

INDIAN OPINION

Founded by
MAHATMA GANDHI
IN 1903

No. 34.—Vol. XXXIV.

Friday, August 21st, 1936

Registered at the G.P.O. as a Newspaper.
Price Fourpence.

NOTES AND NEWS

Anglo-Indian View On The Land Tenure Act

WE have already published in previous issues of this journal comments of the Press in India on the Transvaal Asiatic Land Tenure Amendment Act. None of those comments were in favour of the Act. They may, however, be treated as partial being representative of the Nationalistic and Liberal mind of India. We give below comments offered on the Act by the *Madras Mail* which represents the Anglo-Indian Press, whose Editor had recently visited the Union as a delegate to the Imperial Press Conference. There cannot, therefore, be the slightest tinge of partiality in the views expressed by that paper which is entitled to speak with some authority the Editor having acquainted himself with the local Indian situation. This is what our contemporary writes:

"We fear that Indians in South Africa will not share the view of those in Simla who welcome the passing of the Asiatic Land Tenure Act as a substantial advance on the existing position. True the Bill gives them the right to own property in segregated areas, euphemistically called 'block exemptions' in the Act, and permits a liberal-minded Minister, if he has the strength of his convictions, to permit ownership of property to a few in areas outside the Indian locations, but the stigma of segregation remains and no change of name can remove it. Anyone who has visited South Africa and seen the deplorable condition of many of the Native Locations will not regard the introduction of Indian Locations as 'a satisfactory advance on the present position.' They will see in the creation of these segregated areas a menace to the economic status of South African Indians, more than 80 per cent. of whom are colonial born, and by birth and their position as taxpayers are entitled to full civic rights."

It would be superfluous on our part to attempt to add or to subtract anything from the above.

Mr. Hofmeyr On "Playing Cricket"

A reception was given in honour of Mr. J. H. Hofmeyr, Minister of the Interior, by the Inter-Race Cricket Board in the New Inchcape Hall, Johannesburg, last week when the Minister presented the Rev. Mr. Sigamoney's Inter-Race Cricket Cup to the City and Suburban Coloured Cricket Union. The Board was celebrating the successful completion of its first season. Mr. Hofmeyr is the patron of the Board. The remarks made on this occasion by Mr. Hofmeyr are worthy of note:

"I am glad to be here," said the Minister, "because it is one of the occasions when we are reminded of the things which we, who belong to different races, have in common. There are a good number of differences between us, and we are always being reminded of them. I believe that race consciousness and race pride is a good thing, and that is why I would not talk of wiping out those differences. But while they do exist there are also things which we have in common: love of sport, love of our country—when South Africa prospers all of us do, and if South Africa suffers we all suffer. But the biggest thing we have in common is that we can all make contribution to the common good in South Africa. All races have something to contribute, something to add to this cause. I hope that here in South Africa, if there is competition between the races it will be the same kind of competition as on the cricket field—a healthy competition where each tries to do his best for his side or section, but where all regard the spirit of the game and the welfare of the whole as of more importance than the individual or the sectional need. I believe in cricket because it is a game which brings out the team spirit, where we can still take satisfaction if our team wins even if we have done badly ourselves," he said. "It is a game which has a tradition of fair play and sportsmanship, and the best thing that can ever be said of a public man would be that he always 'played cricket' in his public activities. Cricket seems to appeal to the best in the young men of all races,

and it is not only a game for Europeans but is being taken up by Indians, Coloureds and Natives."

Cost Of Living And High Rents

The Tailoring Workers Union, Johannesburg, has received a letter from the S. A. Trades and Labour Council, says the *S. A. Worker*, stating that the Council was communicating with the Ministers of the Interior and Labour, in order to protest against the increased cost of living and to get an extension of the Rent Act so that it could work in the interest of tenants for reductions in rent. Meantime the cost of living is still going up and rents are soaring higher and higher every day. Particularly is this so in the slum areas where the slum landlords are taking advantage of the poverty of the people and have forced them to pay increases amounting to over 30 per cent. of their rents for the hovels in which the poor people are compelled to live.

This is typical of what the conditions will be in segregated areas.

Fate Of Mixed Marriage Bill

At his meeting at Philippolis last week Mr. N. C. Havenga, Minister of Finance, was asked by Mr. C. J. Snyman, a Republican Nationalist, why he and other members of Parliament had voted against a Bill at the last session seeking to forbid marriages between Europeans and Natives. The Minister denied this and explained that a private member had introduced a motion relating to Asiatics in the Transvaal, to which Major Roberts had moved an impracticable amendment. The debate had devolved around the question whether it was practicable in the Cape to forbid marriages between Europeans and Coloured persons. The difficulty of distinguishing between Europeans and Coloured persons in the Cape was emphasised by Mr. Havenga, who had pointed out that during Dr. Malan's 10-year term of office as Minister of the Interior, Dr. Malan had left the question severely alone for the same reason as the present Government. The debate on the motion had subsequently been adjourned without any vote having been taken.

Indian Opinion

FRIDAY, AUGUST 21ST, 1936

Colour Bar In Churches

THE people of South Africa in general and the Christians in particular should be proud of having had in their midst a great personality like Dr. Stanley Jones. During the short period that he was here Dr. Jones propounded the essential principles of Christianity and wherever he found a violation of those principles he offered his criticism in a true Christian spirit. His mission should, therefore, have had an elevating effect on the Christians and we have no doubt it has created a feeling of reverence towards Christianity among non-Christians. What one would expect of the Christians in South Africa is that they would ponder over what Dr. Jones has said and make an honest attempt to lead a true Christian life, not merely preach it, but set an example by practising it in every walk of life. Dr. Jones' visit to the Union would then have been fruitful. He has no doubt spoken quite frankly to the Christians of South Africa. His conception of religion, he said, was the bringing of the Kingdom of heaven to earth; 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. To him religion meant the feeding of the hungry, the provision of employment for the workless, the clothing for the naked and the brotherhood of man. Speaking on race prejudice Dr. Jones said the people of South Africa were the most lovable people on earth, they had a great deal of personal religion, and yet it seemed to him that on the whole they had the worst race attitude on earth. Dr. Jones criticised the recent legislation against the Native which aimed at disenfranchising him because of the fear of the European being swamped by him. Christian people, said Dr. Jones, had never been taught to consider their fears. Could it be Christian permanently to disenfranchise a whole people? The kindness of God was colour-blind and class-blind. There were no superior or inferior in the world. There were just as great possibilities in the coloured man as in the European.

One could go on quoting the great ideals of Christianity interpreted in such simple language by Dr. Jones before the Christian people of the Union. If only they could be digested

and inculcated in the lives of the Christian rulers a great deal of the misery caused by un-Christian behaviour would vanish and there would be peace and happiness.

