

INDIAN OPINION

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NOTES AND NEWS

M.P.C.'S Oppose Claremont Scheme

AN attack on the City Council for its decision to make Claremont an Indian township was made by Mr. J. L. Brill, M.P.C., at a meeting held in Newlands. He declared that this would constitute a danger to the inhabitants of Newlands and that strenuous efforts should be made to oppose the decision when it was discussed by the Administrator. The Council had made the excuse that they did not have the ground but this excuse was unfounded. There was any amount of ground available for the establishment of an Indian colony where it would not interfere with white people. Mr. Brill said Indians had intermarried to such an extent with coloured people that this would be more like a native location than an Indian settlement. Speaking of an Indian menace to South African shopkeepers, Mr. Brill said that the percentage of Indians to population was 9, while 25 per cent of the business was carried on by Indians. Soon there would be a dictatorship in the matter of prices and Europeans would have to pay the prices laid down by the Indian controllers of shops. Mr. A. H. Swartz M.P.C. for Auckland Park, said Afrikaaners had to stand up for their rights and refuse to tolerate the conditions as they now existed. It was the duty of the Council to set aside a separate area for Indians and other non-Europeans so that they were entirely apart from Europeans. A former resolution by electors of Newlands protesting to the City Council about the proposed establishment of the Indian colony in Claremont was reaffirmed.

It is futile to offer any comment on these constant outbursts against Indians. Their allegations are without foundation. To them any stick is good enough to beat the Indians with. They are either damnable because of their law standard of living which enables them to compete unfairly against the white trader or because they are so strong, as Mr. Brill would now suggest, that they would so control the prices that Europeans would have to pay the prices laid down by them. One thing these outbursts prove is that bitterness against Indians in South Africa is ever increas-

ing. The fact is that the Afrikaaner is full of wrath against all but himself and finds Indians, who happen to be powerless, to be most convenient to vent it on.

Is This Not Colour Bar?

It has been very rightly said on numerous occasions by several distinguished Statesmen of the Union that there should be no colour-bar in education; that equal opportunity should be given in this respect to all sections irrespective of race or colour. The Union Education Department, however, has not seen fit to adopt this good advice. Indian education is poorly paid by the Government and the absence of medical attention for Indian school children has been a long standing complaint. The Colonial Born and Settlers' Indian Association has renewed the complaint by writing to the Superintendent of Education asking for periodical medical attention for Indian children attending school. The Association points out that "the low earnings of the parents preclude the children being examined from time to time. Many minor ailments, which could be nipped in the bud if the children were given medical attention at schools, develop into serious illness. The Acting Provincial Secretary, Mr. E. D. Davies, told a representative of the *Natal Daily News*, that the present position in so far as Durban is concerned is that the Superintendent of Education has been asked to let it be known that there are clinics, medical and dental, at the Indian and African Clearing House, to which Indian children urgently needing attention may be sent. The general question of the medical inspection of Indian children, however, is one which is still engaging the consideration of the Executive Committee and is bound to be conditioned by the financial position of the Province, which is at present necessitating every avoidance of increased expenditure. Would the Education Department give similar instructions in regard to European children, that there was the Addington Hospital to which they could be sent to for treatment? It would not dare to. The necessity to avoid increased expenditure is surely a very

lame excuse when money is never lacking in furthering European education at a much higher cost than the Indian and it is an injustice to the Indian, when he is made to pay for the primary free education for Europeans and yet himself denied even medical attention which is as a matter of course provided in all European schools.

Nothing Surprising. Thank God. It Was Not Worse?

Mr. G. S. Pillay writes as follows from Port Elizabeth. The letter speaks for itself:—

Sir,—The first time I attended Mr. Claude Cooper's revival meetings, I found it thought inspiring. So the urge to attend more of Mr. Cooper's meetings became imperative. Consequently, with one or two exceptions, I had attended almost all of them. On Sunday evening, accompanied by a friend, we took our seats in the gallery of the City Hall and were almost on the point of joining in the singing of the hymn: "Throw out the life-line, throw out the life-line; Someone is drifting away....." when something unprecedented in the history of Christendom occurred. We were ejected from the gallery by an usher. Upon enquiring we learned that it was at the orders of Mr. Cooper that no Asiatics and non-Europeans were to be found in the precincts of that sacred hall on that particular evening. What motivated Mr. Cooper to take such a sacrilegious attitude on that evening, God alone knows. Thus Anon:—

"There is so much good in the worst of us,
And so much bad in the best of us,
That it ill-behoves any one of us to
find any fault with the rest of us."

In view of the serious nature of the incident, I trust you will give my letter the publicity it merits.—Yours etc.,

(Sgd.) G. S. PILLAY.

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Indian Opinion

FRIDAY, DECEMBER 9TH, 1938

Voortrekker Centenary

THE following few days will be of great event in the history of South Africa.

Thousands of people will have assembled in Pretoria and the Voortrekker Centenary celebrations will culminate on Dec. 16, in the laying of the Foundation Stone of the Voortrekker Monument. The Voortrekker wagons have revived the memories of a hundred years ago of the Voortrekkers who underwent untold sufferings in doing the pioneering work in finding and in developing this land whose fruits the present day South Africans are enjoying. The occasion has both its joys and sorrows. Joys over the achievements, sorrows over those whose lives were laid down in the course of their brave, determined and never ceasing attempt. It was the frontier farmers who trekked right through the Cape and into the interior of the Transvaal wading their way through the deep forests and huge rivers, and fighting the native tribes that hindered them until the overthrow of Dingaan their last enemy, and finally they became masters of all they surveyed.

The courage of the Trekkers is certainly to be admired and it affords a lesson to all those who have to do pioneering work. But what was it all for? To build up an empire and a "white man's empire" at that. The black had no place in it then for Article 9 of the Transvaal Grondwet reads: "The people will permit no equality between coloured and white inhabitants, either in Church or State." The colour bar between Black and White was established then. History teaches us that empires, however great they may be, which are based on pride and prejudices have crumbled to dust, and it is about time that

South Africa took a warning that it will be made no exception to the rule.

As human beings we cannot but have sympathy for the Trekkers for the great sufferings they had to undergo and this occasion would be one of great significance for all sections of the people of South Africa, as indeed it should be, if all were given an honourable place to live under the sun of this God's good land. But there are sections of the people of South Africa who have loyally served in the development of this country who are despised, hated and given the most humiliating place, and that too, unavoidably, for putting them to death would be too awful a crime in the eyes of the civilised world—though Herr Hitler has of course now opened the way even to that.

These sections although they form an integral part of South Africa cannot take part in these celebrations with any show of enthusiasm. On the contrary they can only bemoan their position. Any other attitude on their part would be pure hypocrisy.

