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NOTES AND NEWS

Indian In Edinburgh And

Johannesburg

SPEAKING at a special luncheon meeting of the non-European Affairs Committee of the Johannesburg Rotary Club, Dr. Ernest L. Godfrey, the son of Dr. William Godfrey, said that he had lived in Britain for more than 20 years, and much of what he had to say was both controversial and provocative. His comparisons were hard and harsh, but the truth. Until a short time ago an Indian was a rarity in Edinburgh, but many Indians were there to-day. They accepted and maintained with ease and dignity the social fabric around them. The Indian in Johannesburg was an assembly, having come here, as did other countless nationals, to seek his fortune. Whereas the others were singled out, pampered and favoured, the Indian was classed with the lowest aboriginal, and whenever opportunity offered he was degraded and debased. The Indian who dared to rival his European neighbour was looked upon as a menace and was made to suffer equally with the lowest of his race. In the capital of Scotland an Indian was at liberty to do as he pleased within the bounds of the law. He lived where he wished. The public resorts were his without let or hindrance. Colour prejudice was practically unknown. This ubiquitous freedom was founded on the sure basis of the subtle and tacit recognition of social grading which, when occasion arose, could contain both the aristocrat and the pauper, the genius and the illiterate. "No such spontaneous merging and emerging of the classes is possible in Johannesburg, where breeding is at a premium, and where the Indian, whoever he may be, finds that the vilest vagabond, if clothed in a white skin, is ranked as what Mr. Huggins called 'socially and politically paramount'." The Indian was denied any adequate educational facilities, but at Edinburgh University he had the pleasure of being closely associated with men whose names ranged the world. He worked with those men, was received into their homes, and entered into their social activities. "South Africa is a home to many of us," concluded Dr. Godfrey. "Whereas in

lands afar the Indian is allowed to live in a manor house if his station demands it, he has to live in Johannesburg in the meanest cottage—often in a location, and be hounded and herded like cattle in a pen.

The Agent-General Speaks

Sir Syed Raza Ali, Agent-General for India, who was present at the above meeting and was one of the speakers, said that he wished it were open to him to speak as frankly as did Dr. Godfrey. His lips were more or less sealed on such an occasion as this. He had nothing in his heart towards the natives and coloureds, except the friendliest of feelings. Nevertheless it would be a great mistake for the Indians to make common cause with them. It had often been said that the Indians here were, on the whole, of humble origin, but that could surely be said of many Europeans who were here. "I do not want you to judge India from the standpoint of her past glory," went on Sir Raza Ali. "I merely ask you to judge India of what she is to-day. India is not only a very large country which is being exploited by the Englishman for his own purpose, but it is mostly self-governing to-day. Eleven of the provinces are completely autonomous. His Majesty's Privy Council contained many Indians, and two Indians sat on the Judicial Committee of the Privy Council. One Indian was actually one of the original signatories of the Versailles Treaty, and he was a member of the British peerage. At least two Indians had been awarded the much coveted Nobel Prize. "The Indian may not be welcome in the cinema, hotel or bus in Johannesburg, but it is an Indian, the Aga Khan, who is president of the Assembly of the League of Nations. India has no reason to be ashamed of the way she is conducting herself, and I ask you to judge my countrymen by the part she is now playing in the progress of the world."

These outspoken words from Dr. Ernest Godfrey as well as the Agent-General, need no comment.

Indians Admitted To

Chamber Of Commerce

The newly-formed Chamber of Commerce at Louis Trichardt, at its first annual general meeting, created an important and far-reaching precedent, in that a rule was accepted providing for the eligibility of Indian merchants as members. On an executive of seven, the Indian section will have two seats, and those members will be nominated by the Indian Congress. There was a great deal of discussion as regards this entirely new departure, several members expressing the fear that as the Indians were to have equal voting rights at annual general meetings, there was a danger of the European vote being swamped. The chairman, Mr. H. J. Lissack, pointed out that as the constitution limited them to only two representatives on the executive, and as the administration and the management was vested in the executive committee, this would not be possible, nor did he think that the Indians would ever aspire to the control of the Chamber. Mr. Lissack contended that the Indian merchants were, on the whole, a reputable body of men, who were fully sensible to the broadminded attitude of the Europeans in allowing them to become members. He felt sure that they would work in co operation with the Europeans in the common cause of commerce, and not attempt to misuse the privilege which membership gave them. It was unanimously agreed to adopt the clause making Indians eligible as members of the Chamber.