But alas! the Christian mind in South Africa is too perverted to grasp the ennobling things said by Dr. Jones. It was like casting pearls before swines. Of course we must here exclude the few honourable exceptions in whom we see a ray of hope in the otherwise gloomy horizon. We notice the clergymen of South Africa have taken strong exception to Dr. Jones' criticism of the colour bar in South African Churches, which he described as "a standing blot upon the Christianity of this land" and said it should be wiped out. They have started kicking after Dr. Jones has gone. They accuse him of having condemned the attitude of South African Churches towards the colour bar without being aware of the individual conditions of the Union. The Rev. D. Welch, of the Roman Catholic Church, is reported to have said, "one wonders whether Dr. Jones was not in too much of a hurry when making the statements he did. I do not think the position is as stated and statements like that create a wrong impression abroad that we are slave-drivers. In a quick trip one does not see the whole of a country." We can perhaps excuse the resentment of the Minister of the Roman Catholic Church, for that Church is, we believe, the least guilty of a colour bar. But in so far as the Dutch Reformed Churches and the Anglican Churches are concerned they have not the slightest ground to resent Dr. Jones' mild rebuke. As things exist in South Africa it would, we think, be unnatural if there was no colour bar in Churches. With the strong race prejudice prevalent in the country against the non-Europeans socially, economically and politically, how could one expect equality to exist in the Churches. And if there was equality in the Churches there is bound to be some reaction outside resulting in a mitigation of the prevalent race prejudice, provided of course, that the Churches were living institutions. On the contrary what do we find? We find occasional outbursts of racial antipathy even from some clergymen from public platforms.

We think it is most undignified to charge Dr. Jones of speaking without knowledge. It is an insult to the intelligence of that great man. Very often people coming from outside are capable of quick perception of things round about us which we may be unconscious of though they may be before our very eyes. And above all a great personality like Dr. Jones should not be accused of speaking irresponsibly.

But Dr. Jones is not the only one to have criticised the colour bar in the South African Church. The Rev. C. F. Andrews, who can speak with some authority on South African matters, has also condemned the attitude of the Churches in this respect. He had personally experienced difficulty in taking one of Mahatma Gandhi's sons to a Church in Capetown where he was to preach, and not only did Mahatma Gandhi's son have to stand at the back but his European hosts too out of courtesy were obliged to do so. Some years back Bishop Fisher of Calcutta visited the Union and Indians who were anxious to listen to his sermon had to be specially accommodated out of courtesy to the Bishop at the Wesleyan Church in West Street. But there is hardly any need to quote instances. The Rev. Allen Lea of the Methodist Church, denies that there is any colour bar in his Church but he admits that there are separate circuits for the different sections of the community "based on utility and not on principles because of the different languages, different customs and different outlook." Precisely the same argument is offered in defence of the colour bar outside the Church. But we all know that the real cause is race prejudice. The Rev. P. J. G. Meiring of the Dutch Reformed Church says that "most of the work done among the coloured races was carried out through the Mission Church, which the coloured people themselves preferred. They had their own organisation and ruled themselves. This was better than having a back seat in a European church." It is admitted here that the non-Europeans are given back seats in a European Church. Where then was Dr. Jones wrong in condemning the colour bar? One may feel ashamed to confess having done a wrong but it is the height of arrogance and utterly un-Christian to deny having done it. If Christianity is to prevail in this country there is much that the Christians can profitably learn and digest from the things Dr. Jones has said.

INDIA AND INDIANS ABROAD

It has often been said that parents love their children more than children love their parents. In the case of Mother India and their children abroad, the reverse seems to be the truer. Indians abroad, even those in Trinidad, British Guiana and Surinam who are farthest away from India and most cut off from cultural contact with India, why, even those who born in these countries and have never been to India, display a tender love for India which is very touching. This must be most gratifying to the visitor from India, but he may well ask himself how India, the people of India, deserved this tribute of love and affection.

Immigration to these countries began nearly a century ago. During the great part of this period, till almost a decade ago, no cultural mission arrived from India to these countries. The charge cannot be denied that through all the long decades which Indians were allowed to emigrate to these countries, unofficial, cultural India has neglected to maintain and strengthen the cultural tie between India and her children abroad. The emigrants from India were recruited, of set purpose, mostly from the poorest, the least educated and cultured class in India, to take the place of the liberated Negro slaves, and were treated as slaves to all intents and purposes. If, in spite of their appalling disabilities, the Indians in these colonies have made the progress they have, and sustained their cultural heritage with amazing tenacity, it was all through their own self-effort and not due to any cultural assistance from India. Even in the matter of their education, they owe more to the Christian Missions from Europe and America than to any help from India.

Does this bleak record mean that the people of India have been indifferent towards their compatriots in these colonies? In answering this question it is well to take note of some three or four considerations. Till about the foundation of the Indian National Congress, now fifty years ago, the people of India had hardly awakened to political consciousness, much less to a sense of their cultural and other responsibilities towards Indians abroad. Since then increasing interest has been evinced as regards Indians abroad as the records of the National Congress, the premier national organization in India, testify.

For many years Mr. Benarsidas Chaturvedi, among the most devoted to the interests of Indians overseas, attempted to persuade the Indian National Congress to organize a department of Indians Overseas. He was, however, unsuccessful in his efforts, solely because the Congress had its hands full with local Indian problems and in particular the

By
Mr. P. KODANDA RAO
In "The Servant Of India"

fundamental problem of *Swaraj* or home rule for India, and it felt that it could not effectively undertake more extended responsibilities. This view had the full support of Mahatma Gandhi whom nobody who has even the slightest acquaintance with his work in South Africa can accuse of indifference towards Indians overseas. It is interesting to learn that Pandit Jawaharlal Nehru, the present President of the Indian National Congress, has suggested the organization of a Congress Bureau to keep in touch with Indians abroad.

Another very important consideration to be remembered is the fact that however much the people of India and the Government of India are divided, and divided into hostile camps, over the internal problems of India, as for instance home rule for India, they are happily both at one with respect to the problem of Indians abroad. On that question both the Viceroy and Mahatma Gandhi, not to speak of the other leaders, stand together. And, therefore, the solicitude of the people of India for Indians abroad often took the form of official deputations, as those of Messrs. McNeill and Chaman Lal, Messrs. Keatinge, Pillai and Tiwari and Mr. (now Sir) Maharaj Singh. It may be noted that Messrs. Pillai and Tiwari were non-officials.

Among the non-official organizations which seek to serve the cause of Indians abroad may be mentioned the Imperial Indian Citizenship Association, Bombay, and the Indians Overseas League, London. The former owes its existence to the South African Indian Fund which was organized by the late Mr. G. K. Gokhale, the founder of the Servants of India Society, in order to support the passive resistance campaign led by Mahatma Gandhi in South Africa. The balance of this Fund was subsequently devoted to the establishment of a permanent organization to watch over and safeguard the rights of Indians abroad, both in the British Empire and outside.

The Indian Overseas League in London has for its moving spirit Mr. H. S. L. Polak, who was the right-hand man of Mahatma Gandhi in South Africa and whose devotion to India and Indians abroad is exemplary.

Though not solely devoted to the service of Indians abroad, the Servants of India Society has from its inception taken special interest in that cause. It has already been stated that Mr. Gokhale organized the South African Indian Fund. He himself visited South Africa and was primarily responsible for

persuading Lord Hardinge, the then Viceroy of India, to publicly identify the Government of India with the passive resistance campaign led by Mahatma Gandhi in South Africa. The Viceroy went the length of publicly rebuking the then Prime Minister of South Africa, Gen. Smuts.

