

INDIAN OPINION

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NOTES AND NEWS

New Licensing Ordinance Enforced

ACTING on the advice of the City Solicitors, the Mayor of Durban, Mr. Fleming Johnston, refused permission to Mr. H. C. Wynne Cole to address the Council in connection with three licensing appeals at Friday's meeting of the Durban City Council, on the ground that Mr. Wynne-Cole was not an attorney or advocate of the Natal Provincial Division of the Supreme Court. This is the first case in which the recent amending Ordinance setting those entitled to appear before the Council on licensing appeals has been put into force. The relevant clause appeared in the Provincial Gazette of July 16 and is an amendment to Section 214 of Ordinance 19 of 1924. The clause reads:—"Every application for or objection to the grant of any licence or certificate of approval of the issue of any licence shall be made and signed by the applicant or objector, or his duly authorised attorney or agent, as the case may be, and any applicant or objector may appear before the Council or its Licensing Officer (a) personally; or (b) by a person in the exclusive employment of the applicant or objector; or (c) by an advocate or attorney of the Natal Provincial Division of the Supreme Court of South Africa; or (d) in cases in which the police may lawfully be an objector, by such person who would be entitled to object to the grant of any liquor licence by a liquor licensing board."

Fleeing The Poor

The Indian community protested against this provision in the new Ordinance before it was passed on the grounds that it would involve the applicant into unnecessary expenditure and also deprive agents other than attorneys and advocates of a means of livelihood. One would think that this provision is made with a design to fill the coffers of solicitors. It is a clear case of fleeing the poor to fatten the rich. We cannot conceive of any other purpose being served by this provision.

Indians Interview Mr. Hofmeyr

We cull the following from one of our Johannesburg contemporaries:—

A deputation from the Transvaal Indian Congress met Mr. J. H. Hofmeyr, Minister of the Interior, to discuss the Asiatic Land Tenure Act. The Congress felt that certain parts of the Act were against the interests of the Indian community and desired repeal and amendments. The Minister informed the deputation that he could not run to Parliament every time objections were raised. The Act had to stand. Moreover, the opinion of the European community must be considered, and the Congress should allow the matter to rest. The Congress also dwelt on housing and strongly protested against the policy of segregation.

Only the other day one of the prominent officials of the Transvaal Indian Congress from a public platform described the Transvaal Asiatic Land Tenure Amendment Act as being the first step towards equal citizenship rights being conceded to Indians. We confess being dense to understand this bombastic language. Anyway after having made such a statement and after having gone before the Select Committee and having accepted the principle of segregation what earthly purpose was to be served by running to the Minister of the Interior again on the same subject. Have the Congress officials lost all sense of their responsibility that they should be acting like spoilt children with Mr. Hofmeyr. We cannot blame Mr. Hofmeyr for the rebuke they have received from him. Any other Minister in Mr. Hofmeyr's place, we imagine, would have refused even to give them a hearing. People in India want to know the Indian public opinion on the Transvaal Asiatic Land Tenure Amendment Act, but the officials of the Transvaal Indian Congress do not seem to know even their own mind.

Rack-Renting On The Rand

The rents of hundreds of flats and houses in Johannesburg have been recently raised by anything from £1 to £8 a month. Notice has been given by many other property-owners to tenants of their intention to put up rents from

this month. The Rent Board is being flooded with complaints, but is powerless to do anything except in the case of residences and rooms put up before April, 1920. That is the position in the city to day which has led to serious talk of the formation of a Tenants' Association and the making of strong representations to the Government for some protection of the thousands of Johannesburg householders in flats and rented houses put up since 1920 against landlords who are alleged to be utilising the present abnormal circumstances for their own profit—at the expense of the tenants. Inquiries from the Rent Board revealed that dozens of inquiries are being made daily by tenants, who complain of landlords raising rents without reason. No one paid any heed so long to the small voice of the poor Indians who have long been suffering under rack-renting European and Indian landlords. It is to be hoped now that the roaring of the white tenants will bring some relief to them as well.

Manmohan Singh For London-Johannesburg Air Race

It is reported from Simla that Mr. Manmohan Singh will compete for the London-Johannesburg Air Race, which starts on September 15 and for which Mr. Schlesinger, has provided a prize of £10,000. If there is any truth in this both India and Indians will have reason to be proud of Mr. Manmohan Singh. We wish Mr. Manmohan Singh every success not necessarily for winning £10,000 but for India's reputation.

Indians In Canada

In a talk broadcasted from Simla Sir T. Vijayaraghavacharya described the impressions of his Canadian visit. He said, "An hour before I left Toronto, the Government of Ontario broadcasted a message in which they emphasised the view that my visit had a more than local significance, that what I had said and done in the course of it had bound closer the ties of the Empire between India and Canada." This is all very well, says *The Leader* (Allahabad), but we remember that Indian immigration into Canada is practically prohibited, and the Indians who are already settled there are subjected to civic and political

disabilities. Will the closer relationship supposed to have been established between India and Canada as a result of Sir T. Vijayaraghavacharya's visit improve the position of Indians in respect of those questions?

The Social Workers

The Executive Committee of the National Social Conference, to be held in Johannesburg in September, has arranged for a Paper on "Indian Social Work" to be read. The writer of the Paper seeks information in regard to social and philanthropic work. Social workers are asked to co-operate with him, by sending to the Editor reports of work being done in any part of Natal. These will be forwarded to the writer of the paper, who will return them later, if requested to do so. Written comments or criticisms of Indian social

work will also be valued. The writer seeks facts about the actual social work being done among Indians, the lack of it, the requirements and the possibilities of it.

Agent-General To Leave For Europe

We deeply regret to learn that Sir Syed Raza Ali, the Agent-General for India in the Union, is having to leave for Europe on August 15 at the instance of his medical advisers. Ever since his arrival in Durban from Capetown Sir Syed has been keeping unwell but little was it expected that it would necessitate his absenting from the Union. We sincerely wish that the change will do him good and that he will be fully restored to his normal health. Sir Raza Ali will be accompanied by Lady Ali and her sister Miss T. Sammy. The Agent-General expects to return in the first week of January.