If this occasion has any solemnity about it it would certainly be wise on the part of all those who are privileged to participate in it to think not in terms of the white race but in terms of humanity; in terms not of the great victory but of humble service.

Some passages in Senator Edgar H. Brookes' article on "Race Relations of the Future In The Light of The Past" appearing in the Voortrekker Centenary Number of *Race Relations* have interested us very much. He quotes President Krugers' injunction, to seek out of the past all that is good and noble, and to build the future on it. "With our minds on the Voor-

trekker Centenary," he says, "we shall naturally wish to consider the positive contribution of the Voortrekkers in the field of race relations—in other words, to find out what aspects of Voortrekker policy can be used as foundations for the future edifice of racial peace in our land.

"We have to catch and apply to these modern days the spirit of enterprise, adventure and initiative without which the Great Trek would have been impossible. The Voortrekkers went out into the unknown. What they did in the physical world is precisely what we ought to be doing to-day in the unseen world of thought. To my mind, it is impossible to reconcile the spirit of adventure, confidence and courage of 1838 with the spirit of defeatism and fear of 1938. When an appeal is made to fear as the motive force in our Native policy, we are disloyal to every instinct and tradition of the virile men who founded the large part of the present Union. It is the slavish following of the letter which bids us imitate in 1938 the exact Voortrekker Native policy of 1838, in defiance of its spirit."

It is in precisely the same spirit that the whole colour problem of South Africa should be considered. All sections which form an integral part of the Union population must be considered a burden which has to be shouldered equally without distinction of race, colour or creed. Nobody wishes to challenge the supremacy of the White man's rule in this country but every body should have a place to live in it as self-respecting human beings. It has been well said that there is sufficient land for a man's need, but not for a man's greed." The solemnity of this great occasion will have its value only if this spirit prevails and not the spirit of arrogance.

RACIAL ARROGANCE IN SOUTH AFRICA

INDIAN INTERESTS TO BE EXTINGUISHED

DAY in and day out, advices from South Africa show that, at the rate at which the racial arrogance of Whites, is reaching new heights, the time will not be far distant when Indian interests in the Union, which have been established by a quarter of a century's Odyssey of ceaseless human toil, will be extinguished. The Christian conscience of the world is deeply and justly stirred by the atrocities of Jew-baiting now going on in Germany and other European states. But it must be confessed that until the British Empire, particularly the Union of South Africa, does not bring about a *regime* of social and racial justice, at any rate for the Indian settlers, it is unmoral on the part of the British Government and other Dominion Governments, including the Union Government, to heap anathema upon Herr Hitler and his swashbuckling cohorts. The Jew in Europe is brutally cudgelled, but the Indian in the Union of South Africa is being gradually, but ruthlessly driven out of economic, and consequently of social and political existence, by a slow process of strangulation. It is no exaggeration to say that the Indian settler in South Africa to-day is having the same treatment from his masters as the Jew is having from the Reichfuhrer of Germany. There is only a difference of method. The present situation has so thoroughly deteriorated that the Mother Country cannot remain any more unconcerned about the fate of her children in the Union of South Africa.

It is not necessary here to delve into the historical past to show that almost under criminal compulsion and subterfuge the original emigrant Indian labourers were taken out under the very nose, and active consent of the Government of India of those days to the Union of South Africa under the indenture system. We have never sent out our battalions of honest workers to carve out for ourselves an Empire in the dark Continent. But these indentured Indian settlers and their progeny, which has after decades of humiliating experiences become a free individual at any rate on paper, have built up South Africa's economic and agricultural systems. Even Churchill paid a deserving tribute to the early Indian colonists of South and East Africa in opening up the country, and making it habitable for the White Sahibs. The Garden City of Durban is essentially an Indian creation, and one-third of the Indian population of that country lives in this capital of the Province of Natal. Such again is the case of

other cities and townships in the other cities and townships in the other Provinces of the Union, with the exception of the Orange Free State, though to day Indian population is not concentrated in them to the extent to which it is in Natal.

From the dark days of the *Satyagraha* movement of Mahatma Gandhi before the Boer War, to the Smuts-Gandhi Agreement of 1913 and the Capetown Agreement of 1927, is a series of developments in which the Union Government fought a rearguard battle and the Indian community underwent humiliation and sustained enormous sacrifices. To-day, under the joint leadership of Generals Hertzog and Smuts, the Dominion Party, which runs the Government of the Union, is outshining the erstwhile government of Dr. Malan, the Boer leader of the Nationalist Party. Actually, Dr. Malan's *regime* of the past has to-day come to be regarded as thousand time more preferable to that of the author of *Holism* and his chief. Dr. Malan could countenance the signing of the Capetown Agreement, receive an Indian Agent-General, establish the Feetham Commission to exempt Indians in certain circumstances from the rigours of the racial laws concerning occupation of land in the cities and the countryside of the Union. To-day the Dominion Party has started a crusade against the Indian community and two commissions are now investigating the alleged evasion of the Land Laws of the Union and the question of mixed marriages by Indians.

What is most surprising in the present day politics of the Union is that Liberalism has almost received an unceremonious burial from General Hertzog, the Premier. Any one reading through the official reports of the Union House of Assembly concerning the resignation of Mr. Hofmeyer and Mr. Sturrock from the Union Cabinet in September last will be struck with the barefacedness with which General Hertzog has driven out these two people from office in order to make room for Mr. Fourie who was defeated at the polls, nominated to the Senate and now given Cabinet rank. Even a Liberal of the calibre of Mr. Hofmeyr, whom India received two years ago as the head of the official South African Goodwill Mission, in the Government of the Union would not have been of any

avail as far as the solution of the fundamental questions of the Indian community is concerned. But Mr. Hofmeyer's presence in the Union Cabinet was an earnest of the immanent presence of justice in the community life of South Africa.

After Mr. Hofmeyer's resignation, a sensational development took place recently, before the Union Parliament adjourned, with reference to the official resolution in the House of Assembly on the recommendations of the Feetham Commission. Mr. Stuttaford, the Minister of the Interior, was faced with the concerted campaign of the members of the United Party (the Government Party) particularly those from the Transvaal. Even were the resolution passed by the South African Parliament, it would only have meant the throwing of sweet words and a few crumbs in the face of the Indian settler community. Even this small mercy was denied by the action of the members of the United Party, which has definitely revolted against its own Government in the Union.