The Rt. Hon. V. S. Srinivasa Sastri, who succeeded Mr. Gokhale as President of Servants of India Society, led an unofficial deputation in 1923 to England over the Indian question in Kenya, and later in 1929 was deputed by the Government of India to assist the Kenya Indian community to formulate and present their case to Sir Samuel Wilson, the then permanent Under Secretary of State for the Colonies, who visited East Africa at that time. And again in 1931 Mr. Sastri gave evidence before the Joint Select Committee of Parliament over the East African question on behalf of the Government of India. Mr. Sastri represented India at the Imperial Conference in London in 1921 and carried a resolution to secure equal rights to resident Indians in the British Dominions, other than South Africa. He then toured these Dominions in order to promote the implementing of the Imperial Conference Resolution. Again he was a member of the Indian Delegates which represented the Government of India at the two Round Table Conferences in 1926 and 1932 to negotiate agreements with the Government of South Africa over the Indian question there. He was appointed as the Agent of the Government of India in South Africa in 1927.

Mr. H. N. Kunzru, the present President of the Servants of India Society, presided over the East African Indian National Congress in 1929 and led a deputation to England in 1930 in the interests of the Indians in East Africa. Mr. S. G. Vaze, for many years the Editor of the *Servant Of India* and now again in editorial charge of it in the absence, on foreign deputation, of myself, was deputed by the Society to East Africa in 1923 to study the Indian problem there.

But none of these members of the Society had occasion to travel so far afield as the West Indies and British Guiana. Mr. V. N. Tiwari who was a member of the Keatinge Pillai, Tiwari Deputation in 1922 and who wrote the majority Report which is considered a classic on the subject, was at the time a member of the Society.

I was another member of the Society who had opportunities to study the problems of Indians overseas. I had the privilege of being the private secretary to the Rt. Hon. Sastri in South Africa, East Africa and London. I have taken advantage of the invitation of the Yale

University in the U.S.A., to visit Canada, U.S.A., Trinidad, Surinam and British Guiana to study local Indian problems. I intend to visit Fiji, Australia, Malaya, and Ceylon, for a similar purpose before returning to India.

Mr. C. F. Andrews, who visited these colonies, stands apart, is a host in himself, more Indian than many Indians, a genuine friend of all, and has visited more countries where Indians are settled than any other investigator, whether British or Indian. His services are unique.

The organizations and individuals referred to above either attempt continuous work from the home base in India or undertake occasional deputations abroad. They have not attempted permanent and continuous work abroad, in the colonies, among the Indians overseas. Moreover, their work has primarily been political and economic. They have investigated and made recommendations to the local Governments. But they have not attempted to send permanent missions abroad to work continuously among the Indians overseas and build up institutions for social reform and social service. Nor have they directly sought to instill or kindle the spirit of nationalism in them nor help them to appreciate their cultural heritage.

It was only during the last decade that this new type of national and cultural rehabilitation has been attempted. From all accounts the pioneer of this new movement was Pandit Jaimini, who visited these countries some few years ago. Though he did not settle here permanently, he kindled the national and cultural consciousness of the Indians and created organizations which were to receive a continuous supply of preachers from India. Himself a devout Arya Samajist, he seems to have expounded his religious tenets without attacking the religions of others, and by his suavity, urbanity

and tact, helped not only to make Indians here conscious of their cultural individuality, but to keep together.

He has since been followed by others who were mostly religious preachers, both Hindu and Muslim. There is every reason to believe that in the future the contact between India and the Indians abroad will be more continuous and more intimate and it is likely that in future there will come to these countries not only an increasing number of visitors and passing students of public affairs, but also religious and other types of missionaries to undertake permanent work of a religious and social character.

Whether the growing intimacy in the relations between the people of India and Indians in these colonies has already had or is likely to have undesirable and unhealthy consequences is a matter for anxious consideration. Some of the recent arrivals from India were religious propagandists who believe not only in expounding their religious tenets but in attacking those of others. In some of these colonies the religious sensibilities and susceptibilities of Indians have been sharpened, and divisions among them along religious lines have been either created or accentuated. The Hindus have been divided into Sanatanists and Arya Samajists, and the Arya Samajists themselves in two sections. The Muslims, too, have been divided. Recently there was a meeting at which rival sections of Muslims under the chairmanship of a Christian debated for many long hours whether Christ was dead or alive. In these countries *pardah* is unknown even among Muslims. But recently a Moulvi arrived from India who inculcated the doctrine that *pardah* was a Quoranic injunction the violation of which was sin. This too had divided Muslims into hostile camps, and the emancipated Muslim women are steeling themselves to resist this imported outrage from

India. Well may some Indians deplore that India's new-found solitude was worse than her long neglect! They had loved India in spite of her neglect. When contact was re established they hoped for sound leadership from the Motherland. Instead, they get religious fanaticism and social obscurantism. Well may they plead with India to send them social reformers and social servants who will enable them to make up the leeway on social and educational progress and come on a level with the other communities in these colonies.

Apart from this aspect, the increasing contact between India and these colonies is bound to lead up to political affiliation and even political exploitation. Indians in the colonies will increasingly look to the people of India to assist them in redressing their grievances and some Indians in India will be tempted to exploit these grievances in their campaign for home rule for India. Political campaigns can be inflamed by half truths, and sometimes even by pure inventions. It is to the interest of the Government and the peoples of India to have a regular supply of accurate and responsible news as to the conditions of Indians abroad. It is to the interest of the Colonial Governments to have at hand a responsible representative of the Government of India who would keep in touch with local Indian communities and promptly communicate their wishes and grievances to the Government concerned. It is to the interest of the local Indian communities, who have yet no leisured class of cultured people to give them leadership, to have an Agent of the Government of India to watch over their interest until such external assistance becomes superfluous. The Agent of the Government of India will be in the best position to give a healthy and progressive direction to the growing intimacy between India and the colonies.

EUROPE TOTTERING

Mr. Josiah Maphumulo writes in the *Ilanga Lase Natal*:-

“THE structure of European political morality has suddenly tottered and collapsed from above our heads, down to its pristine level of jungle that obtained 2,000 years ago,” declared Professor D. D. F. Jabavu at the All African Convention held recently at Bloemfontein. Some people have the erroneous idea that the world outgrows the barbarities of earlier days, and they rest in fancied security and assume that such calamities as have occurred in the past could not befall the world again; but the fact is that our twentieth century refinement veneer, easily peeled off, sound judgment and an acquaintance

with the facts of even recent Italian barbarities in Abyssinia and with the feverish pulse of humanity are sufficient to guarantee the possibility of a duplication of the past. All the so called Christian nations of Europe are feverishly arming for war. If these warlike preparations mean anything, they indicate that the civilised man is on the verge of a vast cataclysm, of which he is apparently as unconscious as were the inhabitants of Pompeii on the last fatal day of their City's life, when they witnessed with indifference the ominous smoke curl from the Crater's mouth. The inhabitants died just as the catastrophe found them—guests in their banqueting halls, brides in their chlam-

bers, soldiers at their posts, prisoners in their dungeons, thieves at their theft, maidens at the mirror, slaves at the fountain, traders in their shops, students at their books. Down, down beneath, thousands and thousands were sleeping “that knows no waking,” with all their little pomps, vanities, frivolities, pleasures and luxuries buried with them. This took place on the 23rd of August, A.D. 79.