Indian Opinion

FRIDAY, AUGUST 7TH, 1936

Future Of The South African Indian

IN our last week's issue we wrote on the subject of Indian education and asked for what was due to us in that respect from the Government. We also referred to self-help on the part of Indians. In the present article we propose to turn the torch on to ourselves a little to examine what we, as Indians, are lacking in. It is another aspect of Indian education. Whatever facilities we may have given us for education by the Government, that education will do nothing more than to teach us just to read and write to enable us to earn a livelihood. Beyond that there is very little scope in the education imparted to us in this country for building our character or elevating our soul. We prate like parrots of our ancient civilisation and culture but having completely lost touch with the East we know next to nothing of that civilisation or culture. Then again with the segregation laws prevailing in this country we have been ostracised by the Europeans and Acts such as the Transvaal Asiatic Land Tenure Act are removing us further and further from them. Hence there is very little scope for us to know or to learn what is best in European culture. The atmosphere we live in in this country teaches us to look upon the European as our superior with whom we may have contact up to a certain extent only. We are made to feel that the White man is the *Brahmin* and we are *Pariahs* (a term used generally in India for untouchables.) Hence we have neither the best of the Indian in us nor have we the best of the European in us. On the other hand we are

allowed freely to mix and to live among Natives and Coloureds. But they are both in an undeveloped stage yet and there is very little that we can learn from them, excepting what little they have been taught by the Christian Missionaries and what they have aped from the Europeans and that, at best, can be their worst side. Nor are we able to give much to these communities for we were originally brought to this country in an undeveloped stage and owing to the lack of proper facilities we have been kept in a state of neither here nor there.

Now, it is too true, much to our regret, that we Indians have become and are increasingly becoming "Africanised," and our leaders are continuously making use of this term as an argument to justify our claim for equal rights and opportunities in this country. We must frankly confess we do not take pride in the fact that we have become "Africanised" which, in other words, means "Nativised" or "Colouredised" and we do not see anything to be proud of in making use of that term to press our claim for our rights. We must outgrow what appears to us a perverse mentality. If we allow it to take root in us we predict a time to come for Indians who have settled in the Union of South Africa at least when they will be no longer Indians. There is every likelihood of such an eventuality taking place with the door closed against any fresh blood entering from India into this country.

If at all we wish to live in South Africa as a self-respecting community and expect other communities to have

any respect for us, we shall be able to do so not by being ashamed of being identified as Indians but by taking pride in being and remaining as nationals of India. Our claim for the rights we seek in this country will be strengthened if we become true Indians. It will be weakened in the eyes of any civilised Government or people if we are prepared to become denationalised for the sake of material gains. We are quite rightly expected to comply with the laws of this land in regard to our standard of living but, we feel sure, no one expects us to be so foolish as to lose our identity.

It has unfortunately been dinned into our ears by successive Agents-General for India that we should look to India as a foreign country to us, that we should forget our Indian dialects and make English and Afrikaans our Mother tongue. And all this to be true South Africans! Well, we believe in the maxim: "We cannot be true to others unless we are true to ourselves." We cannot be true South Africans unless we are true Indians. If we concentrate our energies on becoming true Indians and try to live up to our ancient culture and civilisation and to interpret it by our very lives in this country the South Africans will have more respect for us than they will by our aping them.

We have been inspired to discuss this subject here as it has pained us to see a growing tendency amongst us of losing touch with India and everything Indian. The fact that our countrymen born in this country happen to be the fourth and fifth generation of those that originally came here does not justify their estrangement with the country of their ancestors.

What is necessary, therefore, is that whatever the children may be taught in the schools, in their own homes they must be taught their Mother tongue. The "Africanised" Indians must make it their business to know the past and the present history of India and to teach it to their children. Be it remembered that the whole civilised world is interested in and is studying the present events in India. Our "Africanised" friends need not, therefore, be ashamed to do so. We in South Africa should have more respect for our great leaders in India than we have at present and should study their lives and imbibe what is good in them. Besides this we should ask the Government to allow cultured Indians from India to visit South Africa much more frequently than heretofore and the Indian community should be able to finance them. Such visits would have salutary effect both on Indians as well as Europeans. In short, Indians should endeavour to become thoroughly "Indianised" and not "Africanised."

HOW INDIA GREETES THE NEW TRANSVAAL ACT

SOME INTERESTING PRESS OPINIONS

The following are a few interesting press opinions in India on the Transvaal Asiatic Land Tenure Amendment Act the terms of which were made known to the people of India through a Government of India *communiqué*.

Premature Jubilation

The *Bombay Sentinel* writes in its issue of July 1, under the above caption:

THOUGH the Transvaal Asiatic Land Tenure Amendment Bill was passed about two weeks ago, we hear of it, for the first time, via Simla. It is apparent that Reuter did not think the event was important enough to be cabled to India.

We are unable, however, to share the jubilation of Simla or to believe that South African Indians welcome this measure very enthusiastically, though it will ease their lot a little.

...As the Simla *communiqué* says, the original Bill agreed to the recommendations of the Feetham Commission "for setting aside block areas in the Transvaal and for granting exemptions to individuals outside these areas."

The Select Committee's Report, which has now been passed, we are informed, goes much further and agrees to give Indians even in such areas "right of ownership, a right which has been absolutely denied by the law of 1908 and every succeeding Act."

It is apparent from this that, while some property right has been conceded to Indians, henceforward they are to be segregated into special areas.

This recommendation does not materially differ from that of the Feetham Commission. All along the more self-respecting Indians, through their accredited organ *INDIAN OPINION*, have set their face against these small concessions to property, while denying Indians the right to live with other citizens of the Union on terms of equality and enjoy the ordinary amenities of life...

...We are not disposed, therefore, to welcome the measure.

...We await to hear what are the reactions of Indians on this measure. In the meanwhile the Simla statement that "South African Indian opinion is reported to be delighted over the new Act of Parliament," should be treated with caution...

Perpetuating Segregation

The *Hindustan Times* (New Delhi) writing under the above caption says:

The announcement is doubtless occasion for a certain amount of satis-

faction, though we fear, there is very little to go into raptures over it. The special correspondent of a contemporary, communicating the news, says that the Indian community in South Africa is said to be gratified over the passage of the measure. Simla seems to have greeted it as a most welcome gain in the Government's efforts to secure for our countrymen there, the legitimate rights that are properly claimed by Europeans living in India. There may be some justification for Transvaal Indians deriving a certain amount of satisfaction because every little point gained in the struggle against determined white opposition, should naturally appear to them as a big achievement. But for the Government of India to go into ecstasies over what are trifling gains, and advertise the results as a big event, is something inexplicable. The extraordinary regard which they want us to show to white susceptibilities is in significant contrast to the scant respect that the whites in the Dominion show even to legitimate rights of South African Indians. Years have gone by since the principle that our countrymen, who elect to remain in the Dominion in preference to coming back to India under the scheme of assisted emigration should be treated as permanent subjects of the Dominion and provided with all facilities to fit themselves for full citizenship rights, has been accepted; and after nearly a decade, we are no nearer a recognition of the rights of Indians as full-fledged citizens than we were then. The position is one which is not calculated to make us enthusiastic admirers of the amended Land Tenure Bill.