It is euphemism to say that the official resolution of the Union Government, on the recommendations of the Feetham Commission has only been adjourned till the next session of the Union Parliament. The volume of opposition now in the Union against Indian residential and other occupation of the so-called "proclaimed land" is a clear indication of the fact that the Afrikaaner section of the people in particular is out to squeeze the Indian out of existence. After this resolution was thus tentatively defeated in the Union Parliament, a memorandum sent by the Federation of Ratepayer's Associations of Pretoria to delegates at the conference of the Municipal Association of the Transvaal at Randfontein announced that the Federation is to convene a conference of local authorities in the Transvaal, members of the Provincial Council, and members of Parliament to discuss the occupation of properties within European areas by Asiatics. There is also an insidious move on the part of the whites of South Africa to torpedo the report of the Murray Commission on the alleged evasion of Asiatic Land Laws, now to be submitted to the Union Government, on the specious plea that the terms of reference of this admittedly Draconian Commission are not sufficient to meet the "growing menace of the Indian community to the European communities of the Union. Thus even before the Report of Mr. Justice Murray's Commission was signed and submitted, there is the risk of its being repudiated

in advance and without being examined. This is the tale which the Indian settlers have to tell the Home Country.

Numerous are the trumpary ways in which the Indian community of South Africa is being hounded out of existence. Racialism has run riot and the Indian settler of South Africa would soon be asked to face the wall, or as intended earlier remove himself, lock, stock and barrel, and colonise afresh the wild wastes of Borneo and New Guinea in the Pacific. The Boer Administrator of the Cape Province, long regarded as the last home of Liberalism in South Africa, which was, has been carrying a strenuous battle with the municipalities of the Province to introduce a Segregation Ordinance. When the municipalities and other local bodies refused to be a party to segregate the Indian and coloured peoples into separate areas, the Administrator Mr. Conradie told them that they had no right to try to undo the intentions of the Union Parliament. If the Municipalities and local bodies have not the right to order their own internal affairs, what is the mandate which the nation's parliament is to expect from the people? Indeed, the Conradie theory of democratic gov-

ernment is so topsyturvy as to be matched only by the race theories of the whites of South Africa.

There is racial segregation in churches in South Africa. The railways of the Union and other public utilities have this same principle in operation, and Durban is spending in these hard times thousands of pounds for the construction of a separate entrance to its railway station for the Indians and other coloured people. The Administrator of Natal, Mr. Hosking has promised the Natal Provincial Council that some thing would be done to segregate European—and coloured children "sitting for the matriculation in the same classes and in the same room" in a short time. Indian tenement houses are being daily pulled down in Durban and other places on the spacious plea that it is necessary to do so to protect the health of the community under the the Slums Act. The Housing schemes of the Natal municipalities are subterfuges intended to drive the Indian settler from his petty trade and labour activity, so that his removal would enable them to pass on the custom to the European sections of the population. Indeed, there is very little difference between

the Nazi method of squeezing the Jew out of economic existence in Germany and the Union methods of doing the same thing in the case of Indians in South Africa, the only difference being that British tradition has given the Union authorities a large measure of camouflage which the Teuton does not possess.

The question of assistance to the Indian cane and banana farmers of Natal; the problem of franchise to Indians, which they possessed till 1924 and which is denied to them now even in municipalities; the principle of racial equality being maintained at all costs, so that all sections of the South African community can have equal opportunities; these are some of the issues which have to be faced now. Small wonder that in sheer desperation the younger sections of Indians in South Africa have taken in hand the new ideology of forming a United Non-European Front of all the non-White peoples to fight their common battle with the whites of the Union.

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RELIGION THE WORLD NEEDS

OBJECTIVELY viewed, every individual appears to our naked vision as distinct from the rest of his species as every other object in the economy of Nature. Everyone has got his own peculiar traits, his own religion, his own line of growth and development. No two persons are alike in their make-up, physical or otherwise. This bewildering variety in the phenomena of life cannot but baffle the scrutiny of even the boldest of intellects, and as such any attempt to find out a golden link of unity in this world of diversity appears to be almost as unprofitable as a blind pursuit after the *ignis fatuus* of a marshy land. But still to the enlightened vision of seers, this world of multiplicity has yielded all its secrets. They have visualised that there is one persistent Reality,—an abiding Substratum on which the cosmic dance of phenomena has been going on from eternity. They have realised that from the highest to the lowest, from Brahma down to the minutest particle of dust, there is but one pervasive Reality, 'through whose fear all elements function,—the fire burns, the sun gives light to the universe, the moon sheds its lustre, the air blows and the Death does its own duty.' It has also been their experience that this world, bereft of its names and forms, is one with Brahman, and that every individual, organic or inorganic, is in essence the same, the

By THE EDITOR

"Prabuddha Bharata."

apparent difference being due to human ignorance which brings about a dichotomy in what is otherwise a homogeneous entity. This identity in essence of all beings—the identity of the individual with the Universal—is one of the boldest pronouncements of the Vedants, the crown of Indian philosophy. In this age when scientific investigations are pulverizing the religious beliefs of mankind like masses of porcelain, the finding out of a broad background of unity in the domain of apparently conflicting and heterogeneous religious beliefs of diverse races and beings—a basis on which all men and women, irrespective of caste, creed or colour, can stand in mutual love and fellowship, is one of the most momentous problems of the day. We shall try to see how far the religion of Vedanta can meet the exigency of the situation and furnish a common forum for all types of humanity, however diverse it may be in its racial instincts, national outlook or religious idealism.

II

To the Hindu various religions of the world are but so many attempts of the human soul to grasp the Infinite, each being determined by the condition of its birth and association. The reli-

gions are not contradictory or antagonistic but are various phases of one Eternal Religion applied to different planes of existence and to the opinions of various minds and races. In this world of multiplicity, one single system of thought can hardly fit into the diverse mental make-up of mankind. Everyone is born with his own individual fund of ideas and mind-stuff, and naturally it would be an impossible feat to prescribe the same method of approach to the Reality for all and sundry. That is why numerous faiths or systems have come into being to allow all types of minds infinite scope and freedom for their unfoldment according to their respective traits and lines of growth. Had there been no clash or differentiation of thought, had we all to think alike, 'we would be,' in the words of Swami Vivekananda, 'like Egyptian mummies in a museum looking vacantly at one another's face.' Indeed the greater the number of sects in the world, the more the chances of people getting religion: only a fully equipped shop can minister to the needs and demands of different classes of customers. But such a breadth of vision and catholicity of spirit has become a rare commodity on earth at the present age. No day passes without a set casting aspersion on the faiths of its neighbours or coming into violent clash with the adherents of another religion even on the flimsiest of grounds. This blind fanaticism has been respon-