Europe is lying upon a vast volcano dug out by herself, and which she laboriously fills up with the most dangerous element. But conscious of the danger, she diligently keeps all firebrands away from the crater. But whenever her caution relaxes and the

explosion occurs, mind this, the entire world will feel the shock and shudder. It needs but an incendiary like Napoleon to set the world on fire. Barbarism will exhibit so much ugliness that a universal curse will spread from one nation to another, and will cause the people to devise some means more worthy of our

time to settle international affairs, and war will be buried by her own hands beneath the ruins she will have raised. Our age has sown, and the human grain is ripe unto the harvest of blood. The disturbances of the Roman Empire, and the danger which threatened it from the

pressure of the outlying barbarians, compelled in 411 the withdrawal of the legion from Britain," wrote the historian. History will repeat itself. A similar fate is awaiting Italy, and Ethiopia will once more regain her independence when the danger which threatens Europe reaches the climax.

THE MAKING OF A MUSLIM NATIONALIST

A PEN-PORTRAIT OF ABBAS TYABJI

A CROSS a glided stage moved majestically Abbas Tyabji in those far-off days when I first set eyes on him. It was in the mid-winter of 1910-11. I had just gone to Baroda and had been translated from the Guest House cum Hotel, kept by a young, courtly mannered Parsi, Moronas by name, to the Laxmi Vilas Palace; and he was a Judge of the Varisht (High) Court.

Nature has not cast Mr. Justice Tyabji's figure in a large mould. But dignity seemed to add many inches to his stature. His head was a trifle thrown back and his chin a little stuck out. A gleam in the eye, like that of an eagle, an aristocratic pucker in the upper lip and a careful trim to the longish, silvering beard, characteristic of a person who takes pride in his appearance, accorded well with that carriage. He put me in mind of the high-bred horse from the vast, silent deserts of Araby, from which his ancestors had come to the verdant plains of Gujarat.

From the many men who called at the Palace during the few days I occupied a spacious suite on the second floor, just above the Maharaja Gaekwar's own apartments, he stood apart. There was nothing of the courtier about him—no cringing in his manner towards His Highness, who introduced him to me.

I could not but be impressed with that fact. Persons who, at that time or subsequently, rose far higher in the State service than did Abbas Tyabji, disgusted me with their fawning attitude, freshly returned, as I was, from many years' stay in the United States of America. Not all of them were of Asiatic origin or bringing up.

Yet there was nothing bumptious in his manner. His attitude towards his employer did not lack deference. Of respect there was all that the most fastidious person could desire, but nothing more.

That evening, when I went for an airing in the well sprung landau drawn by a perfectly matched team of coal black horses placed at my disposal

By

SI. NIHAL SINGH

In the "Hindu" (Madras).

at His Highness' express orders, a young official whom I had known while he was on a tour of observation in Europe retailed to me the talk of the town about Mr. Justice Tyabji. "Jabra Saheb"—or Kara Saheb," they called him—phrases which, it was explained to me, might be translated as a grandee who was strict.

No one who had a favour to ask dared enter his compound. It had been tried some twenty years or more before (this conversation took place in January, 1911) when he was first appointed to the judiciary. A personage of rank so exalted that he thought no one in the State would dare to fail to follow any hint he gave, much less deny him a request, went to Abbas to ask a favour of him. With politeness that was icy as if specially imported from one or the other pole, he was informed by the Judge Saheb that matters pertaining to proceedings be left in Court before descending from the dais and they could be discussed only in that room and in front of everybody. Since then people had believed that if the Judge Saheb were to be impressed with the weakness of a claim or plaint the surest way would be to attempt to approach him, ever so indirectly.

It was just as well that the Maharaja Saheb never interfered with the course of justice. Abbas Tyabji would, otherwise have acquitted the State service almost the day he entered the Judiciary.

I was told, too, that he did not go to the Palace unless he was sent for. These occasions were rare, for either he must be asked to a function of some sort or his advice on some legal or constitutional matter must be needed.

At the moment I was not able to verify these statements, for almost immediately I went to Allahabad, where His Highness had promised to visit the Exhibition then being held

there. Upon my return I stayed in Baroda for three months and more and had ample opportunity to see things for myself.

I found that Abbas Tyabji's reputation for uprightness of character and independence of judgment was fully deserved. He was fearless and incorruptible.

He did not even live in the city, or in one of the bungalows alongside the road that led to the Race Course in which officials delighted to reside, no doubt because of the open healthy surroundings. He had, on the contrary built him a house in "the camp"—as the quarter in which the Agent of the Government of India and his satellites dwelt was called—a quarter, by treaty, outside His Highness' jurisdiction, as if it were an integral part of British India; Palace backstairs influence could not easily—at least secretly—reach him.

One pleasant evening my wife and I drove out to the 'Camp' from Chimanbagh, a mansion in the Palace grounds which we then occupied, to renew our acquaintance with Mr. Justice Tyabji and meet his wife, who, I had learnt, was a daughter of Mr. Justice Budruddin Tyabji, for whom, since my childhood days, I had cherished the highest regard. I had expected to have a quiet chat with them in which I had meant to ask him how he, with the example of his father-in-law (and also uncle) before him gave politics the go by and entered Baroda service.

The moment the coach entered the compound, however, I saw that mine was a vain hope and must be put aside, at least for the nonce. Tennis balls and shuttlecocks were being flung across nets. Many men and women were waiting for their turn to play racket in hand.

I jumped to the conclusion that I had bumped into a party and was on the point of ordering the coachman to turn the horses' heads back towards Chimanbagh, when Mr. Tyabji saw and hailed us. He took us to his wife and introduced us to her. She made us acquainted with people standing or sitting near us.

When I got the chance, I said to her that I had promised Mr. Tyabji, whom I had met at the Palace, to call, but had no idea that we would be crashing into a party.

"What party?" Mrs. Tyabji asked me in a surprised tone of voice. "This is no party. Some friends from the 'Camp' and the City have dropped in for a game and a cup of tea. They often do."

In the crowd there was a fair sprinkling of Britons (or Europeans, as they prefer to call themselves, for some reasons I find it difficult to understand), both men and women. They mixed freely with Indians. There was no stand-offishness—no tendency to split up and clique together along the racial line.

Was there, however, any substance of coalescence below the surface? I asked myself. The mere act of hitting a white ball or a cork in which feathers had been fixed, from one side of the court to the other, then sipping tea and consuming Mrs. Tyabji's dainty cakes and pastries, did not seem to me to be possessed of enough adhesive properties to bind together people with a diverse heritage of culture and interests far from identical.

Politeness forbade my giving expression, even in the mildest form, to my misgivings. My host and hostess thought differently. That was self-evident. Otherwise there would not have been the crowd of callers and elaborate arrangements for their entertainment. If that sort of thing went on from week to week, as it did, in fact, year in, year out the collations, collectively, must have cost a pretty penny in the course of twelve months, quite apart from the trouble and worry involved in that social undertaking.

Of one thing I went back thoroughly convinced. The Tyabji's, adults and non-adults alike, did not mind the trouble or the expense. They were blissful in the thought that they in their own way, were doing what they could to bridge the gulf between the races to impart a touch of colour to life that so often is inclined to be grey.

