. Watch the policy of the Congress during the last fifty years.

Who shapes it? Rulers, or the Ruled, or the World force? Or all the Three Combined? Immortal Milton has told us:—

"To rule is worth ambition;
Though in hell!"

This ambition, or self-devouring avarice, has made and unmade States, Empires and Nations. You see this ambition typified in Mussolini and Hitler, and smaller men in India too!

What Does Nature Stand For?

Nature stands

(1) For Freedom, and not for Thralldom.

(2) For self-expression, and not for Suppression.

(3) For self-determination, and not for Subjugation.

(4) For Liberation, and not for Exploitation.

(5) For progress, and not for Retrogression.

(6) For Inter-dependence, and not for Subjection and Oppression.

By

B. F. BHARUCHA

Statesmen And Soldiers— Bureaucrats and Autocrats— Are The Greatest Sinners!

(1) They have sinned against Nature!
(2) They have broken all the Commandments!

(3) They have made Wars and caused Ruin!

(4) They have oppressed and subjugated millions!

(5) They have impoverished billions!

(6) They have carried away gold in trillions!

Went As Traders, And Stayed As Rulers And Exploiters!

That has been the fate of India, Burma, Ceylon, Indo-China, Java, Batavia, Manila, etc. But at no other place, has the exploitation been so thorough, and the impoverishment of the people so acute, as in India!

Out Great Bane!

At no other place does Religion play greater havoc than in India! At no other centre does the Imperial Policy and Divide and Rule succeed better! That has been the greatest bane of India.

Where Have We Erred?

If plain speaking is permissible, let me say it freely, how we have been erring all the times.

(1) The moderates have fixed their gaze on Britain!

(2) The Nationalists have concentrated on India!

(3) The inter-nationalists on Russia!

Thus our vision, our outlook, our line of action have been defective, one-sided, isolated, and hence defeated! We have fallen in the Trap of Minto, Morley, and Montagu; Irwin, Willingdon and Macdonald! And we have shaped the Congress Policy, without taking stock or help of World Forces! Shall we not broaden our outlook, and seek co-operation of all these forces, factors and states, that are fighting for Human Freedom?

Congress Should Form World Contact

(1) Resume Foreign Propaganda.

(2) Send out Trade Commissioners.

(3) Form Alliances with neighbours and sympathetic States.

(4) Depute Mahatma Gandhi to visit Middle East, Europe and America.

(5) And invite the League of Asiatic States to India.

With God and Gandhi, India shall gain her Liberty!—Amen —*Bombay Sentinel*

LIST OF ELECTED M.L.A.s

FOLLOWING is the list of the successful candidates who have been returned to the Legislative Assembly with special reference to the parties to which they belong and the provinces from where they have been elected:—

CONGRESS

United Provinces

(Unopposed):— (1) Pandit Govind Vallabh Pant. (2) Chaudhri Raghubir Narain Singh. (3) Munshi Iswar Saran. (4) Dr. Bhagwan Das.

(Elected):—(5) Sardar Jogendra Singh (6) Mr. Mohanlal Saxena. (7) Mr. Sri Prakasa. (8) Pandit Sri Krishna Dutt Paliwal. (9) Mr. T. A. K. Sherwani. (10) Mr. Mohd. Ahmed Kazmi.

Bihar

(Unopposed):—(11) Mr. Dip Narain Sinha.

(Elected):—(12) Mr. Bipin Behari Varma. (13) Babu Satyanarian Singh. (14) Mr. Anugraha Narain Singh. (15) Babu Sri Krishna Singh.

Assam

(Elected):—(16) Mr. Nabin Chandra Bardolai. (17) Mr. Basanta Kumar Das.

Central Provinces

(Unopposed):—(18) Seth Shendaa Daga.

(Elected):—(19) Mr. M. M. Abhyankar. (20) Seth Govindra. (21) Ghanshyam Singh Gupta. (22) Mr. Ram Narain Sinha.