sible in no small measure for the disintegration of human society, loss of collective peace and security, as well as for the bitterness of feeling between man and man, between nation and nation. And naturally did Swami Vivekananda declare, "There is nothing that has brought to man more blessings than religion, yet at the same time, there is nothing that has brought more horror than religion. Nothing has brought more peace and love than religion; nothing has engendered fiercer hatred than religion. Nothing has made the brotherhood of man more tangible than religion; nothing has bred more bitter enmity between man and man than religion. Nothing has built more charitable institutions, more hospitals for men, and even for animals, than religion; nothing has deluged the world with more blood than religion." The reason for this rancorous feeling and hatred is not far to seek. Man, born in a particular church, hardly realises the saving truth that the aim of every religion is to teach its votary to outgrow its external paraphernalia through a natural process of mental evolution. It is indeed good to be born in a church but to die in it is a mark of moral stagnation and lack of spiritual illumination. With the gradual unfoldment of his inner being, the aspirant after Truth must outgrow the limitations of his church, attain to a synthetic vision and view with love and sympathy all the faiths that are extant in the world. Truth is not the monopoly of any particular religion. It is the common heritage of all. The eyes of the spiritually enlightened one are lifted far above the jarring multitude of rites and rituals—

above the externals of religion, and get a clear vision of the grand chord of unity underlying the scintillating variety of forms. The realisation of this fundamental unity where all contradictions meet in a beautiful synthesis is the ultimate end of religion. It is due to the woeful want of psychic unfoldment and consequent failure to develop the requisite inwardness of vision that people begin to quarrel with one another with all the ferocity of brutes to the eternal shame and disgrace of humanity. But any attempt to lower the sacred and lofty ideal of religion for all these aberrations of human nature, shows only the critical perversity of those moderners who suffer either from some kind of intellectual obsession or have not even a nodding acquaintance with the scriptures, far less with the fundamentals of spiritual life.

As already said, the multiplicity of faiths in this world of ours is a psychological necessity—and must exist, in spite of ourselves, till the end of time for the good of mankind. But to think that religions in the plural are needed only to see the defects of the other and to expose the hollowness of one another betrays the utter lack of wisdom and sanity of the critics. For, man is not a machine and his growth does not depend upon a stereotyped method of spiritual exercise. So it is that the Vedanta accommodates every phase of human thought in its magnificent structure to answer to the spiritual needs of different individuals. It has, after due analysis, generalized all religious ideals and aspirations into three principal systems, viz., dualism, qualified monism and absolute monism,

according to the graduated scale of spiritual experiences in the lives of different persons. And in these three systems we find a gradual working up of the human mind towards higher and higher ideals, till everything is merged in that wonderful unity which is reached in the Advaita Vedanta. Thus from the highest flight of the Advaita down to the level of image worship or fetishism, each and all have their rightful place in this monumental edifice of Vedantism. No doubt all the religious systems of the world—those of the Christians, Mohammedans, Zoroastrians and the Hindus, to mention only a few, vary in their tone and outlook, in external forms and ceremonials; but it is an undeniable fact that all these different faiths when taken together, range from the extreme form of dualism to the highest conception of Absolutism and thus cover the entire gamut of the spiritual experience of humanity. And it is the glory of Vedantism that all this variety of systems embodying the different levels of religious consciousness and experience, stands beautifully harmonized and accommodated within its catholic fold without any harm to the integrity of any system of thought. The Indian Vedantists, therefore, do not find fault with the preceding steps or processes, inasmuch as they hold that man is travelling not from error to truth, but from truth to truth, from lower truth to higher truth, and these different stages mark only the gradual psychological development of the human soul which reaches the highest pinnacle of perfection in the realization of the oneness of all being.

(To be continued)

RUSTENBURG AFFAIR

31 INDIANS IN COURT

AS a result of an alleged attack by Indians on European youths in Rustenburg on Saturday night, November 19, 31 Indian shopkeepers and shop assistants appeared on Monday, December 5, on a charge of public violence or alternatively with assaulting Willem Gouws and three other European youths with intent. The accused all pleaded not guilty.

A letter addressed to the Magistrate by the Indian Congress (Rustenburg branch) complaining of an assault by European youths on Indians, and a letter written by five Indians to the District Commandant complaining of molestation were handed into the Court by consent.

By agreement it was also recorded that in July and September four European youths were convicted of assaulting Indians and three were sentenced to cuts.

Gert Ludick said he was waiting at the Waldorf Cafe with some friends when a car in which were Indians pulled up. Someone

swore at them. Ludick and his friends were on their way home when the same black car and another car stopped near them. Both were full of Indians. Someone shouted "keer voor" and the driver of the black car threw a stone hitting him on the mouth. The Indians jumped out of the car and started throwing stones and pick handles. Ludick ran away and reported to the police.

Dr. F. B. Lund said the boy, Willem Gouws, was suffering from a fractured left forearm and a fracture of a bone in the right leg. He would not be permanently incapacitated, but would be fit in about two months' time. Considerable violence must have been used to cause the injuries.

Willem Gouws

Willem Gouws, aged 16 years, who had to be allowed a seat in Court and whose leg and arm were in plaster of Paris, said he went to the bioscope on the evening of

November 19. At about 10.30 he was on his way home with three other boys.

A car stopped and a number of Indians jumped out shouting "Keer voor." Gouws and his companions ran away. Someone threw a stone at Gouws' bicycle, causing him to fall to the ground. When he rose he found the crowd of Indians round him. As he put up his arm to guard a blow aimed at his head his arm was broken. A native constable came to his assistance, and even after he had picked him up and was shielding him the Indians hit him in the face with their fists. Later two European constables arrived and had him taken to hospital.

The witness denied that he had ever thrown stones at the Indians' houses. He had only been two months in the town. He identified two of the Indians who had assaulted him or who had been at the fight.

Native's Story

Solomon Tense said he was with a native constable who was on duty in the street when some Indians in a car stopped and asked the constable to go with them because the constable's presence would stop the European boys throwing stones on the Indians' houses.

A third car also full of Indians preceded this car. In this car was a box with empty lemonade bottles and sticks. They went round and round Rustenburg and eventually turned into Berg Street. As they entered the street they saw about 40 Indians chasing Gouws. The Indians in his car stopped Gouws and the Indians then set about him with pick handles and sticks.

The native constable went to the boy's assistance and they even tried to hit him after the constable was there. An Indian, Ali, hit the boy in the back while he was being held.

Second Day

The case was continued on Tuesday, December 6, in which 81 Indians, storekeepers and shop assistants, are charged with public violence or alternatively with assault with intent to do grievous bodily harm.