Time raced on and humanity in its inexorable grip. I went almost straight from Baroda to Egypt and thence across the continent of Europe to London, where I stayed for a little more than ten years.

In 1922 I was again in western India. I was either on my way from Kathiawar, where I have many friends, or was going there, I forget which.

Walking up and down one of the platforms at Ahmedabad Junction station I happened to look into one of the third-class carriages. It was crammed with people.

The sight was not unusual, except that they did not look like the type of passengers who ordinarily travel in that humble fashion. Hardly had I become conscious of that fact when I noticed

one of them was looking intently at me as I was at him.

The face had a familiar look—yet not quite familiar. Just as my mind was wrestling with the problem, I heard myself addressed by name and asked:

"Don't you recognise an old friend?"

"Of course I do," I replied. The voice had helped to complete the circuit of memory. It was Abbas Tyabji. None other.

Could it be the man I had known in Baroda years earlier—the man who ordered the best of everything—who kept open house—who pinned his supreme faith to the healing touch of sociability? Where were his fine habiliments? What business had he in a narrow, wooden-benched, stinking, bug-infested cubicle on wheels, lacking the most elementary needs of life?

A tiny cap of the style that has come to be associated with Mahatma Gandhi's name rested lightly on his head, disclosing long locks that had silvered under the touch of the hoar frost of time. His beard was longer and certainly snowier than it had been when I knew him in Baroda. It fell over a long shirt of coarse home-spun cotton. I could not see the lower part of his body, but felt sure that his legs must be covered with trousers of the same rough material and that his feet would be bare and thrust into slippers of ill-tanned, heavy leather.

What a metamorphosis! The aristocrat of fastidious taste had turned into a country cousin, content with anything God sent him!

Not quite. I realised that the very next moment. My first reaction had been superficial and wrong. The refinement was still there. The coarse cloth accentuated it rather than took it away.

The little Gandhi cap was worn at an angle that gave it distinction. Beneath it the forehead was broad and high-intellectual. The eagle look was in the eye. The face remarkably ruddy for his age, seemed to glow with an effulgence that I could not recall having noticed before.

My train—or his—I forget which, was pulling out. So there was no opportunity for a talk. All he could tell me was that he had retired from the Varisht Court in Baroda some six years earlier—that the painful events of the spring of 1919 in my part of India had helped to open his eyes to reality—and that he was doing his "little bit" to serve Mother India.

Another eleven or twelve years elapsed. Chance brought Abbas Tyabji and me together again. This time the contact was to be longer and much more intimate.

Early in the summer of 1933 a friend selected a house for Mrs. St. Nihal Singh and me at Mussoorie, and we rented it without even seeing a picture of it or knowing its exact location—a

most unusual action upon our part. Upon arrival there I found that the property next door was owned by the Tyabjis and that they, at the time, were in actual occupation of it.

Before we had had time to wash the stain of travel from our faces and hands Mr. Abbas came up. In his hand he carried a stout staff. The Gandhi cap sat—sat jauntily—upon his head and over his khaddar shirt he wore a dark coloured Kashmir cloak past its best days but still serviceable. His term in jail, at his advanced age, had shaken him pretty badly but he hoped that the fine Himalayan air would enable him to regain his old-time vigour.

We soon saw that a great change had taken place in Tyabjis' minds and mode of life. The pension the dear old man had earned through long years of honest, faithful work, was not being paid him. But never a mention of it did we hear from either husband or wife—no whimper.

On a terrace below their house—"Southood"—there was a tennis court—a rare possession in the hills. It was, however, overgrown with grass, its upkeep evidently being beyond the owner's purse.

But the Tyabjis were as hospitable as ever. Round about tea time every Sunday men and women—young at heart if not in years—came down the hillside from the Cart Road to "Southwood." After they had partaken of cakes and pastries, delicious salty Indian dishes, tea and *sherbets*, they were generally treated to songs by the talented daughters and grand-daughters of the house. They often gave impromptu dances and sometimes also playlets. All were artistic—and full of fun.

Hindus, Sikhs, Christians and Muslims mixed with gay unconcern. But I do not recall meeting any non-Indians at these parties. How different from Baroda!

Mr. Tyabji's mind was concentrated upon the struggle that was going on intensively on the plains. His thoughts were with those who were suffering for the Motherland. Sometimes, as he talked to me in my study at "Dovecote," or in the glazed verandah or the heavily shaded terrace in front of his own "Southwood," I felt that he would be far happier were he in the steamy lowlands shouldering his full share of the national burden.

I admired his faith. It never flickered, no matter how hard adverse winds of high velocity blew against it. It was only a matter of time—and a short time at that—he would assure me, when the Indian cause of self-rule would triumph.

Who will inspire the young and the old with hope—who will weld the disunited units of India—now that death has snatched Abbas Tyabji away from us?

South African News In Brief

Mr. Hofmeyr Will Not

Resign From The Cabinet?

CONVICTION is gaining ground in well-informed political circles in the Western Transvaal, says a Reuter's message from Wolmaranstaad, that Mr. J. H. Hofmeyr, Minister of the Interior, Education and Public Health, will shortly resign his seat in the Cabinet in order to form his own political Party. The Party, it is understood, will be known as the "Liberal Party." A resident of Wolmaranstaad who claims to have inside information states that Mr. Hofmeyr will have the support of about 20 present Government members, some of whom became known during the last session of Parliament as "the Liberal section of the Government." Mr. Hofmeyr's recent speeches in Grahamstown and Johannesburg on the Native question are freely quoted to substantiate the opinion that he will leave the United National Party. Mr. Hofmeyr has flatly denied the above statement and has stated that "the place of people with Liberal feelings and sympathies is within the United National Party. It would be futile to talk of the creation of a Liberal Party—futile from the point of view of the nation's welfare."

General Kemp To Sail For India From Venice

Before leaving for The Hague, General J. G. Kemp (Union Minister of Lands) lunched with Dr. van Broeckhuisen, South African Minister in Belgium, the guests including M. van Zeeland, the Belgian Prime Minister, and several Cabinet Ministers. After visiting Holland and Germany, General Kemp will sail from Venice on August 29 for Egypt and India.

Stamps Worth £30,000

The Minister of Posts and Telegraphs' Senator Clarkson, stated in an interview with a representative of the *Natal Advertiser* that the Post Office had in its possession a unique set of old Transvaal stamps. The collection was complete and was valued at over £30,000. At the request of the South African Philatelic Society the album containing these stamps would be exhibited at the Empire Exhibition in Johannesburg. This is believed to be the only complete set of Transvaal Republic stamps in existence. As each issue was printed a specimen sheet was filed for record by the postal authorities of those days.

Claim Against Dr.

Abdurahman Fails

Judgment was given by Mr. T. M. Ohsnall in the Civil Court last Wednesday in the case in which Dr. A. Abdurahman, a City Councillor of Capetown and a leader of the coloured community, was sued by William H. Legrange for £200

damages for defamation. The action arose out of certain words Dr. Abdurahman was alleged to have used about Legrange at a political meeting in the National Theatre, William Street, on August 28, 1935. The Magistrate granted absolution from the instance and ordered Legrange to pay the costs.