And what really are the amendments which we are expected to sing the praises of? The New Bill enforces the recommendation of the Feetham Commission for the exemption of certain blocks of land and certain individual holdings from the operation of the old laws against occupation by Asiatics. This is by no means an unrestricted right to acquire and own land in the Transvaal, which is the logical consequence of the recognition of Indians as citizens of the Dominion. The measure only legalizes what was formerly liable to be treated as illegal occupation. Knowing as we do that Indians were in the past allowed to remain in segregated areas and that the new law perpetuates this segregation, it is a trifle difficult to persuade any one to grow enthusiastic over the "improvement."...What should not by any means be forgotten is that

even this recognition is subject to the Union Parliament's approval in the case of blocks and the Minister in the case of individual holdings—very different from a statutory right.

Indians in the Union of South Africa have yet a long way to go before they can feel that they are safe from unwarranted aggression on the part of every little town authority. It is only when all the terms of the Capetown Agreement are implemented and Indians' legal status finally recognized, that they can have real ground for satisfaction...

A Sop To Indians

The *Searchlight* (Patna) writes the following note on the subject heading it "A Sop to Indian":

While there is no doubt that this measure, as it is reported to have emerged out of Union Parliament, is an improvement over the past one, for which small mercy the Indian residents in that land and others interested in them may feel thankful to the authorities concerned, it can not be denied that on principle the measure continues to be as obnoxious as ever. It has from the very beginning been based on the principle of segregation and the present Act is nothing but the perpetuation of that pernicious principle. As such the provisions made in the amending Act are nothing but mere tinkering introduced as a sop to Indians. There is thus little to enthuse over it.

Fountain of Wisdom

Life is characterised by incessant efforts to go on living. A society with strong vitality constantly exerts its natural will to live mainly in the twofold pursuit of livelihood and learning, of food and knowledge. It is but a sign of partial paralysis, a disease peculiar to barbarism, if the upper classes alone are properly fed and taught and flourish, while the society as a whole remains indifferent to the lower classes being half, or wholly starved. — DR. RABINDRANATH TAGORE.

There is a general agreement that, with all their virtues, the schools today are not preparing the young people for life. They are highly artificial institutions, and success in studies is no guarantee of capacity to make a good job of the life that lies ahead. — DR. WILLIAM BOYD.

EDUCATION ENQUIRY COMMISSION

C. B. AND S. I. A. ASSOCIATION

The following is the full text of the statement submitted by the officials of the Colonial Born and Settlers Indian Association to the Education Enquiry Commission:—

School-less Indian Children

“MANY thousands—the number is variously estimated’ at over 10,000 of Indian children of school-going age are not receiving any education at all. The recent Census will in due course give fairly accurate figures of these children. But there can be no doubt that with the increase in the Indian population since the last census was taken the schoolless children must number many thousands. There are no schools for them; existing schools are overcrowded and in some districts there are no schools. More schools are required to meet the needs of these children. They should at least receive primary education. The extension of primary education facilities means more money would be required for Indian education.

“We suggest that Indian education up to a point, i.e., up to primary education should proceed along a horizontal line till provision is made for primary education of all Indian children, boy and girl alike. Every Indian child then would have an opportunity of receiving some education. The Indian would then become like the Jew and the Malay. He would in all probability to a great extent follow the faith of his fathers and know the language of his fathers. But the language—the language of the world’s commerce and intercourse—that would predominate him would be English, and Afrikaans would not be without its effects on him. This country desires that he and his be thoroughly Africanised. He is being slowly South Africanised—his environment is South African—he is born here and is of the fourth and fifth generation of them that came at Natal’s bidding to labour to build up and settle in this country. He is a South African National.

“Let the Government give each of them primary education. Let more money be given for Indian education—let it be spent horizontally, say, for a period of five years on primary education, so that within that period adequate provision is made for all schoolless Indian children. Then let the education of the Indian proceed vertically, for those who desire to go higher. In the meantime the existing facilities for secondary education will continue. In any case let not the education of the few be preferred to the education of the mass.

“We would suggest that primary schools, i.e. up to Standard VI be classed as follows: (1) Infants, (2) Mixed schools, (3) Boys, (4) Girls.

(1) INFANT SCHOOLS.

“These schools should be established wherever practicable. The intermixing of children up to the age of, say 10, would not be without its benefits to the child who would thus become less conscious of sex.

“The Indian girl, as time goes on, will enter the labour market. She will have to have some education to be better able to stand for herself under the economic system under which we live.

“We the child attains, say, the age of 10, it can then proceed to the boys’ or girls’ school, as the case may be. If there are no separate schools in a locality because Indian population is small, then parents may raise no objection to co-education in a mixed school.

(2) MIXED SCHOOLS.

“Where the number of children in a locality is small, a mixed school may serve the need of such a locality.

(3) BOYS’ SCHOOLS.

“Such schools of course would serve the boys.

(4) GIRLS’ SCHOOLS.

The education of girls is not without difficulties. The propinquity of boys and girls, for instance, in the heart of Durban—in an area in which there are several schools is not favourably looked on by the parents of girls.

“If there are not many girls attending or the success of girls are not encouraging, the question of the situation of the girls’ school should be investigated; also the suitability of the staff of the school for such work. It may be found either the one or the other is the cause or may be both are the causes. Then a change in either or both may produce better results.

“There is also an economic reason why girls do not attend in greater numbers. This reason of course would not account for the girls of capitalists not attending, who may have religious or other views on the question.

“The majority of parents comprise the Indian worker, most of whom are unskilled, the Indian farm hand, and the Indian peasant. Each of them is working and living under sub-economic conditions. He is not only subject to the consequences of capitalism but also to the White Labour policy. He, sometimes it is a widow woman, with small earnings stints himself or herself to give his or her boy a little education in the hope that he may help to keep the poor home fire burning. He or she prefers

the boy to the girl in the house, as the girl is not looked upon as a breadwinner because of her sex disadvantages. It is simply a case of the parent not having the means to send both the boy and the girl to school. Many parents would, if they could, also send their girls to school. The teaching profession, the nursing profession and some factories are offering opening to Indian girls. But they lack education. We would suggest that all girls in primary schools be given free education, including domestic science. The parent sending his girl to school has the right to expect that his girl should be taught the useful arts

Aided Schools

“The aided school system under which there are 79 schools bears in some ways hardly on Indians in that the fees charged by these schools fluctuate according to the views of the different grantees, but it is always more than the fees charged by the Government schools which are as follows:—Standard 1, 9d., Standard 2, 1/-; Standard 3, 1/6; Standard 4, 2/-; Standard 5, 2/6; Standard 6, 3/-.

“The conditions of aided schools are not always satisfactory. Most of the buildings are of wood and iron structure and are often one large hall, subdivided by movable screens into class rooms and badly furnished and equipped.

“The teachers are paid on a lower scale than teachers in Government schools and occasionally one hears of such a teacher doing something after hours to implement his salary. He commences with a salary of £60 against a teacher in the Government school who commences with £90. When a grantee has only one school his position is stationary; there is poor chance of promotion or increase. The position is a little better for a teacher when a grantee has a group of schools under him.