Petrus Jacobus Fourie said that on the night of November 19 he heard a noise and someone crying out for help. He rushed up and found a number of Indians (about 50) assaulting Willem Gouws with sticks and pick handles. He tried to assist Gouws and a number of Indians turned on him. Van der Walt, who had come up behind him, then tried to come to his assistance and the Indians turned on him too. In the meantime a native constable had come to Gouws' assistance and had protected him from further injuries.

Jan Stephanus van der Walt said he came up behind Fourie and found the Indians attacking him. Then they turned on him and he fled. The Indians followed him throwing bottles at him. He ran to the charge office.

Gert J. Olivier, a caretaker, said that the crown witnesses, Ludiok, Diedericks and Swart, lodged with him. On the evening of November 19 they were in Princess Cafe till about ten o'clock when they went and stood at the Waldorf Cafe when they were joined by Gouws.

As they left for home a black car full of Indians passed Gouws and one of them shouted to him "you white dog." The car continued on its way.

Louis Gustavus Combrink said on the evening of November 19 he heard a loud noise in the street. When he arrived there a boy named Gouws had already been injured and removed to hospital and the fight was over. He was told that the cause of the trouble was that the boy had thrown stones at Indians as they were coming from church. As he was talking about 40 Indians came quickly out of a yard towards him. The man he was speaking to spoke to them and they appeared to quieten down.

Cross-examined, Combrink admitted that to a certain extent he did not like Indians. They were a yellow race. He had not tried to persuade Rustenburg people to his views. He denied having been a speaker at the first public protest meeting in Rustenburg when the Indian question was discussed and when resolutions were passed boycotting Indian stores. He did not intend dealing with Indians any more.

Mr. McCarthy: Is this because you have exhausted your credit?—I can get as much as I like.

How much is your account with Amanjee?—I don't know.

Is it £60?—Perhaps it is, but I can pay if I wish to and I intend doing so now.

Combrink denied that he was paying weekly instalments to Adams store on another account.

After further evidence the Crown case was closed and Mr. McCarthy proceeded to make an application for the discharge of the accused. The case was adjourned till Wednesday.

Third Day

Nine of the 81 Indians were discharged at the close of the Crown case. Alli Ismail, for the defence, said he was one of the signatories of a letter to the police, complaining of stone throwing by European youths. He had had a lot of trouble with Europeans since November. After November 5, Indians had been troubled every night by European youths. He did not know who the Indians were who were assaulting Gouws. He did not go to see. The fight took place after the Indians left the mosque, but he denied that the Indians decided, that being congregated together, they should attack the European youths.

The case was remanded to December 9 for further evidence.

European Youth Fined £1

The recent meeting of Rustenburg people who pledged themselves never to trade with Indians was mentioned in an assault case against a 17-year-old youth in the Magistrate's Court on Thursday last week. The youth was fined £1, or four days' hard labour, for assaulting Marthinus J. N. Fourie, a vegetable and fruit hawker employed by an Indian. Fourie said he was waiting at the M.K.T.V. for the employees to come out when the youth ran up to him, saying, "I understand you want to take your coat off to me," and began hitting him with his fists. Cross-examined, Fourie admitted that at the meeting he had said that he was only waiting for the word to be given and he would show what he would do to the Indians. It was true that he worked for an Indian, but he "earned his money in an honest manner." The accused youth, giving evidence, said that Fourie had been one of the people with a "groot bek" standing on the lorry at the protest meeting. He was annoyed that Fourie should go and work for an Indian, and later spoke to him. Fourie threatened him. When next he saw Fourie

he thought Fourie was about to carry out his threat, so he attacked him.

The Magistrate, Mr. V. R. Verster, passing sentence, said to the youth: "You had no right to concern yourself with the fact that Fourie was working for an Indian, and even the fact that Fourie took a prominent part in denouncing the Indians when he was in fact working for them was no reason why you should provoke him or assault him."

OBITUARY

Death Of Mr. Kristnasamy Naransamy

THE death occurred in Johannesburg on Tuesday November 29 of Mr. Kristnasamy Naransamy, eldest son of Mrs. Kristnasamy Lutchmi and of the late Mr. Kristnasamy, at the age of 33 years. Mr. Naransamy was the chairman of the Tamil Education Institute and a prominent official of the Transvaal Indian Football Association, vice-president of the Transvaal Coloured Cricket Union, honorary life vice-president of the Witwatersrand Indian Football Association and also held office as treasurer of the Johannesburg Indian Sports Association and the Inter-race Soccer Board, joint secretary of the Transvaal Tamil Benefit Society and as an official of various organisations in the Transvaal. The late Mr. Naransamy took a very active part in politics and was instrumental in bringing about unity between the Tamil section and members of the Transvaal Indian Congress. Recently he represented the Tamil community before the Johannesburg City Council on the housing question for the poor Indians and gave evidence before the Commission of Inquiry on the proposed Asiatic Land Act. In the government of sports he played a very prominent part and won the confidence of his fellow sportsmen. Mr. Naransamy was educated in one of the primary schools in Johannesburg and thereafter served as clerk and book-keeper in the leading firm of Messrs. Mustapha Hassim Ltd., Land and Estate Agents. He later opened an office on his own at Barkley Chambers, Johannesburg, where he established himself successfully. He leaves behind his wife and four children, his mother and his only brother Mr. K. Thumbi and two sisters to mourn their sad loss. The funeral took place on Wednesday afternoon at New Brixton cemetery and was largely attended by friends and mourners and representatives of various sections including Europeans, Coloureds and Natives. At the graveside the Rev. B. L. E. Sigamoney spoke eloquently of the splendid work rendered by the late Mr. K. Naransamy and expressed the sympathy of the various sporting organisations on the great loss sustained. Other speakers were Dr. Dadoo, Advocate Ministry, Messrs. R. Mooloo, S. B. Mehd, Senoane, and Pillay who paid a tribute to the late Mr. Naransamy. Numerous wreaths and telegrams were sent from all parts of the Union. We join in extending our heartfelt sympathy to the bereaved family.

R. K. KHAN HOSPITAL AND DISPENSARY TRUST

AN ACCOUNT OF ITS ACTIVITIES

THE Trustees of the R. K. Khan Hospital and Dispensary Trust have released the following statement for publication.

The following amounts are extracted from the last Balance Sheet for the twelve months ended 30th June 1938:

	£	s.	d.
1. Landed Properties	21251	0	0
2. Amount due by the purchasers of sub-divisional lots sold under hire purchase agreements, being paid in small monthly instalments	2434	1	4
3. Amount on deposit with the S. A. P. Building Society	4198	1	0
4. Amounts due under mortgage bonds in favour of the Trust	14829	8	5
5. Rents Outstanding	369	11	10
6. Office and Dispensary furniture etc.	140	16	0
7. Cash in Bank and in hand	548	10	9
	£43771	9	4

This amount of £43771 9 4 represents the assets of the Trust.