Money Sent To Rhodesia

From August 15, money orders issued in the Union on Southern Rhodesia will be subject to an additional charge equal to 2d. in the pound or part thereof to cover the rate of exchange. The reason advanced for this decision of the Union Post Office is that as a result of abnormal increases in remittances to Southern Rhodesia the balance of accounts now operates heavily against the Union.

Coronation Stamps

The Union Government has decided, with the approval of the King, to issue coronation stamps bearing the King's head on all denominations of South African stamps. The stamps, which will be in the colours adopted for the various denominations at present, will be issued on the day of the coronation—May 12—and will be available for three months. This information was given to the press by Senator Clarkson, Minister for Posts and Telegraphs.

Union Imports And Exports

Imports to the Union up to the end of July amounts to almost £6,500,000 more than during the corresponding period of 1935. During July imports totalled £7,489,333. Exports total £68,649,150 for the seven months, which is over £12,000,000 more than during the same period last year. Customs duties during the seven months amount to £6,758,863, while during the same period of 1935 the figure was £6,174,525.

Corporation Employees Organise

The first annual meeting of the Durban Indian Municipal Employees Society was held in the Magazine Barracks Hall on Sunday. The report was presented by S. L. Singh, General Organising Secretary of the Society. The Society has asked for a general increase in wages for Indian workers, and it understands that the wage question is being considered by the Council. It has become absolutely necessary according to the report, that additions to the present salaries be made. Several of the Indian Police who were effected by the police change-over have, through the Society, been given work at reduced rates of pay, but gratuities in lump sums have also been awarded. The Society, which was inaugurated on May 5, 1935, has now been registered as a Labour Union by the Department of Labour. This is a big step, and an ap-

peal is made to every Indian Municipal worker to join the Society. The election of officers resulted: Chairman M. D. Pillay; Vice-Chairmen Narasiah, S. Naidoo, P. Moonesmy, Appelsamy and Sanasi; General Organising Secretary S. L. Singh.

Gifts To The Orient Club

Visitors to the Orient Club are charmed with the spacious and lofty luncheon summer house which was a gift to the club from Mr. M. D. Mall before his departure to Mecca in 1934. Mr. M. A. Motala, another very generous supporter of the club, presented 50 chairs,

Transvaal Hindu Seva Samaj

Mr. Dayaram Gidoomal, a prominent Hindu merchant, contributed the sum of £251 on behalf of his firm at the meeting under the auspices of the Transvaal Hindu Seva Samaj held on Sunday, over which he presided. The money will go towards the building fund for a Gandhi hall and a Gujerati school for Hindus. A total of £700 was collected at the meeting.

Lecture By Mr. A. S. Neill

Mr. A. S. Neill, Child Psychologist, who has been specially invited from England under the auspices of the South African Teachers Society will lecture in Arthur Smith Hall on Wednesday, September 2, at 8 p.m., admission 2s 6d. All booking at Jackson Bros, West Street. Mr. S. J. Randeria, hon-secretary, M. K. Gandhi Library requests Indian teachers and parents to make it convenient for themselves to hear the learned lecturer.

Young Men's Muslim Association

The second annual general meeting of the Young Men's Muslim Association will be held at the Pine Street Madressa Hall on August 30 at 2-30 p.m. All members are requested by the hon. secretary Mr. D. M. Bassa to attend. Agenda: Minutes, Secretarial Report, Financial, General.

Arya-Samaj At Edendale

An Arya Samaj was formed at Edendale a few weeks ago. The following are the office bearers: President, Mr. T. Gudar; Secretary, L. Patchay; Treasurer, R. Lutchan; Vice-President, R. P. Naidoo; Patrons, Messrs. R. B. Maharaj and O. H. Singh; Committees, Messrs. A. M. Rambharos, S. Gudar, Mahes Lakau, Harilal Moona, O. Rampersad, Ramdial Moona and Rambharos (senior). The Samaj has started a Hindi School at Edendale, and appeals to local Hindus to help by sending their children to the school. Miss Prakash Gudar and S. Gudar are teaching free of charge.

India Letter

[FROM OUR OWN CORRESPONDENT]

A Setback In The Scout Movement

The *Hindu* (Madras) writes:—

A CHANGE of great significance in the Scout movement which has attracted widespread attention is the adoption of a scheme of federation in South Africa consisting of three branches of the movement for Bantus (natives), coloured (half-castes), and Indians in addition to that for Europeans. Scouts organisation had been formed among the non European population and they were naturally demanding equal rights with the parent organisation. The situation became so serious that the intervention of Lord Baden-Powell was sought in order to solve the question. South Africa is a country which is full of race and colour prejudice and public opinion among Europeans was unanimous against the admission of coloured people into the organisation. Lord Baden-Powell found it impossible to induce European boy scouts to be reasonable, though one of the scout laws relating to brotherhood calls on every scout to be a friend to all and a brother to every other scout, no matter to whatsoever caste or race the other belongs. The spirit of exclusiveness should be foreign to the movement. In an article contributed to the *London Times*, narrating in brief the history of the trouble in South Africa, the Chief Scout says he hit upon the idea of federation as a way out, but it is obvious that the solution cannot satisfy non-European scouts because they are branded as inferior. Lord Baden-Powell hopes that the device "will contribute to a better mutual relationship between the different elements in the population, and so tend to bring the unity necessary to make the South African peoples into a united nation in our Commonwealth." We are not at all in a position to say whether this result will follow the reorganisation introduced on the basis of race and colour. On the other hand, already the particular solution effected has brought about a serious set-back in the Scout movement.

Sastri Supports League

The Rt. Hon. Srinivasa Sastri in a talk to students of the Annamalai University on "India and the League" said: "Whatever be the strength and reasonableness of the agitation against our participation in the affairs of the League of Nations, it is still to be contended that it will not be ultimately in our interests to cut away from the League. If the League starts functioning properly tomorrow and really achieves its objects

of being the guardian of world peace, then India will find it difficult to re-enter it." The speaker continued: "If India throws up her membership voluntarily, Britain may not be in a position to help us to the membership again if and when we seek to have it after a period. It will, therefore, be prudent for India not to cut away from the League at this stage."

Mahatma Gandhi's Tribute To Late Sir Fazli Hussain

Mahatma Gandhi wired to Lady Fazli Hussain as follows:—"Pray accept my condolences. I have nothing but pleasant recollections of many happy interviews I had with your distinguished husband."

Tagore's Appreciation Of Jawaharlal Nehru's Autobiography

The following letter from Poet Rabindranath Tagore to Pandit Jawaharlal Nehru about his "Autobiography" and Panditji's reply thereto are published in the July number of the *Visvaabharati News*. The Poet wrote as follows on May 31:—"Dear Jawaharlal, I have just finished reading your great book and I feel intensely impressed and proud of your achievement. Through all its details there runs a deep current of humanity which overpasses the tangles of facts and leads us to the person who is greater than his deeds and truer than his surroundings.—Yours very sincerely, (Sd.) RABINDRANATH TAGORE."