Delhi

(Elected):—(23) Mr. Asaf Ali.

Punjab

(Elected):—(24) Lala Shamlal.

Bombay

(Elected):—(25) Mr. Bhulabhai Desai. (26) Dr. G. V. Deshmukh. (27) Mr. Hosmani. (28) Mr. Gadgil. (29) Mr. Jedhe.

Madras

(Elected):—(30) Mr. S. Satyamurti. (31) Mr. Sami Venkatasubram Chetty. (32) Mr. P. S. Kumaraswami Raja. (33) Mr. C. N. Muthuranga Mudaliar. (34) Dr. T. S. S. Rajan. (35) Mr. Samuel Aaron. (36) V. V. Giri. (37) Mr. K. Nageswara Rao Pantulu. (38) Mr. S. Avanasilingam Chetty. (39) Prof. N. G. Ranga. (40) Mr. K. Anantasayana Iyengar.

Bengal

(Elected):—(31) Mr. Abdul Yabul Baqui. (42) Mr. Suryakumar Shome.

N. W. Frontier Province

(Elected):—(43) Dr. Khan Sahib.

Orissa

(Elected):—(44) Mr. R. Das (45) Pandit Nilakantha Das.

MUSLIM UNITY BOARD

United Provinces

(Elected):—(1) Maulana Shaukat Ali (2) Mr. Azhar Ali.

NATIONALISTS

Bengal

(Elected):—(1) Mr. Sarat Chandra Bose. (2) Dr. Pramatha Nath Banerji. (3) Mr. B. N. Saemal (since dead). (4) Mr. Akhil Dutt. (5) Mr. Lakshmi Kanta Maitra.

Punjab

(6) Lala Faqir Obaid.

Central Provinces

(7) Mr. M. S. Aney. (8) Mr. Lalchand Navalrai.

SIKHS

Punjab

(Elected):—(1) Sardar Mangal Singh. (2) Sardar Sant Singh.

HINDU MAHASABHA

Punjab

(1) Bhai Parmanand.

Others 43
Total 101

UNIQUENESS OF THE RAMAYANA

By

G. R. SRINIVASA IYENGAR

(in *The Hindu*)

(Continued from last week)

HE has a very strong suspicion that Bharata having been in charge of the kingdom for 14 years might naturally come to regard it as his own. It is but human and Rama would not disturb him but would continue his life of exile in the forest. Else, one cannot explain the stranger suspicion that Rama entertains about Bharata's loyalty to him. He has spoken the truth for once when he in a burst of naturalness and candour exclaimed "all brothers cannot take their places by the side of Bharata." And this to poor Lakshmana who sacrificed himself, his happy life at Ayodhya, all to be the henchman, the drudge, the slave, the man-of-all-work of Rama, not expecting that he was paid in full measure and overflowing by the certificate of honesty, purity of intention, sacrifice and unselfishness that Sita gave him when he would do his duty even in defiance of her command. So Rama's defence of Kaikeyi herself on one or two occasions is explicable only in this light. We find him rebuking Lakshmana for slaying Kaikeyi alive and boiling her on the gridiron of his wrath. He prefers to attribute his carnic twist in this life to his own past. This is how Sita too explains it in the Sundarakanda. But one cannot help subconsciously wonder whether the Lord of infinite perfections and fullness can have any past unaccounted for; for that argues a taint of imperfection. Another point in connection with the Ramayana characters as they pass by before us in magic screen of Valmeki is that we are at a loss to know whether the incidents narrated therein took place as we see them; or if the whole was not one huge play where each character acted his part to perfection to bring about a common result. This haunting suspicion arises from an incident, we find in the Uttarakanda. Dasaratha and Sumantra pay a visit in his asrama and come upon another maharshi, the irate Durvasa as the foolish world takes him to be. The old king fresh from his abiding joy is being blessed with four peerless sons after a long barrenness of 60,000 years yields to the weakness of all Indian parents. He would have the horoscope of Rama read to him by Durvasa himself. One wonders whether Vasishtha was not equally competent. And the old king must have taken advantage of Vasishtha's omniscience to put the same question to him. Well, we must take the facts as they are and not as they ought to be. Durvasa reads the map and acquaints Dasaratha with all the particulars of Rama's momentous life. But he extracts from the king and his counsellor a promise that it shall not go beyond the circle gathered there as it was a page from the Book of Fate and as such a divine secret (Deva Rahasya). If so, one naturally asks, "Did Dasaratha pluck the information from his memory and cast it behind him crying avaunt? or did he, as is character-