“A grantee may belong to a certain religion or sect or speak a certain language. With him there may be an unconscious tendency to prefer a teacher applicant who is connected with him in any of these things.

“It is not known what qualifications are required for a person to be appointed grantee by the Education Department. Is it desirable that the Provincial Government should by helping grantees encourage the establishment of schools which are applied for by different religious bodies.

“Government, as it is, provides the teachers’ salaries in these schools and in some cases building grants are made and equipment supplied

"It would appear that the Provincial Government in such cases instead of shouldering the responsibility for such school allows the grantees to carry on.

"We would suggest that Provincial Government, say, every year during the first few years converts at least two large aided Indian schools and provides the funds for such buildings, furniture and equipment from its own Provincial funds, as it does not at present contribute anything to Indian education from its own funds.

"After it has converted the larger schools at the rate of at least 2 schools a year it could then proceed to convert in the same way at least 4 smaller schools a year until the conversion is completed. The cost of such conversion then would not be a burdensome charge on the Provincial funds.

Agricultural Education

"As large number of Indians are engaged in farming we would suggest that agriculture as an optional subject be introduced in primary schools and teachers be encouraged to qualify for the posts of instructor in agriculture by offering them an increment in their salaries.

"In the meantime travelling teachers in agriculture be employed who could give weekly instruction in the optional classes in each school.

Afrikaans

"As it is one of the official languages, it should first be introduced as an optional language in primary schools and as in the case of agriculture, teachers be given encouragement to qualify as Afrikaans teachers. And also here travelling Afrikaans teachers meantime could give weekly instruction in optional classes in each school. Afrikaans should eventually be a compulsory subject.

Free And Compulsory Education

"The majority of Indians are unskilled workers, farm hands and peasants who are not able for reasons already set out, to bear the cost of their children's education without suffering to themselves and such children too suffer from under-feeding and bad housing. Their earning is about £3 a month. There are others who are unable to give their children any education. The high cost of books is another disadvantage to which is to be added the payment of fees.

"We would suggest that free and compulsory primary education be introduced gradually as set out in the following scheme:—First Year: All Girls; Second Year: Infant Boys, First Standard Boys; Third Year: Second Standard Boys, Third Standard Boys; Fourth Year: Fourth Standard Boys, Fifth Standard Boys; Fifth Year: Sixth Standard Boys.

Books

"The cost of books is a big grievance with the parents and we suggest that books be supplied to parents through

the Provincial book store and in cases where the parents cannot afford to pay for books free books be supplied to their children as is done in the case of Europeans and Coloureds.

Meals

"A niggardly sum of about £300 is granted to an Indian Committee for the provision of free meals to indigent school children. Some schools do not participate in this grant. There is no need for this Committee. The heads of Indian school should put up estimates of their requirements for free meals for their indigent children and the Government should make direct adequate grants through the Education Department to the heads for their schools and who should directly account to their Department.

Physical Education

We suggest instead of leaving physical education to the teachers alone that a qualified instructor visit the schools to inspect and to direct physical instructions. Physical training to repeat an age long truism is as necessary as mental training.

Medical Inspection

The greatest humanitarian service that could be rendered the school children is medical inspection and treatment. If there ever were children who needed such services it is the Indian children who under the economic pressure under which their parents work and eke out a living miss much in life as children. Their housing conditions are often very unsatisfactory. The doctor is only called in extreme cases to attend the children. Through the lack of medical attention children suffer from adverse effects.

Medical inspection and treatment in the schools would go a long way to help such children. School clinics should be accessible to all school children.

Indian Teachers

The rates of pay and conditions of service of Indian teachers has never been satisfactory. They should be entitled to receive the rates of pay which are laid down for European teachers provided they do like work.

It is difficult for Indians to reconcile the policy of the Union, Provincial and Municipal Governments who lay down civilised rates of pay for Europeans but in the case of Indians uncivilised or lower rates of pay are laid down. By industrial legislation the Government demands that private employers pay civilised rates of pay regardless of the race of the employee and yet itself acts contrary to that principle by paying uncivilised rates to Indians which, if paid to Europeans, it would consider as being below subsistence level.

It is possible for Indians, who have to pay the same cost of living if they are to live according to civilised standards

as understood in this country, to do so at the rates they are paid.

For equal or like work, the Indian should receive equal rate of pay.

The Government should practice what it preaches and legislates for other employers if it sincerely desires to see what it demands—the South Africanisation of the Indian within its borders. That civilisation can only grow and develop with the aid of money and unless better and adequate rates of pay are given to the Indian, he cannot readily develop along the lines of that civilisation.

Indian teachers should have the right to the Natal Teachers Pension fund if they desire a pension. If they do not, they could join the Non-European Provident Fund which will give them a gratuity.

Secondary Education

It is necessary that an hostel should be built for students attending Sastri College to meet the needs of up Country students. The present hostel is in charge of the Vice-principal but its provisions are inadequate.

The segregating of the European and Indian teachers in separate staff rooms in Sastri College has its psychological effects on Indian students and parent alike and we feel that European teachers who work with Indian teachers and teach Indian children should share a common staff room with their fellow Indian teachers.

The differentiation in regard to rates of pay between European and Indian teachers in Sastri College is undesirable.

The Indian teachers should be entitled to the same rates of pay as the European teachers: given the same qualifications. Indian teachers from India received a higher rate of pay but the South African Graduate Indian teacher receives a lower rate.

More Secondary schools should be provided when the process of establishing primary schools on a horizontal basis has been completed.

The Indian population is distributed throughout Natal. It is true the largest number is in the City of Durban but most of them are outside the old Durban Borough in the Suburbs.

It is not possible for parents living in the Country towns and places to send their children to a Secondary School in Durban.

The expenses of sending children from these places and paying for their boardings and lodging would be beyond the means of almost the majority of those living at these places. In addition to those there is the further consideration that most parents are keen to keep their children under their control while they are attending school.

These observations also apply with greater force to Indian girls. Is it possible, in the circumstances for these

girls to come from Country places, say to Mitchell Crescent Girls' School.

Even girls in outer suburbs of the Old Borough would not come: for travelling expenses would bar them and dislike of parents to send girls a long way to school would be another factor. Transport is not always available.

Where there is a poor attendance in an Indian Girls' School the reasons given should be taken into consideration—also the situation and the suitability of teachers.

In all such centres and places Secondary schools should be established to enable the child of the area to proceed from the primary to Secondary school:

Subsidy

The rate of subsidy of £5.5s in respect of Indian children and no one can expect it to be an Alladin's Lamp in the hands of the Education Department.

"It is only but fair to expect the Government gradually to increase the rate of subsidy until it reaches the rate allowed in respect of a European child.

There should, however, be a different and higher rate for Secondary institutions like Sastri College.