Pandit Nehru's Reply

Pandit Nehru replied as follows on June 10:—"Dear Gurudeva, My sister has sent me your letter. Need I say how proud and grateful I feel to have your commendation in such generous language? Many friends have used words of praise for my book, some have criticised it. But what you have written goes to my heart and cheers and strengthens me. With your blessings and goodwill I feel I can face a world of opposition. The burdens become lighter and the road straighter. With homage and affection.—Yours (Sd.) JAWAHARLAL NEHRU."

Overseas Indian Reciprocity Bill

The Governor-General has accorded sanction for introduction in the Assembly of Pundit Govind Ballabh Pant's Overseas Indian Reciprocity Bill which contemplates retaliatory measures against colonies, dominions and foreign countries where Indians are ill-treated.

Mr. Fyzee-Rahmin's Paintings

The Canadian National Exhibition, Toronto, Canada, Department of Fine

Art has invited Mr. Fyzee-Rahmin's Paintings to be shown in the forthcoming Exhibition from August to September 1936. The paintings have been selected and are already on the way from London, all expenses being paid by the National Gallery, Toronto, Canada.

Indian Representatives In The League Of Nations

A communique states:—The representatives of India at the September session of the Assembly of the League of Nations will be the Rt. Hon. His Highness the Aga Khan, Sir S. Bray and Rao Bahadur Sir V. T. Krishnamachari with Mr. Charu Chander Biswas as a substitute delegate.

Sir Radhakrishnan On University Education

"India requires not restriction of admission to universities but reform of the courses of studies in those universities," said Sir Sarvapalli Radhakrishnan speaking at the League of Intellectual Co-operation Committee's discussion at Geneva on unemployment of intellectuals. He said that the State had a positive duty to discharge of fostering freedom and happiness. Without education the people felt life was without purpose and meaning.

Betrayal Of Abyssinia Denounced

A largely attended public meeting was held in Bombay under the auspices of the Congress Socialist Party and passed a resolution condemning the lifting of sanctions against Italy as "a crowning act of betrayal and further that the League of Nations had become dangerous and sham by being used to giving a false sense of security." The meeting demanded India's withdrawal from the League. Mrs. Naidu, who was unable to attend the meeting owing to her daughter's illness, sent the following message:—"The most poignant tragedy in modern history has been the deliberate sacrifice of Ethiopia by the allied forces of Imperialism in Europe for their own security and self-interest. No right-minded man or woman can refrain from a whole-hearted condemnation of such a bare-faced betrayal of a loudly-vaunted trust. India deeply mourns the subjection of the people who fought so bravely to preserve their immortal freedom. But of no vast value to India is the sympathy of the words of sorrow, until she herself gets redeemed from the tragedy of her own political and economic bondage." Babu Rajendra Prasad wrote regretting his absence but sympathising with the meeting.

ORIGINAL CORRESPONDENCE.

FUTURE OF THE SOUTH AFRICAN INDIAN

To The Editor "INDIAN OPINION"

SIR,—I perused with great interest your editorial of the 7th August 1936. While I may not agree with you in details, yet I think that you have touched some of the salient facts affecting our existence in this country.

While you may not have expressly stated so in your leader, the trend of your argument leads to the conclusion that the racial animosity prevalent in South Africa is due to a conflict of cultures. Confining ourselves to the Indians, it is a conflict between Eastern and Western culture. Your article indicates that Eastern culture in South Africa is of a low order and that we are very poor representatives of that great culture and civilisation in whose past glory we often take refuge in moments of distress. While it is an admirable quality to know our own limitations in cultural attainments, yet I feel the fault is not wholly on our side nor does the solution of the conflict lie in our hands alone.

In my experience the representatives of the Western culture in South Africa are not very worthy examples either. The true test of a cultured community is the extent to which its individual members show tolerance and goodwill towards members of other communities who are trying to find self-expression in ways different to their own. A study of the Statute Book of the Union, records of the law courts, and experiences of individuals not having white complexion will give us an idea of the standard of achievement of Western culture in South Africa. Why, the depth of Western culture achieved by

the white citizens of Durban can be gauged from the library facilities afforded to the rate-paying Indians of Durban. Indians are not allowed to borrow books from the Durban Municipal Library. They are considered not fit to assimilate the treasured knowledge of mankind in the realms of art, philosophy and science in a building where White and Black may have to mingle. The sum total of South African White culture may be judged from this attitude of mind.

I admit the Indian ideology on various other questions is not very much above that of the average South African White, but it is useful to know that culture contacts to "have salutary effect both on Indians as well as Europeans" should be considered a mutual responsibility; Each section should make active effort to develop the best in its own culture. The attempt alone to strive for the best will ease the tension existing between the two races. I hasten to observe that cultural differences are not the only causes of our racial problem. There is something even more fundamental and that is the economic struggle between the Indian and the European, which is basically a struggle between capital and labour. There are also various psychological reasons. This aspect of the question however, was not the subject of your article.

I agree with you that the Indian population here has not had the opportunity of assimilating the best influences of Indian culture. How is this defect to be removed? It is not sufficient to invite cultured Indians to South Africa,

These men will only be the temporary mouth piece of our culture and civilisation; they will be able to wield and influence as long as they are here, but when they leave these shores the highly cultured Indian also goes away from the midst of the European. To obtain the full value from culture contacts the highly cultured Indian must be a permanent part of the South African population. This can only be achieved by giving colonial-born Indians the opportunity of studying and assimilating Indian culture in India. We should not only import specimens of our great culture but we ourselves should be living examples of that culture. The principle is that we should not seek India to do everything for us, but that we should learn to take the initiative and actively work for our salvation.

The suggestion I throw out then is that scholarships should be established for the study of various branches of Indian culture in India. If the Indians are honestly concerned over the status of their culture I see no more logical procedure than the above. Furthermore, batches of students may be encouraged to pay visits to India. European students visit Europe periodically. Recently various groups of older Indians have paid visits to India and I am sure that some benefit has been accrued. Every nation is trying to inculcate its own peculiar culture in the younger members as soon as an opportunity is afforded. Have we thought of the perpetuation of our culture in this light?

I am etc.

SOMARSUNDRAM GOOPAN.

Things In General

Dr. Stanley Jones

On The Doctrines Of Karma

Speaking at the Johannesburg Rotary Club on "What India can teach the rest of the world", Dr. Stanley Jones, who recently came on a tour of the Union is reported to have said he did not believe, that any nation had everything or the West had everything, but that each had something to give the other. He had gone to India, where he had spent 30 years, to teach and not to learn, and he stayed to learn. There had been a mutual giving and taking and he believed that he was the better for his contact with the soul of India because he would not allow his prejudices to shut the door to the fine things in their culture and in

their life. India had a background of spiritual feeling. India took as naturally to the spiritual things as we of the West to the material. It was a great thing that there was this reservoir of spiritual life left in the life of a great people to be given to the world. India believed in the doctrine of Karma, the law of sowing and reaping; they said that life everywhere was subject to the law of sowing and reaping and that man always received back the results of his actions. He believed that this doctrine was deeply embedded in the universe and was irresistible. The people of India had come near to teaching the world to do without war. They came near to it in the teachings of Mahatma Gandhi. He

believed that the peoples of Europe were in a vicious circle and did not know how to get out of the ghastly thing called war. If the Indian people had been great enough, he believed they would have shown the world the way out of the barbarities of war. They came very close to the Christian ideal.