We heartily congratulate the Louis Trichardt Chamber of Commerce on this forward step and feel confident that Indian merchants will not be found objectionable but helpful in commercial matters.

Trade Licensing Board

A suggestion to establish a trade licensing board of three town councillors, a Magistrate and an independent person with legal training, was made in a memorandum recently submitted by the South African Indian Congress to the Minister of the Interior. The memorandum, which represented the Indian attitude towards the proposal for uniform licensing laws in all the

Provinces, criticised the entrusting of licensing to a single licensing officer in urban areas. "We submit that the licensing laws of the various provinces were conceived in a spirit of hostility to Indians and with, as a background, the fear that European trade was threatened unfairly by Indian competition," declared the Congress. "But

there is no longer this fear, or if it does exist anywhere it is totally unjustified." It was pointed out that between 1930-1931 and 1934-35 there was a reduction of about 3,000 in the number of licences issued to Asiatics within the Union—"in spite of the fact that Asiatics relied almost entirely upon trade and agriculture for their livelihood."

Indian Opinion

FRIDAY, OCTOBER 8TH, 1937

Democracy Or Mobocracy?

THE attitude of the members of the Transvaal United National Party, at its congress held in Pretoria last week, is an eye-opener to the Indian community. When the feelings of the members of the Party that is at present in power are so strong on the Asiatic question, there is hardly any reason to complain about Dr. Malan and his Nationalist Party. The Government have been compelled to yield to an unreasonable demand of the firebrands to appoint a Commission to inquire into the question of mixed marriages with terms of reference of such a Commission to be extended (1) to what extent the Capetown Agreement has worked satisfactorily and whether it has served its purpose, (2) to what extent the laws relating to the ownership of fixed property have been evaded by Asiatics, and to what extent the laws relating to trading licences, as applying to Asiatics, could be tightened up satisfactorily.

If, from the European point of view, the appointment of such a Commission is deemed necessary, from the Indian point of view it constitutes an affront of the first magnitude. We do not see the necessity for such a Commission to be appointed. Time and again Mr. Hofmeyr has quoted figures of mixed marriages between Europeans and Asiatics and has proved beyond doubt that even the microscopically small percentage is gradually dwindling. If the White people are so strongly opposed to giving away their daughters and sisters in matrimony to Asiatics, surely they have sufficient faith in their morals not to require legislative measures to prevent them from running away to Asiatics!

If the White people abhor mixed marriages the same credit might be given to Asiatics, but the fact that requires no proof in South Africa, is that the White people who are so anxious to preserve their own race purity are not as anxious to respect the same desire in other races. If they were, surely South Africa would not have been burdened with such a large coloured population. We would assure the White people that we do not fear any legislative measure prohibiting mixed marriages provided it was not based on racial antagonism. But whether such a measure will serve its purpose or will prove abortive, even as prohibition measures have proved in the United States, is another question. The present attitude on the part of the White people is, however, to merely hurl an insult to the Indian nation.

Then with regard to the Capetown Agreement. If anyone is entitled to complain against the non-fulfilment of the terms of that Agreement, it is the Indians and not the White people of South Africa. And the Transvaal has been the most guilty in this respect. The Asiatic Land Tenure Act, a measure establishing the principle of segregation in law, subsequent to the Agreement, is in complete violation of that Agreement and so is the Transvaal Licences Control Ordinance. The clause relating to the upliftment of Indians resident in the Union and of giving them better trading, educational, housing and other facilities, has been merely to adorn the paper on which it was written. It is, quite obviously, not meant to be given

effect to. The biggest achievement of the Agreement is the establishment of an Agency of the Government of India in the Union. But experience has shown that the office is worth very little. The present Agent-General made a public statement subsequent to what happened at the congress of the Transvaal United National Party, that his lips were sealed to be able to freely give expression to his feelings. He would not have had to say this if he were, for instance, in the same position as the Japanese Consul

Hence, if anyone was entitled to demand an inquiry as to whether the terms of the Capetown Agreement have been fulfilled, it is the Indians and not the White people of South Africa.