"The basing of the subsidy upon the past year's attendance does not provide for the extension of educational facilities during the current year. If the subsidy is so based on an increased attendance from year to year, the Provincial Government then would be in a position during a limited period to provide for all Indian children in need of education—provided it also earmarks an adequate sum from its own funds to provide during the period of transition from aided Schools to Government School status, buildings, furnishings

and equipment and thereafter in the erection of Secondary schools in the country places and for the payment of standard rates of pay to teachers.

"Coolie" In Text Books

"Indians are grieved to see in text books, that they are described as "Coolies." The term is an objectionable one. Indians who came to this Country whether at the invitation of the Government and those who followed in their own wake came from all classes in India. Educational authorities should not allow the use of such a term in any text book.

Taxation

"The Government does not exempt Indians as Indians from any taxation. But it does differentiate when it comes to paying an Indian or supplying him with any services or relief.

Technical and Vocational Education

"The Indian Technical Education Committee under the Chairmanship of Mr. B. M. Narbeth conducts an Indian Technical Institute.

"Continuation Classes for adults are held in Carlisle Street School for men and youths; in the Magazine Barracks, Somtseu Road for (1) men and boys, and (2) women and girls (their education includes needlework). Cookery Classes for women in Albert Street Coloured Schools. Needlework for women in Sastri College; Commercial Classes in Sastri College.

"This Committee has in view the extension of the scope of its work. It is subsidised by the Union Government and also receives a grant-in-aid from the Durban Corporation. The premises are lent by the Provincial Government.

"Most of the classes are held in the evening, but if suitable buildings are erected for the work, provision for day classes could be made. So that students may attend in the evening or during the day.

"Children who leave the primary or secondary schools could then proceed to the Indian Technical Institute to take up such courses as they desire.

While Technical and Vocational Education is under the Union Government, your Committee might appreciate the existence of this Indian Technical Institute and the need for its encouragement and support.

Indian Immigration Laws and Mass Education

"The upliftment of the Mass of Indians is dependent upon the education provided for them.

"The major portion—who are descendants of the Indians who were invited to come to Natal are still subjected—in spite of their protests to the special laws which are administered by the Commissioner for Asiatic Affairs and the Protector of Indian Immigrants.

"These laws make a distinction between those who come under it and the passenger Indians. They adversely effect those who come under it.

"The officials hold that these laws are necessary as they maintain that most of the Indians affected are illiterate.

"If then the Indians are to be freed from these laws so that they come under the ordinary laws of this Country and be South Africans, education of the Indian Mass is a crying need—and then immediately the extension of other educational facilities to them should follow."

TEACHERS' MEMORANDUM

THE deputation, representing the Natal Indian Teachers' Society, composed of Messrs. G. V. Naidoo, A. D. Lazarus, E. Thomas, T. M. Naloker, B. Barnabas, H. S. Done and R. O. Jithoo gave evidence before the Natal Provincial Education Commission. The deputation pressed for a reduction of classes from their present size of up to 70 children to a maximum of 30 pupils, and also stressed the urgent necessity for free and compulsory education for Indian schoolchildren.

It was agreed that such compulsory education would involve the establishment of 40 new schools and the appointment of 250 new teachers.

The schools and salaries (at existing rates) would cost an additional £42,000 a year and the free education with free books would cost another £10,000. One medium of revenue by which this could be raised in part, the deputation claimed,

was that the Indian contribution to the Personal Tax should be earmarked for Indian education. Inadequacy of schools was also a point made in a memorandum submitted by the teachers. There were about 10,000 Indian children now in Natal who were not receiving any education at all.

The reasons for this state of Affairs were inability of the vast majority of Indians to pay the high school fees, and to buy books and to incur other incidental expenses such as transport, etc., the lack of schools to meet the requirements coupled with lack of accommodation at existing schools and no compulsion on the Indian parent to educate his children.

"The Indian shares his burden of taxation, direct and indirect, along with other sections of the community equally. His taxation in proportion to his earnings is higher than of the European. When the European community with its much

higher earning power finds it necessary to give its children the benefit of free and compulsory education, we venture to suggest that an Indian with a family of six earning £2 or £3 a month ought to receive some measure of this benefit. The time has arrived when free primary and compulsory education should be extended to Indian children."

The Society supported the plea advanced in the statement of the other Indian public bodies which had appeared before the Commission, for bursaries, medical inspection of Indian schools, pensions of teachers in Government-aided schools and the conversion of Government-aided schools to Government status.

The memorandum referred at length to the subject of the salaries of Indian teachers, and urged that the conditions of service be placed on a more liberal and equitable basis.

South African News In Brief

A Forty Year Old Licence

Refused

FOUR appeals were heard by the Council on Friday and in each case councillors upheld the decision of the Licensing Officer and refused the applications. One of the applicants was an Indian named Mahomed Abed, who had held two general dealers' licences at the Berea Road end of West Street for the last 40 years. It was stated that one of these licences had been transferred to Queen Street, and the application before the Council was for a general dealers' licence for premises adjoining the building in West Street, now demolished, where the applicant had previously held a general dealers' licence. After retiring the Mayor announced that the application was refused by a majority of the Council.

Further Indian Licences Refused

The Ladysmith Town Council sat as a Licensing Appeal Board in the Council Chamber, Municipal Buildings, on Tuesday July 28 to consider: (1) Appeal by Mr. Hugh L. Kidman on behalf of Damodar Vithal against the decision of the Borough Licensing Officer refusing the application for a manufacturing tailors and clothes repairers' licence for premises situated at 47 Alexandra Street, Ladysmith. (2) Appeal by Mr. H. B. Cawood on behalf of Ramnarain Mathadeen against the decision of the Borough Licensing Officer refusing the application for a certificate of approval for a new Government Licence, general dealers restricted to the sale of secondhand goods for premises situated at 18 Albert Street, Ladysmith. After due consideration the Board, in the case of Damodar Vithal, reversed the decision of the Licensing Officer and granted the licence. In the case of Ramnarain Mathadeen, the Board upheld the decision of the Licensing Officer, the licence being refused.

Minister Of Lands

The appointment of Mr. P. G. W. Grobler as Minister of Lands during the absence of General J. C. G. Kemp, who is on an official visit to Europe and then to India with Parliamentary delegations, is Gazetted. General Kemp is due to return in November.

Transvaal Needs 200 Teachers

When the 1937 school year begins more than 200 teachers will be required by the Transvaal Education Department to fill positions in high schools and primary schools in the Transvaal. Although the teachers will only be wanted to take up posts next year all applications must reach the authorities before the end of this month. More than 172 teachers will be required for primary schools, 38 for high schools and 29 for Indian and coloured schools.