Lecture On "Shri Krishna"

At the Commemoration of the "Shri Krishna Astamee" by the Vedic Educational Society at the Hindu Tamil Institute recently, Mr. Leo Gopaul delivered a very instructive lecture on "Shri Krishna". In the course of his lecture, he spoke of how the "Krishna of the Ras Leela" was mistaken for the "Krishna of the Mahabharata". It was very unfortu-

nate that such a misconception should have arisen, and he appealed to those who had this in mind to remove same immediately. "The teachings of Lord Krishna are very high indeed," he said. He spoke of the Bhagavad Gita its origin, significance and teachings, and in conclusion, expressed the hope that the Society will be in a position to hold regular meetings of this nature in order to enlighten our fellow brethren. Mr. B. D. Lalla, the President, thanked Mr. Gopaul for having delivered such an interesting lecture, and he looked forward to the day when Mr. Gopaul will speak to us again. A lecture on the 'Ten Principles of the Vedas' will be delivered

by Mr. S. L. Singh at the Hindu Tamil Institute on August 30 at 4 p.m.

Indian Culture And Study Group

At the second annual general meeting of the Indian Culture and Study Group held at the M. K. Gandhi Library, the following office-bearers have been elected for the ensuing year:—Patron: Dr. Mehta Jaimini (re-elected), President: Mr. B. D. Lalla (re-elected), Vice-President: Mrs. V. Veerasamy; Hon. Gen. Secretary: Mr. M. G. Pillay; Hon. Asst. Secretary: Mr. Muthusamy; Hon. Treasurer Mr. P. R. Singh; Hon. Auditor: Mr. S. M. Panday; Committee: Messrs. R. Chellakooty, E. Govindsamy, S. Cooppan, G. S. Naidoo,

G. V. Naidoo, P. H. Joshi and Mrs. V. R. Moodley. "What is Indian Culture?" will be the subject of discussion at the Group's next meeting at the M. K. Gandhi Library, Queen Street, Durban, on Friday, August 28, at 6-30 p.m. An invitation is extended to all interested.

Nizamia Muslim Society

The treasurers of the Nizamia Muslim Society acknowledge with thanks the following donations: Mr. Mahomed Sahib Ally (Joh'burg) £1 4s., Mr. P. C. Ebrahim (Glencoe) £1, Mr. Ebrahim Chetto 5/-. In memory of the late Mrs. A. Kader: Mr. D. Jugdoe 4/., Mr. R. M. Moorgas 4/., Mr. S. Shivanand 1/., Mr. P. K. Pillay 1/., Mr. J. M. David 1/..

The Sporting World

Mr. Hofmeyr Presents Prizes

SPEAKERS representing the coloured, Indian, and Bantu cricket unions in the Transvaal, thanked Mr. J. H. Hofmeyr, Minister of the Interior, for championing their causes, at the Inchope Hall recently, when the Minister presented the Sigamoney trophy to the winning team—the City and Suburban Coloured Cricket Club—in the inter-racial cricket tournament staged in Johannesburg last season. Mr. Hofmeyr, in his address, said that it was interesting to find that cricket had taken a tremendous hold in India and Africa. Men of African blood in the West Indies team had made great names for themselves. Other speakers included the Rev. B. L. E. Sigamoney, Mr. G. Z. Zollic, Mr. Pillio (Bantu Cricket Union), and Mr. Jack Phillips (president of the winning club in the tourney). Mr. Hofmeyr presented Mr. B. Desai (who was highest scorer in the tourney with 135) with the Valababhai Patel gold medal.

Temples vs. Berea

Promise of a spectacular match was shown when Temple Juniors of Verulam and Berea took the field at Verulam on Sunday August 16. Berea tried hard, but could not make any headway. Govindasamy Maistry of Temples netted the fourth goal a few minutes before the interval. After the interval Berea played fine football, and were able to open the net after 15 minutes. The fifth goal for Temples came from R. L. Behares. The final results were Temples 5, and Berea 1. After the match the players were given a fine reception by Messrs. Jata Jeewa & Sons, at their residence, Verulam.

The Verulam Temples "A" and "B" will meet Young Heroes "A" and "B" of Durban in a friendly match on the Verulam Indian Ground on Sunday August 23.

By "Rambler"

Sastri College vs. Stanger

On Sunday the Sastri College Soccer team traveled up to Stanger to play the Stanger Young Men's Football Club. It was a hot day, yet a good crowd assembled to watch the match. From the start the Collegeans had the best part of the game, and it was only in the second half that Stanger rallied. With keen excitement on both sides to score, the final whistle blew with 3-1 goals in favour of Sastri College. The Collegians took this opportunity of heartily thanking the Stanger public for the kind entertainment provided. They are indebted to Messrs. Jata Jeewa, and Bux of Verulam, for the refreshments supplied while returning.

Wrestling At Port Elizabeth

The wrestling contest held in the North End Library Hall on Saturday night August 15, attracted a huge crowd of enthusiasts who were tremendously intrigued at the prospect of the encounter between Young Pillay of Natal and the Masked Panther, the middle-weight champion of the Cape Province. Owing to the Masked Panther not putting in an appearance, Jack Pillay, middle-weight champion of the Eastern Province deputised for him. That Young Pillay and Jack Pillay have captured the hearts of wrestling enthusiasts of Port Elizabeth was clearly demonstrated on Saturday night, when both men were accorded a splendid reception from the big crowd, as they emerged from their dressing rooms to participate in their bout. The battle went with varying fortunes until the fourth round, when Young Pillay gained a submission fall, amid a riot of cheering for the Natalian. The next round which was destined to be Jack Pillay's, who came back full of fire and by reason of his superior strength,

crashed Young Pillay to the mat for a fall. In the sixth round both men made supreme efforts to gain the decision. Terrific punishment were endured by each contestant in turn. Punches were swapped with a vigour that amazed the crowd. The men flung each other out of the ring, and fought to the end with such determination that they had exhausted themselves when the end came. Both men were enthusiastically cheered at the end of one of the finest battles ever staged in Port Elizabeth. Mr. Van Rensburg officiated as referee, and his efficient handling of the bout was, as usual, warmly appreciated by all fortunate to witness such a scientific display.

Sporting Chips.

The Committee of the Aryan Benevolent Home wish to acknowledge with thanks the kind donation of Two Pounds Five Shillings and Five Pence (£2-5-5) from the management of the Rand Tobacco Co. Ltd., of 66, Commercial Road Durban, being proceeds from the variety show promoted by their Mr. Billy Padarath, at the Victoria Picture Palace recently.

o o o

The Central Factory Seniors and Juniors beat the Coronation No. 2 Works F.C. on their ground Red Hill, on Sunday August 16. The Central Factory (seniors) won by 2-0. and (juniors) by 1-0.

o o o

The twenty-first birthday of Abdoola, eldest son of Mr. and Mrs. Pelwan was celebrated at the Nigel Location Hall. Many well known persons of town as well as Johannesburg were present on the occasion.

—:0:—

To Club Secretaries

Secretaries are requested to send in their reports for publication to reach us not later than Wednesday mornings.