istic of a man in this imperfect world of our race use this information in the events that befell him in after years. Sumantra tells this episode to Lakshmana when the latter bitterly complains that he is made the instrument of every unpleasant visitation to those near and dear to him. This refers to the banishment of the pregnant Sita to the dreadful woods once again when Rama would not brook to have her with him after one of his citizens had spoken lightly of her in connection with her stay at the palace of Ravana and the ordeal by fire, that followed it. It is more than hinted that Rama was aware of it too, "The Maharshis have informed Dasaratha long long ago about the chief incidents of the life of Rama. I pass it on the same conditions that you keep it from Bharata and Satrugna (this makes it plain that Rama and Lakshmana were to be told it when the occasion offered itself). Durvasa ordered Dasaratha to keep it secret and the latter cautioned Sumantra to keep it from the people. You have not till now shown any real interest or curiosity to know it. Though the king had not asked me to impart this information to you, for the matter of that to any one, it is now safe for me to reveal it if the events have come about and the time too for giving it out. You are the son of Dasaratha, one of the parties interested in it; and as such qualified in every way to hear it. I remember that Dasaratha warned me to keep it from the people but not from one like you. Had you known that these things were to happen you would have tried your best to prevent them. So the Maharshis who guide the destinies of men in accordance with Time and Karma laid it upon me to keep it from you. And I caution you likewise to keep it from Bharata and Satrugna."

Here I give the remarks that one of my friends made on this point, as they throw a fresh light on the subject.

Dasaratha is represented to us as a righteous king. Sumantra is a knower of Brahman and as such one of the instruments of the Lords of Karma and the last person to put a spoke in their wheel. Rama, Lakshmana, Bharata, Satrugna, and Sita being divine in their nature and essence cannot be blind to the events narrated in the Ramayana. Again Vasishtha, Viswamitra, Janaka, Valmeki, Agastya, Attri, Casyapa, Markandeya, and other Maharshis were blessed with the Open Eye.

Similarly Sumitra, Tara, Mandodari, Anasuya, Sabari, and many others were perfectly acquainted with the mystery of

the Lords coming down and purpose. So if we ponder deeply over the acts and words of the prominent characters in the Ramayana, it is plain that they were not strangers to their future. Yet they surrendered themselves to the Lord in the working out of his Great Plan and behaved in the world of men as any other mortal subject to love and hate, pleasure and pain, victory and defeat, praise and censure.