Memo. On Above Items

1. Of the figure of £21251 0 0, the Smith Street property, which brings in a regular monthly income, stands in the books at £12150.

The Merebank land stands approximately at £7836 in books as the share of the Trust. It is in extent approximately 280 acres and is held by the Trust in joint undivided shares with Mr. E. M. Paruk.

Another Lot of about sixteen acres is held wholly by the Trust.

Merebank Lots are being sold very slowly. The distance from town and the lack of transport facilities, except trains, account for the slow sale. It would take a number of years before Merebank lots are fully realised.

About two acres of land at Sydenham are held jointly with Mr. M. A. Motala, and about three acres of land held by the Trust at Cato Manor.

A major portion of the rents outstanding amounting to £369 11 10 represents amounts due at the date of the death of the late Mr. R. K. Khan, which the Trust is collecting in small monthly instalments.

The average monthly income of the Trust is about £200. In conformity with the wishes of the late Mr. R. K. Khan, the Trust has carried out the following work:

(a) A Ward with twelve beds, two of which are always used for indigent Indians free of charge, has been erected at the St. Aidan's Hospital. The ward cost £1100 and bears the name of Rahim Karim Khan.

(b) An X Ray Apparatus costing £363 14 6 has been presented to the St. Aid-

an's Indian Hospital. A further sum of £300 has been donated to the hospital for the purpose of erecting a room to house the X Ray Apparatus. In making this grant the trustees have stipulated that in respect of indigent cases, the hospital should make a very nominal charge.

(c) From March 1935 to June 1937 a free dispensary was conducted at 140 Queen Street, Durban, where three doctors were in attendance during certain hours. When the Indian African Clearing Station was opened at Beatrice Street, the Trust closed down the dispensary at Queen Street and from January 1938 the dispensary is being conducted at Clairwood. Dr. K. Goonam and Dr. G. M. Naicker are in attendance. Fifteen hundred or more patients are given free medical advice and medicine every month. The dispensary cost the Trust about £60 a month. The trustees are contemplating opening up another dispensary in the Umgeni district.

The trustees have also under consideration the establishment of a Maternity Home, as part of the scheme which is to eventually develop into a fully equipped hospital, to carry out the main wishes of the late Mr. R. K. Khan.

WM. DOULL,
P. R. PATHER
JALBOY RUSTOMJEE } Trustees.

Things In General

Mr. Rama Rau On Indian Womanhood

THE Maritzburg branch of the National Council of Women held their last meeting this year before going into recess until February, 1939 with an international afternoon in the main hall of the Y.W.C.A. Among the speakers was Mr. Rama Rau, the Agent-General for India. Speaking on Indian womanhood, Mr. Rama Rau said, to-day Indian women had become the most potent force in driving India forward, and were the key to Indian progress. Women had taken their place in all professions barring the Civil Service. In the field of politics where they entered simultaneously with their menfolk, thus meeting with none of the time-honoured sex antagonism of other countries, they had made a beneficial impression on the country. At the moment there were 45 women members of Parliament.

Transvaal Indian Congress (Pretoria Branch)

A special meeting of the Transvaal Indian Congress (Pretoria Branch), was held at the Empire Theatre, on Sunday, December 4, when the following resolutions were passed: (1) This meeting of the Pretoria branch of the Transvaal Indian Congress, deeply mourns the great loss sustained by Mother India in the death of Maulana Shaukat Ali, her noble and patriotic son. (2) This meeting of the Pretoria branch of the Transvaal Indian Congress, records its profound sympathy in the irreparable loss sustained by the Turkish Nation by the sad demise of Attaturk Kemal Pasha. (3) This meeting of the Pretoria branch of the Transvaal Indian Congress, records its deep sympathy in the death of the late Mr. K. Naransamy, in whose demise the Indian community has sustained a great loss.

Senator Thrash New Native High Court Judge

The appointment of Mr. W. E. Thrash has been made to the Bench of the Natal Native High Court to fill the vacancy caused by the recent death of Mr. Justice Horwood.

Indian Scout Camp At Cavendish

A contingent of Malvern Indian Rover Scouts and Chatsworth School Boy Scouts had a week-end camp at the Chatsworth Indian School ground, Cavendish. The camp was held specially to test the Rovers and Scouts in their second class badge examination, and training them for the coming Union tour. Scoutmaster Nannen Needhee was in charge of the Rovers and Scouts. Many parents visited the camp.

Franco-German Peace Pact

The peace pact between France and Germany was signed in Paris on Tuesday, December 6, by Herr Von Ribbentrop and Mr. Bonnet.

Shri Sanatan Dharma Ruth Sabha

The foundation stone of the above Sabha's school hall will be laid by Mr. Lutohman Bodha Singh of Kearsney, New Guelderland, at 9 a.m. on Sunday, December 11, at 63, Howell Road, Sydenham, Durban. A farewell reception will be accorded to Mr. Lutohman Bodha Singh on this occasion as he is shortly leaving on a visit to India. The public is cordially invited by the secretary to attend in large numbers.

Pretoria Tamil League

A farewell reception was accorded by the Pretoria Tamil League in the Tamil school on November 16 to the chairman Mr. K. S. Pillay, trustees Messrs. M. S. Nagan, A. Govinda Moodley and Moonasamy Padayachy of the Saraswati Educational Institute of Port Elizabeth, who were collecting funds in the Transvaal for building an Indian school in Port Elizabeth. Mr. V. A. Nayagar, chairman of the Pretoria Tamil League, introduced

the guests and paid a high tribute to them for the good work they were doing. The guests were then garlanded. The other speakers were Messrs. C. B. Pillay, C. T. Pillay, R. Mulloo, G. Krishnan, P. S. Velloo, V. Anantha Naidoo, Vartha Naidoo, A. Soobayan and G. Muthoo. In reply the guests thanked the officials of the Pretoria Tamil League for the reception and gratefully acknowledged the donations. The meeting terminated with the singing of "Bande Mataram."

Hindu Young Men's Association

(P. M. Burg)

The Hindu Young Men's Association will hold a Bazaar and Industrial Show on Dinguana's Day in aid of funds for its free Tamil school, where nearly 300 children are taught the vernacular language. The Agent-General for India, Mr. B. Rama Rau, has consented to open the Bazaar and Industrial show. The Agent-General expressed the wish, in response to the general appeal issued by the Prime

Minister, General Hertzog, that any form of sports or amusements should be suspended during the morning of Dinguana's Day to give effect to the Prime Minister's appeal. Mr. V. K. Pillay, president of the Hindu Young Men's Association, in an interview with the Press, stated that although the Bazaar is held annually in furtherance of a charitable cause, he thought it fit that the appeal issued by the Prime Minister to treat the occasion as a solemn one should be respected. The Bazaar Committee has, therefore, altered the programme in so far as the amusement part of it is concerned.