Dr. Stanley Jones At Johannesburg

Johannesburg gave Dr. Stanley E. Jones, the missionary and writer of religious books, a great welcome when he arrived there last Saturday. Close on 5,000 people have attended the four meetings he has already given. At the first meeting on Saturday night ministers and lay members of all the Protestant churches on the Rand met to attend the opening of his religious campaign. The biggest meeting took place in the City Hall on Sunday night when he addressed a crowd of more than 2,000 on a practical way out of the difficulties of the world. Mr. J. H. Hofmeyr, Minister of the Interior presided. In an address that was listened to with the closest attention, Dr. Jones said that if Christianity was only an opiate to enable the people to escape from reality, it was doomed. The old idea of Christianity as a purely personal religion for the salvation of the individual was also not in line with Christ's own conception. To him religion was the bringing of the Kingdom of heaven to earth. The first Christian society had practised this conception, but unfortunately for this world, the concept had been left out at the making of the Apostles' Creed and the Nicene Creed. What the world needed to-day was the re-introduction of this conception. To him religion was not so much to get men into heaven as to get heaven into men—not to get men into hell as hell out of men. Christ was one of the greatest realists the world had seen. To him religion meant not only a question of the next world but a very definite re-making of the world nearer to the heart's desire. It meant the feeding of the hungry, the provision of employment for the workless, the clothing for the naked and the brotherhood of man.

Opening Of The Government

Non-European Hospital

The Governor-General and the Countess of Clarendon are to make a special return visit to Durban during the first week in December to open officially the King Edward VIII non-European hospital at Congella, which has been erected at a cost of £140,000. The Medical Superintendent is Dr. R. E. Stevenson.

Sydenham Ward Ratepayers

Association

The Joint Secretaries of the above Association have sent a letter of protest to the Town Clerk against the increase of the forthcoming rates in Greater Durban.

Andhra Maha Sabha Of

South Africa

The Fifth Annual Celebration and Annual General Meeting of the Andhra Maha Sabha of South Africa was held

in the Hindu Institute on Sunday July 19 amidst a large gathering of members, School children of various Patacalas, and a number of women. The proceedings were opened by Havan prayers performed by Mr. Nayanah Raj. Mr. V. M. Naidoo the President presided and was supported on the platform by the Officials and representatives from the different districts. The President in welcoming the gathering, stressed upon the importance of each and every individual of the Andhra community throughout South Africa to enrol as a member of the Sabha and strengthen such membership. Messrs. B. Naidoo and A. P. Naidoo (Patrons), R. Balram Naidoo and C. R. Naidoo (Vice-Presidents), also spoke supporting the President in his remarks. Messrs. B. Veerasamy Naidoo (Stanger) and R. Applesamy Naidoo (Stella Hill) made eloquent appeals particularly to the "Youth" of the Andhra community to answer to the President's call to come forward and enrol themselves not singly but in hundreds. Songs, hymns, and musical items were rendered by the children of Stella Hill and District Andhra Patacala, Stanger and District Andhra Patacala, and Sea View and District Hindu Orchestra. Selections were rendered by Messrs. V. Chinsamy Naidoo (Toll Gate), P. Lutchana (Feniscowles) and Doorsamy Pillay (Overport). An interesting lecture on the "Knowledge of Religion" was given by Mr. S. R. Naidoo (Mayville). Mr. P. S. Aiyer delivered a speech in English, emphasising upon the necessity and importance of all the Telugus becoming members of Andhra Maha Sabha in order to bring about "practical results" in the social, educational and religious advancement of the Telugus. After luncheon, the Annual General meeting was held at which the following officials were elected for the ensuing year. Patrons: Sir Kurma Venkettareddi Naidoo, B.A., B.L., Kt; Messrs. B. Naidoo and A. P. Naidoo; President: Mr. V. M. Naidoo; Hon. Life Vice-Presidents: Messrs. B. Naidoo, V. M. Naidoo, A. Jagannaikulu Naidoo, D. Veerasamy Naidoo, L. Krishnaya Naidoo (Kris.), V. C. Nayanah Raj, A. Bangaree Naidoo, S. P. Applesamy Naidoo and S. C. Naidoo; Vice-Presidents: Messrs. R. Balram Naidoo and P. Abboy Naidoo, G. A. Naidoo, B. Veerasamy Naidoo and T. Moonsami Reddy; Joint Hon. Secretaries: Messrs. D. V. Naidoo and B. S. Naidoo; Hon. Treasurer: Mr. A. J. Naidoo; Hon. Auditor: Mr. L. Kris. Naidoo, A General Committee of thirty member was also appointed. After Shanti prayers a group photograph was taken, copies of which is obtainable from the Hon. Treasurer, c/o. Peters Lounge, Durban.

WHERE IS THE LIVING GOD?

The following is taken from a letter from Bengal :

“I HAD the privilege to go through your article on birth control with the heading ‘A youth’s difficulty.’

“With the original theme of your article, I am in full agreement. But, in that article, you have expressed in a line your sentiment on God. You have said that it is the fashion now-a-days for young men to discard the idea of God and they have no living faith in a living God.

“But, may I ask what proof (which must be positive and undisputed) can you put forth regarding the existence of a God? Hindu philosophers or ancient Rishis, it seems to me, in their attempt to describe the “swarupa” or reality of Iswara have at last come to the conclusion that He is indescribable and veiled in Maya and so on. In short, they have enveloped God in an impenetrable mist of obscurity and have further complicated, instead of simplifying, the complicated question of God. I do not dare deny that a true Mahatma like you or Sri Aurobindo, or the Buddha and Sankaracharyas of the past may well conceive and realise the existence of such a God, who is far beyond the reach of ordinary human intellect.

“But, what have we (the general mass), whose coarse intellect can never penetrate into the unfathomable deep, to do with such a God if we do not feel His presence in our midst? If He is the Creator and Father of us all, why do we not feel his presence or existence in every beat of our hearts? If He cannot make his presence felt, He is no God to me. Further, I have the question—if He is the Father of this universe, does He feel the sorrows of His children? If He feels so then why did He work havoc and inflict so much misery on His children by devastating quakes of Bihar and Quetta? Why did He humiliate an innocent nation—the Abyssinians? Are the Abyssinians not his sons? Is He not Almighty? Then why could He not prevent these calamities? You carried on a non-violent truthful campaign for the independence of my poor mother India and you implored the help of God. But, I think, that help has been denied to you and the strong force of materialism, which never depends on the help of God, got the better of you and you were humiliated and you have sunk into the background by forced retirement. If there was a God, He would certainly have helped you, for your cause was indeed a deserving one! I need not multiply such instances.

“So, it is not at all surprising that young men of the present day do not believe in a God, because they do not want to make a *supposition* of God—they want a *real living God*. You have men-

By
MAHATMA GANDHI In “Harijan”

tioned in your article of a living faith in a living God. I shall feel highly gratified and I think you will be rendering a great benefit to the young world, if you put some positive, undeniable proofs of the existence of God. I have confidence that you will not more *mystify* the already mystified problem, and will throw some definite light on the matter.”

I very much fear that what I am about to write will not remove the mist to which the correspondent alludes.