Dasaratha's inordinate passion for Kaikeyi his utterly illegal and impolitic act in banishing Rama to the woods and placing the crown on the head of Bharata and all this under the influence of his favourite queen does not fit in with the portrait that Valmeki presents to us at the very opening of the epic. He knew very well that the Lord would come down to rid the world of Ravana and his Rakshasa brood and bring back peace and order. He knew that Rama had to go to Dandaka to carry out his purpose, Sumitra, Kausalya and Sita knew it too. Lakshmana accompanied Rama with a purpose in view for, he knew that Indrajit and many others had to meet their death at his hands, as was recorded in the book of Karma. Sita knew likewise that she was to be the axle on which should revolve all the incidents in the Ramayana. The Lord could never have taken a step in the working out of the great plan without her heart-whole co-operation. Viswamitra, of the Open Eye, came to Dasaratha ostensibly, to request that Rama should go with him to his asrama to protect him from the Rakshasas. In reality, he came un-invited to Dasaratha's court to take Rama with him not to his asrama definitely but through it as it were to Mithila where the next scene in the world drama was to be acted. On the way, a smaller carnic adjustment was effected in restoring Ahalya to her pristine status of greatness and glory. Rama had to tackle the Bow of Mahadeva and win Sita for a wife. Brahma and Sakti were thus united; and from this point starts the real Ramayana. For the wonderful feats of the boy Rama in laying low Thataka, Subahu, Maricha and their dread followers are to be laid to the account of the mighty weapons, human and divine that Viswamitra initiated him in. The veil is lifted for a second from the mystery during the episode of Rama's memorable fight single-handed, unaided even by Lakshmana with Khara, Dushana, Trisiras, and their chosen 14,000 Rakshasas in their chariots of bronze. Sita's presence in the cave during the fight, her inexplicable and strange expression of her love to Rama in openly clasping him to her heart on the battlefield, wounded, gory and faint and bristling with arrows as he was, is another mystery connected with Parusha and Sakti that unlocks for him who has the key to a new and wonderful world of thought, for the Ramayana offers as many interpretations as the readers bring to bear upon it, the particular light of his progress on the Path of Wisdom and holiness.

(To be continued)

THE NEW S. AIDANS HOSPITAL

AN APPRECIATION

THE laying of the foundation stone by the Kunwarani Lady Maharaj, Singh of the new St. Aidan's Hospital marked another epoch in the history of Indians in Natal, and another milestone in the history of St. Aidan's Indian Missions work among Indians in Natal. As a product of the influence, care and guidance of the European Missionaries of the mission, I write in order that the work of those who were responsible for the starting of S. Aidans Mission Hospital may be remembered with gratitude. The medical work started by the late Rev. L. P. Booth and carried on by his successors Cannon A. H. Smith had to be discontinued for various reasons when the late Rev. A. A. Baillie became the Superintendent. Medical dispensaries were started at Sydenham, Bond St, Durban, and at the Isipingo Indian School. This was made possible by Miss O. M. Cole (who was a trained nurse) offering her services gratis. The Indian mission work was divided and the Rev. C. M. C. Bone was in charge of Indian work along the coast. At that time I was headmaster of Isipingo Indian School and also held the post of Lay Reader and Sunday School Superintendent beside being Church Warden of S. Aidans Church Durban. Miss O. M. Cole who was teaching in the Sunday school suggested to me that she would give £50 for the starting of a Mission Hospital. I mentioned the matter to the Rev. C. M. C. Bone who with wonderful wisdom and foresight told me to accept it. There was a meeting in Rev. Bone's house (the present hospital) of Miss Cole, Miss E. G. Muggleton (now the wife of Rev. B. G. Gale) Mrs. Bone, Rev. Bone and myself. It was agreed to accept Miss Cole's offer. The place at the corner of Leopold & Cross Streets which was occupied by the late Mr. S. P. Mohamed became vacant. The house was rented at £9 per month. Miss Cole agreed to pay one years rent and give her services free. A small Committee was formed comprising of the following: Chairman Rev. C. M. C. Bone, Honorary Secretaries Miss O. M. Cole and myself. Honorary Treasurer Mr. W. Joseph, Mr. Bone, Miss E. G. Muggleton Messrs R. Somasundrum J. Jeevananthum, Parsee Rustomjee, R. B. Chetty, M. B. Lazarus and others. Miss Cole managed the hospital single-handed and the visiting doctor was Dr. McOord of the American Board Mission. Gradually the reputation of the hospital grew and it became popular. Sister Grist acted when Miss Cole was on leave and latterly in 1923 Sister Pratt who has done so much for the hospital and who is still doing so developed the hospital to the present stage. The hospital at first was

not a diocesan Institution, but with the disbandment of the committee the S. P. G. took it over. The work in the early days of the hospital was very difficult. I saw with my own eyes the work put in by the Rev. Bone, Mrs. Bone, Miss Muggleton and last but not least Miss O. M. Cole. It was in the hospital that a room was found for Kunwarani Lady Maharaj Singh to sleep in while she was the guest of the Rev. and Mrs. Bone when she passed through Durban in 1917, as Miss G. Mayadass. While every credit and gratitude is due to those who are carrying on the good work, the efforts of Miss O. M. Cole who really founded the hospital assisted by the Rev. and Mrs. Bone must not be forgotten.