No Licences For Professional Men

Professional men all over the Union will have to pay no more licences from next year. Negotiations by the provinces with the Minister of Finance have resulted in an arrangement by which the licences will be abolished in 1939 and not in 1940, as was originally planned.

Doings In India

Rajkot State Subjects Fighting For Freedom

THE situation in the small State of Rajkot is extremely intriguing. For some time past, writes the *Servant of India*, there has been considerable unrest in the State, organised by the Praja Parishad, the People's Party, against the maladministration of the State and in favour of responsible government. Leaders like Sirdar Patel and others had cajoled and threatened the Ruler into putting things right and agreeing to the grant of responsible government. Recently, the Ruler appointed Sir Patrick Cadell, a retired British member of the Indian Civil Service, as his Dewan in place of Mr. Viravalla. The agitation of the Praja Parishad, however continued unabated. It is not clear if Mr. Viravalla, the ex-Dewan, was a party to the appointment of Sir Patrick, but it would seem that the new Dewan declined to go all the way with the old in the matter of repression and maladministration. According to a statement issued by Sirdar V. Patel, the new Dewan had agreed to cancel the much-hated match monopoly of the State, but under the influence of the ex-Dewan the Ruler declined to assent to it. Ultimately, under the influence of Mr. Viravalla, the Ruler issued an order dismissing Sir Patrick Cadell from the Dewanship. Sir Patrick declined to obey the order of the Ruler and appealed to the Government of India. With the result that Mr. Viravalla, the ex-Dewan, has been ordered by the Government of India to quit the State within twenty-four hours. It is not clear at the mo-

ment of writing whether the Ruler has cancelled his order dismissing Sir Patrick, and whether the order to quit on Mr. Viravalla was served by the Ruler and Sir Patrick, or by the Ruler himself, or by the Government of India over the head of the Ruler. The situation is indeed intriguing from the constitutional point of view. All pretences to internal autonomy of Rajkot Ruler are proved to be hollow. In fact it is sheer *punditry* to speak of the Indian States as political entities; they are just vassals of the British Government and obey orders. Paramountcy is indeed paramount.

[Note:—According to later messages, however, things in Rajkot State have taken a bad turn. The new Dewan has adopted repressive measures to subdue the people who, both men and women, are standing firm even under the most brutal *lathi* charge. Indeed it would not be a wonder if Sir Patrick wins laurels for setting fire to the States people just as General Dyer did for setting the whole of India on fire by his treacherous act at Jalianwala Bagh. Meanwhile we are informed by Reuter that Gandhiji who was responsible for the resolution adopted at the Haripura National Congress last February, forbidding Congress activities in States, has now written in *Harijan* that it is impossible for him any longer to defend non-interference in States. This re-orientation is a sequel to the widespread agitation in many States during recent months for responsible Government. This agitation was organised by the States Peoples Congress, which is not connected with the All-India Congress. —Ed. I. O.]

Muslim Communalists Disappointment In Sind

The Muslim communalists under the leadership of Mr. M. A. Jinnah of Bombay wanted to play upon the communal sentiments of the Muslim Premier of Sind, Khan Bahadur Allah Bux, and insisted on his forming a Ministry under the Muslim League. But they were grossly disappointed when the Premier of Sind declared that he was unable to form a Ministry on communal lines. On his attention being drawn to the persistent rumour that the houses of the Ministers may be picketed by communal Muslims, the Premier said, "The tactics of the Leaguers will on the contrary make me firm. I am ready to meet any eventuality."

Police Action In Kenya Colony

News has come from Kenya Colony in East Africa of a vicious police action. The Kenya police has confiscated 2 copies each of three publications of the All India Congress Committee which are: (1) "India on China" by Rammanohar Lohia with foreword by Jawaharlal Nehru; (2) "Indian Federation" by Dr. Z. A. Ahmed; (3) "Indians in Foreign Lands" by Ramanohar Lohia with foreword by Acharya J. B. Kripalani. These 36 books were kept for sale on the counters of Messrs S. J. Moore Ltd. of Nairobi from where the Kenya police seized them. This action is in keeping with the general administration of Kenya where through the reservation of Highlands and unmindful of the rights of 30 lakh Africans and 40,000 Indians, British Imperialism has appropriated the best lands for the benefit of only 17,000 Europeans writes Mr. Lohia.

NOTES AND NEWS]

Gandhiji On The Persecution
Of Jews

"If ever there could be a justifiable war in the name of humanity, a war against Germany to prevent the wanton persecution of a whole race would be completely justified," observes Mahatma Gandhi in *Harijan*. Describing the persecution of the Jews as the "godless fury of dehumanised man and without parallel in history," Gandhiji recommends that Jews of Germany adopt satyagraha. He says: "If I were a Jew, born and earning a livelihood in Germany, I would claim Germany as my home even as much as the tallest German gentile, I would refuse to be expelled or submit to discrimination, and would challenge him to shoot me or cast me into a dungeon."

Nazis' Reply To Gandhiji

Nazis have been prompt in replying to Mahatma Gandhi's rebuke. A Reuter's message from Berlin, dated December 7 states: Mahatma Gandhi and the Indian people are the target for an unusual attack in the newspaper *Nachtausgabe* as a result of Gandhiji's criticism of German anti-Semitic measures. The paper says that Gandhiji did not render himself and his movement, or the relations between Indian Germany any service by expressing an opinion on a subject he does not understand. "What would Indians say if we began to concern ourselves with Indian affairs?" asks the *Nachtausgabe*. "A lot of interesting things could be unearthed not only about the British, but about the Indians."

Indian M.L.A.'s Protest Against
Unveiling Of "Mutiny" Memorial

The Central Legislative Assembly adjourned last Friday afternoon on a motion supported by Indians of all parties protesting against the unveiling on Thursday by Sir Robert Cassels, Commander-in-Chief, of a memorial commemorating the heroism of an officer and 22 men of the Gordon Highlanders who fell in charging the mutineers' guns in a desperate battle for the capture of the famous ridge at Budlikesarai village, four miles from Delhi, in 1857. The site, states a message from New Delhi, was only discovered in 1935, when the skeleton of a man identified as Lieut. Harrison, leader of the charge, was found. The Indian legislators protested against the expression "mutineers," maintaining that the sepoys fought for the freedom of their country and contending that the memorial offended the susceptibilities of all Indians.