The writer supposes that I might have realised the existence of a living God. I can lay no such claim. But I do have a living faith in a living God even as I have a living faith in many things that scientists tell me. It may be retorted that what the scientists say can be verified if one followed the prescription given for realising the facts which are taken for granted. Precisely in that manner speak the Rishis and Prophets. They say anybody following the path they have trodden can realise God. The fact is we do not want to follow the path leading to realisation and we won't take the testimony of eye-witnesses about the one thing that really matters. Not all the achievements of physical sciences put together can compare with that which gives us a living faith in God. Those who do not want to believe in the existence of God do not believe in the existence of anything apart from the body. Such a belief is held to be unnecessary for the progress of humanity. For such persons the weightiest argument in proof of the existence of soul or God is of no avail. You cannot make a person who has stuffed his ears, listen to, much less appreciate, the finest music. Even so can you not convince those about the existence of a living God who do not want the conviction.

Fortunately the vast majority of people do have a living faith in a living God. They cannot, will not, argue about it. For them “it is”. Are all the scriptures of the world old women's tales of superstition? Is the testimony of Rishis, the prophets to be rejected? Is the testimony of Chaitanya, Ramakrishna Paramhansa, Tukaram, Dnyandeve, Ramdas, Nanak, Kabir, Tulsidas of no value? What about Ramamohan Ray, Devendranath Tagore, Vivekanand—all modern men as well educated as the tallest among the living ones? I omit the living witnesses whose evidence would be considered unimpeachable. This belief in God has to be based on faith which transcends

reason. Indeed even the so-called realisation has at bottom an element of faith without which it cannot be sustained. In the very nature of things it must be so. Who can transgress the limitations of his being? I hold that complete realisation is impossible in this embodied life. Nor is it necessary, A living immovable faith is all that is required for reaching the full spiritual height attainable by human beings. God is not outside this earthly case of ours. Therefore exterior proof is not of much avail, if any at all. We must ever fail to perceive Him through the senses, because He is beyond them. We can feel him, if we will but withdraw ourselves from the senses. The divine music is incessantly going on within ourselves, but the loud senses drown the delicate music which is unlike and infinitely superior to anything we can perceive or hear with our senses.

The writer wants to know why, if God is a God of mercy and justice, He allows all the miseries and sorrows we see around us. I can give no satisfactory explanation. He imputes to me a sense of defeat and humiliation. I have no such sense of defeat, humiliation or despair. My retirement, such as it is, has nothing to do with my defeat. It is no more and no less than a course of self-purification and self preparation. I state this to show that things are often not what they seem. It may be that what we mistake as sorrows, injustices and the like are not such in truth. If we could solve all the mysteries of the universe, we would be co-equals with God. Every drop of the ocean shares its glory but is not the ocean. Realising our littleness, during this tiny span of life, we close every morning prayer with the recitation of a verse which means: “Misery so called is no misery nor riches so-called riches. Forgetting (or denying) God is the true misery, remembering (or faith in) God is true riches”.

‘Europe Is In Sheogaon’ Says Mahatma Gandhi

“EUROPE is in Sheogaon. It is difficult even to wait till September.” Thus writes Mahatma Gandhi from Wardha on June 27 to a Calcutta friend who enquired whether the Press report that Mahatma Gandhi was sailing in September for the continent for a three months' tour was correct. The report added that Mahatma Gandhi would also visit America, returning in time for the next Congress session.

BRITISH RULE IN INDIA

OUTSTANDING FEATURE OF REGIME

"A SERVILE STATE GOVERNED BY STRANGERS"

WHAT has been the record of British rule in India? I doubt if it is possible for any Indian or Englishman to take an objective and dispassionate view of this long record. And even if this were possible, it would be still more difficult to weigh and measure the psychological and other immaterial factors. We are told that British rule "has given to India that which throughout the centuries she never possessed, a government whose authority is unquestioned in any part of the sub continent;" it has established the rule of law and a just and efficient administration; it has brought to India Western conceptions of parliamentary government and personal liberties; and "by transforming British India into a single unitary state, it has engendered amongst Indians a sense of political unity," and thus fostered the first beginnings of nationalism. That is the British case and there is much truth in it, though the rule of law and personal liberties have not been evident for many years.

The Indian survey of this period lays stress on many other factors, and points out the injury, material and spiritual, that foreign rule has brought us. The viewpoint is so different that sometimes the very thing that is commended by the British is condemned by Indians. As Doctor Ananda Coomaraswamy writes: One of the most remarkable features of British rule in India is that the greatest injuries inflicted upon the Indian people have the outward appearance of blessings.

As a matter of fact, the changes that have taken place in India during the last century or more, have been world changes common to most countries in the East and West. The growth of industrialism in the Western Europe, and later on, in the rest of the world, brought nationalism and the strong unitary state up its train everywhere. The British can take credit for having first opened India's window to the West and brought her one aspect of Western industrialism and science. But having done so, they throttled the further industrial growth of the country till circumstances forced their hands. India was already the meeting place of two cultures, the western Asiatic culture of Islam and the Eastern, her own product which spread to the Far East. And now a third and more powerful impulse came from further west, and India became a focal point and a battle-ground for various old and new ideas. There can be no doubt that this third impulse

By
PANDIT JAWAHARLAL NEHRU

would have triumphed and thus solved many of India's old problems, but the British, who had themselves helped in bringing it, tried to stop its further progress.

They prevented our industrial growth, thus delayed our political growth, and preserved all the out-of-date-feudal and other relics they could find in the country. They even froze up our changing and, to some extent, progressing laws and customs at the stage they found them, and made it difficult for us to get out of their shackles. It was not with their goodwill or assistance that the 'bourgeoisie' grew in India. But after introducing the railway and other products of industrialism, they could not stop the wheel of change; they could only check it and slow it down, and this they did to their own manifest advantage.

"On this solid foundation the majestic structure of the Government of India rests, and it can be claimed with certainty that in the period, which has elapsed since 1858, when the Crown assumed supremacy over all the territories of the East Indian Company, the educational and material progress of India has been greater than it was ever within her power to achieve during any other period of her long and chequered history." This statement is not so self evident as it appears to be, and it has often been stated that literacy actually went down with the coming of British rule. But even if the statement was wholly true, it amounts to a comparison of the modern industrial age with past ages. In almost every country in the world the education and material progress has been tremendous during the past century because of science and industrialism, and it may be said, with assurance of any such country that progress of this kind "has been greater than was ever within her power to achieve during any other period of her long and chequered history"—though perhaps the country's history may not be a long one in comparison with Indian history. Are we needlessly cantakerous and perverse if we suggest that some such technical progress would have come to us anyhow in this industrial age, and even without British rule? And, indeed, if we compare our lot with many other countries, may we not hazard the guess

that such progress might have been greater, for we have had to contend against stifling of that progress by the British themselves? Railways, telegraphs, telephones, wireless and the like are hardly tests of the goodness or beneficence of British rule. They were welcome and necessary, and because the British happened to be the agents who brought them first, we should be grateful to them. But even these heralds of industrialism came to us primarily for the strengthening of British rule. They were the veins and arteries through which the nation's blood should have coursed, increasing its trade, carrying its produce, and bringing new life and wealth to its millions. It is true that in the long run some such result was likely, but they were designed and worked for another purpose—to strengthen the imperial hold and to capture markets for British goods—which they succeeded in achieving. I am all in favour of industrialisation, and the latest methods of the transport but sometimes as I rushed across the Indian plains the railway, that life-giver, has almost seemed to me like iron bands confining and imprisoning India.