(REV.) BERNARD L. E. SIGAMONEY
Priest-in-charge St. Antony's Indian Mission, (Johannesburg).

CORRESPONDENCE

A. P. S. Account Questioned

Sir,— D. G. Satya Deva must have got a shock by reading my letter in the "Opinion." He states that the Sabha took the opportunity of placing all accounts at the disposal of the public for a fortnight. What 'public'? Does he mean the people in the country? No. Only those living in Durban. Is it correct to state that the Surat Association got the crockeries? Is it not true that only last Saturday after the publication of my letter it has been sent to the "Home" and "The Surat Association" got nothing! I am neither cynical nor sarcastic but one who drew the attention so that things may be put right and the public be satisfied on the receipts and expenditure. It is a pity that there are no more Hindi columns in "Indian Opinion" so that the questions could have been better discussed without intruding on the space provided for readers in English. Enough said!

B. B. SINGH.

THE HON. SYED RAZA ALI

THE Hon. Syed Raza Ali who will succeed Kunwar Sir Maharaj Singh as Agent-General for India in the Union was born at Kundarki, district Moradabad; on April 29, 1882. He was educated at the Government School at Moradabad and at the Mohammedan College, Aligarh. He subsequently went to the Allahabad University, where he gained his B.A. in 1902 and his first class L.L.B. in 1907. He started practice at the Bar in Moradabad in 1908. From 1912 to 1920 he was a member of the United Provinces Legislative Council. He gave evidence before the Islington Commission in 1913, and before the Southborough Commission in 1919.

He was one of those who were responsible for the introduction of separate Moslem representation in Municipal Boards in the United Provinces, and took a prominent part in the negotiating the Congress-League Compact in 1916. In the latter year he went to Allahabad to practice at the High Court. He took part in the Swaraj and Khilafat movements, but strongly differed from the non-co-operation movement, and became independent in politics 1920.

In 1921 he was appointed a member of the Council of State, and sat on that Council until 1926. In 1922 he was a member of the North-Western Frontier Province Inquiry Committee. In 1922 and 1923 he headed two deputations of non-official Moslem members of the Indian Legislature to the Viceroy in connection with the Turkish question.

In 1924 he gave evidence before the Reform Inquiry Commission.

In 1924 he presided at the All-India Moslem League in Bombay. In the following year he got the Government of India to adopt the principle of safeguarding the interests of minority communities in public services. In 1925 he was a member of the deputation sent by the Government of India to South Africa to negotiate a settlement of the Indian question, and while in the Union he laid the foundation stone of an Indian school in Capetown.

In 1929 he was one of a delegation of the Government of India to the League of Nations. He had written extensively on the Moslem question.

TRANSVAAL INDIAN HONOURED

Cable information has been received that the Viceroy of India has in the New Year Honours List conferred the title of Khan Bahadur on Mr. Hajee Cassim Adam, an Indian Merchant of Pretoria and Johannesburg. Intimation of the honour, says Reuter, was received by the Kunwar Sir Maharaj Singh, Agent-General for the Government of India.

The honour has been conferred on Mr. Hajee Cassim Adam in appreciation of the public services rendered by him, especially in charitable causes both in South Africa and in India. He was born in India and visits his home country from time to time. The title Khan Bahadur is well known in India. It is an honour conferred upon Mohammedans for public work and it is greatly coveted. It most closely approximates in English the appellation "The Honourable"