The Sporting World

Seaman Chetty Vs. Freddie Smith

BOTH Seaman Chetty and Freddie Smith have reached the final stages of their preparation for their non-European South African bantam-weight championship fight which will take place in the City Hall on Saturday (tomorrow) night. Chetty had his final tryout over 12 rounds on Sunday morning, and as opponents he had three selected and heavier boxers. This, in addition to wearing 12oz. gloves gave those privileged to witness the tryout a first-hand view of Chetty's all-round improvement. He combines speed with continual attack, while there was no denying that those opposing him very frequently felt the power of his punches. At close quarters he was particularly effective and impressive. During these stanzas he showed that he has made an earnest study of the methods employed by overseas boxers when in close, heavy and well-timed punches with both hands to the head and body being characteristics. Smith's supporters will not entertain the idea that Chetty will beat their man. With this spirit of rivalry in the air it is certain that one of the best fights seen in the City Hall will be witnessed.

Van Der Walt To Meet Sirois

The Transvaal National Sporting Club announces that arrangements have been made for Johannes van der Walt, the South African heavyweight champion, to meet Jean Sirois in a wrestling match on Saturday, December 10, in the City Hall, Johannesburg. John Spellman will meet Abe Ara in another top line contest,

By "Rambler"

Cricket Fixtures

The following are the Durban and District Indian Cricket Union fixtures for December 11:—First Division: Schools vs. Kismet. Main. G. M. Nair and S. K. Reddy; Stars vs. Muslims. No. 1. Y. S. Mulla and A. Haffjee; Ottoman vs. Greyville. No. 3. E. I. Bhorat and J. Raman. Hours of play, start at 10 a.m., close of play 6 p.m.

Cricket In India.

A Mahomedan team with 246 and 272 runs beat a European team, 172 and 249 runs, in a pentangular cricket tournament, states a *Sunday Times* correspondent, from Bombay.

Dundee And District Indian Golf Club

The Golf League Floating Trophy presented by Mr. T. S. Tommy (an official of the club) was played for on the local Indian golf course, under the American Tournament system, and lasted over a period of three months. J. Gokool and K. Chinnah, who had secured the highest number of points, played on Sunday, November 13, when the former beat the latter by 2 up. The winner has not lost any of the nine matches played, and this is the second floating trophy he has won this year.

Annual Sports At Clairwood Indian
Senior Boys' School

An enjoyable day was spent on Wednesday by the boys of the above school, when sports were held and great en-

thusiasm was evinced in many events. The Springbok floating trophy, for the marathon race, presented last year by Mr. V. R. Chetty, proprietor of the Springbok Service Station, was once again meritoriously won by Veerasamy Soobramoney. Mr. Geo. H. Hindson, school manager, presented the prizes to the respective winners, and was the recipient of a beautiful bouquet. He spoke on the value of co-ordination of both mind and body. Mr. H. S. Done, the headmaster, suitably thanked all parents and well-wishers present for their goodwill shown towards the school.

Carolina Indian Sporting Club

At an inaugural meeting of the Carolina Indian Sporting Club, convened by Mr. J. J. Maharaj, the following officials were elected for the ensuing year:—Patrons: Messrs. S. A. Bhabha, T. M. Ally and E. M. Jena; President: Mr. J. R. Maharaj; vice-presidents: Messrs. N. P. Tavdia, A. E. Jena and I. T. Mahomed; hon. secretary: Mr. J. J. Maharaj; assistant hon. secretary: Mr. S. Dinath; treasurer: Mr. I. T. Mahomed; auditor: Mr. M. I. Dadabhay; captain: Mr. S. A. Bhabha; selection committee: Messrs. N. P. Tavdia, A. E. Jena and E. T. Mahomed.

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NOTICE

MADRESSA ANJUMAN ISLAMIA OF KHOLVAD

Notice is hereby given that the Annual General Meeting of the above institution and other institutions relating to above, will be held at the Patidar Hall, Terrace Road, Fordsburg, Johannesburg, on the 25th December, 1938. Commencing at 11 a.m. sharp. All Kholvadians are requested to attend.

Agenda:—(1) Accounts and Balance Sheets; (2) New-Election; (3) General, etc., etc.

ISMAIL SULIMAN SALOOJEE,
MOOSA EBRAHIM BHYAT,
Hon. Joint-Secretaries.

Colonial Born & Settlers' Indian Association
ANNUAL GENERAL MEETING

The sixth annual general meeting of the Colonial Born and Settlers' Indian Association (Pietermaritzburg Branch) will be held on Sunday, December 11, at 2.30 p.m. at the N.Y.M.A. Main Hall, Church Street, Maritzburg.

Agenda: (1) Minutes, (2) Correspondence, (3) Joint Hon. Secretaries' Report, (4) Hon. Treasurer's Financial Report, (5) To amend, alter and add Constitution, (6) Election of Officials, (7) General Business.

Advocate Mr. A. Christopher, D.C.M., President of Headquarters and other officials will also be present to address the meeting.

J. M. DAVID, President.
S. RATHANAM
R. KRISHNASAMY

Jt. Hon. Secretaries.
C.B. & S.I.A. Maritzburg Branch.

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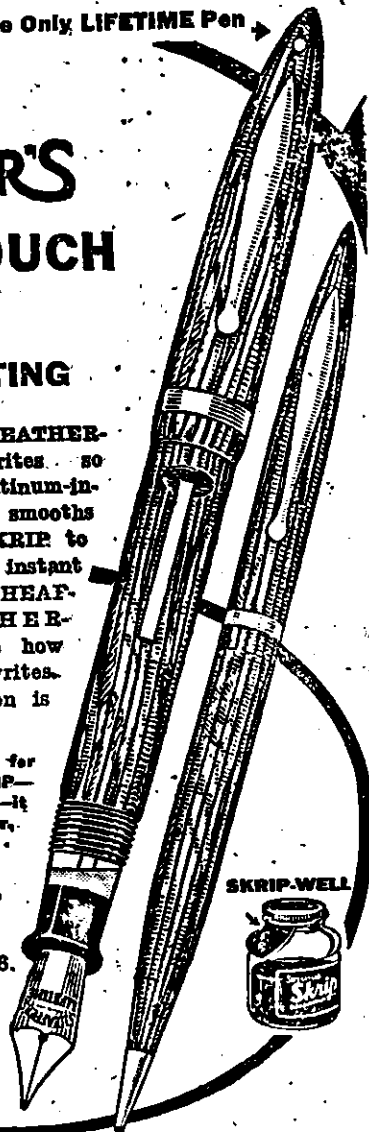
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