The British conception of ruling India was the police conception of the State. Government's job was to protect the State and leave the rest to others. Their public finance deal with military expenditure, police, civil administration, interest on debt. The economic needs of the citizens were not looked after and were sacrificed to British interests. The cultural and other needs of the people, except for a tiny handful, were entirely neglected. The changing conceptions of public finance, which brought free and universal education, improvement of public health, care of poor and feeble minded, insurance of workers against illness, old age and unemployment etc., in other countries, were almost entirely beyond the ken of the Government. It could not indulge in these spending activities, for its tax system was most regressive, taking a much larger proportion of small incomes than of the larger ones, and its expenditure on its protective and administrative functions was terribly heavy and swallowed up most of the revenue.

(To be continued)

ORIGINAL CORRESPONDENCE.

PORBANDER GHEE

MESRRS. BHANJI LAVJI'S EXPLANATION

To The Editor "INDIAN OPINION"

SIR,—I am instructed by my clients Messrs. Bhanji Lavji to write to you as under:—

That my clients have read the detailed information you have printed in your issue of May 1936 about my clients' Ghee and the Customs Authorities requiring the Merchants to label the Ghee tins with the labels stating that the Ghee is adulterated and also your leader under the caption "Ghee ke Go Manisa Ne Charbi".

My clients are grateful to you and thank you for your opinion with regard to the Ghee exported by my clients and my clients assure you that the Ghee exported by my clients is entirely pure and genuine and contains nothing else except genuine milk product. It does not contain any beef fat or any foreign materials.

My clients are manufacturers and exporters of pure and genuine Ghee on a very large scale. My clients factory production of Ghee amounts to about 70,000 Monds of pure and genuine Ghee out of which 40,000 monds of ghee and 20,000 monds of ghee are exported to Bombay and Africa respectively and about 10,000 monds of ghee are kept in Porebunder for local consumption. The Ghee exported by my clients has been often submitted for Chemical Analysis on various occasions and the Government Analyst and other Analysers have found the ghee to be absolutely genuine and free from any fat, tallow, or any foreign materials.

The certificate given by the Chemical Analyser to the Customs Authorities of Durban is absolutely unreliable and it does not prove in any way that the Ghee contains any beef-fat. His remarks that he saw beef-fat through a microscope is entirely ridiculous, one cannot say with any certainty about the presence of beef-fat unless he has applied proper and satisfactory Chemical tests, using proper and required reagents.

I herewith send to you a copy of the letter with annexures sent to the Customs Authorities at Durban and also a copy of the letter to the President, Chairman and Secretary of the South African Hindu Maha Sabha, which will

fully satisfy you and the public about the entire genuineness of my clients' Ghee.

My clients request you to give wide publicity to the explanations and information supplied by my clients to remove mis-impression from the public about my clients' Ghee, which are likely to be caused by your leading article as well as by information printed in your journal. You can well appreciate my clients' anxiety to place true and proper information and explanations at the disposal of the public as my clients are afraid that any mis-impressions caused by statements that the Ghee contains beef-fat, is likely to cause irreparable loss to my clients in their business and reputation.

Yours truly,

(Sgd.) R. B. KANTAWALA,

Advocate, High Court.

Prickett Road,

Kalbadevi,

Bombay.

22nd June 1936.

[Note: Besides the above letter we have received from Messrs. Bhanji Lavji copies of the Government Analysers reports, of their ghee analysed in 1928 which emphatically states that the ghee is absolutely pure and contains no foreign elements of any kind. This however is not sufficient to remove the blot on the firm of Messrs Bhanji Lavji or the doubt created in the minds of the consumers about the purity of the ghee manufactured by them. If Messrs Bhanji Lavji is able to give the public the assurance that their ghee is absolutely pure they should not have delayed so long and then only submitted testimonies. They should have unhesitatingly taken direct action against those responsible for have besmerched their firm's name. Today Messrs Bhanji Lavji's firm is no longer introduced as manufacturers of pure Porbander Ghee but as manufacturers of "Mixed Fat—Compound of Butter and Beef Fat." And this is how the merchants are selling their ghee. For a reputable firm like Messrs Bhanji Lavji to tolerate this is to cast a slur on the whole Hindu community. We might state here that

Messrs Lever Bros, are allowed to name their Vegetable Ghee as pure Ghee but the Customs Authorities have forbidden even the word ghee appearing on Messrs Bhanji Lavji's tins.

—Ed. I.O.]

—oOo—

Obituary

Death Of Mr. M. G. Patel

The death took place at Dharmaj, India, his birth place at the age of 58 on Friday July 31 of Mr. Muljibhai Girdharbhai Patel an old and prominent resident of Johannesburg and elder brother of Mr. Tribhovanbhai G. Patel, proprietor of the well-known firm of Messrs. Aashabhai & Co. Mr. Patel was not enjoying particularly good health when he left for India last year. He was a matriculate of the Bombay University and came to South Africa in 1902. He took a prominent part in public affairs and was a keen debater on religious, social and political subjects. He was a follower of Swami Vivekananda and took keen interest in Vedanta Philosophy. He leaves a widow and two sons Messrs. R. M. and N. M. Patel both of Johannesburg to mourn his loss. We offer our heartfelt sympathy to the members of the bereaved family.

Mrs. Martha Cassojee

The death occurred on Saturday, July 25, at the age of 42, of Mrs. Martha Cassojee, wife of Mr. S. Cassojee, a prominent resident of East London and president of the local branch of the British Indian Association. Mrs. Cassojee was keenly interested in all matters concerning the interests of the Indian community, and was vice-president of the Indo-European Women's Association. There was a large gathering at the funeral ceremony representing all races and every section of the Indian community. We offer our heartfelt sympathy to Mr. Cassojee and the members of the bereaved family.

THANKS

Mr. Cassojee wishes to thank all the Europeans, Indians, Coloured and Bantu people who sent so many kind and sympathetic letters and telegrams, and beautiful wreaths and flowers in memory of his wife. He also wishes to thank Major Geddes of Lovedale (Aliso) for bringing all the Indian students from Lovedale to attend the funeral and for being present himself. Mr. Cassojee will in due course thank all personally for their kindnesses.