And what inquiry is needed in regard to the question of trading licences and the ownership of fixed properties when the Transvaal Asiatic Land Tenure Act Commission has made such a searching inquiry and its voluminous report has not yet been dealt with by the Government.

But the position of the present Government is pitiable. However much General Smuts and General Hertzog may boast of the strength of their Party, Dr. Malan and his Party have not allowed them to go forward even by an inch. They have made them to dance to their tune. The passing of the Aliens' Act and a host of racial legislation during the last Parliamentary Session stand as proof of the fact. From what one can see from the recent Native trouble in Vereeniging and the subsequent agitation on the part of the White people, which has caused the Prime Minister to utter a stern warning to the Natives to respect the White man and the laws enacted by him, however harsh or unpleasant they may be, and the anonymous warning to an Indian proposing to open a store in an area in Johannesburg proposed for his segregation, that he should open it if he wished to die and not otherwise, it will not at all be surprising if the lynch law becomes the order of the day in South Africa before long, and then democracy will well nigh turn into mobocracy. South Africa is, surely, not bankrupt in statesmanship to allow such a state of affairs!

UNITED PARTY CONGRESS ON ASIATIC QUESTION

MINISTER PROMISES APPOINTMENT OF COMMISSION

MR. J. H. HOFMEYR, (Minister of Mines, Education and Labour and Social Welfare), has come in for some strong criticism on his attitude in regard to the question of mixed marriages at the annual congress of the United South African National Party of the Transvaal which concluded its sittings in Pretoria last week.

Mr. Hofmeyr, who was greeted with applause when he rose, declared that a campaign of distortion and abuse had been waged against him. "I am not given to using hard words," he said, "but when I read some of the infamous lies that have been uttered about me I cannot help becoming angry. It has been said that I favour mixed marriages. Have I ever said a single word or done a single thing that might justly give rise to such a statement? Can anybody say that I have ever done anything to further such a view?"

A delegate: You objected against the legislation to ban mixed marriages introduced by General Pienaar and Mr. Grobler.

Mr. Hofmeyr then produced Hansard and read passages in which he had affirmed most emphatically his abhorrence of mixed marriages. He experienced the same feelings of revulsion he had then stated as any member of Parliament at marriages of that kind.

Ten days before the Bill had been introduced in Parliament the Minister of the Interior (Mr. Stuttaford) had made a statement in the House setting out the view of the Government that, in view of the statistical evidence as to the rarity of mixed marriages, it was not considered necessary to place a stigma on the whole of the people of the Union by introducing prohibitory legislation.

Used As A Bogeyman

After instancing these facts, Mr. Hofmeyr went on: "Can anybody accuse the Government on that statement of favouring mixed marriages? And that is exactly as far as I have done. What right, therefore, has anybody to accuse me of favouring mixed marriages? The truth of the matter is that I am being used as a 'gogga' and a bogeyman by the Opposition."

The Minister of the Interior (Mr. Stuttaford) also made a statement to congress on the subject. He laid emphasis on the fact that no difference of opinion existed in the Government as to the undesirability of mixed marriages. "That," he said, "has never been in doubt for a moment. Every white man in this country, no matter

where he may come from, has in his blood a horror of mixed marriages.

"The whole question is whether there is any danger of marriages of this kind increasing—or to put it in another way, of these marriages not decreasing. In the last three years marriages between Europeans and Asiatics totalled 14, a decrease over the previous three years of three. There is thus a tendency for these marriages to decrease in number. The average for the past three years has been under five per year—that is, five out of the two million Europeans in this country have demeaned themselves in this way. Are we to put a slur on the whole of our race because of the iniquities of five persons a year by passing this law?"

Mr. Stuttaford pointed to the difficulty of making people morally straight by law. That could be done best by moral suasion. For more than 200 years the white people of South Africa had shown that they would not mix their blood with those of non-European races.

The Minister also pointed to the absurdity of the report of the Select Committee which had investigated the matter in Parliament, and whose recommendation had virtually banned only marriages between Europeans and non-Europeans who were not good customers of the Union. "If it is wrong for an Asiatic to marry a European, then it is wrong even if he buys 10,000 bales of South African wool," the Minister declared.

Mr. Stuttaford concluded by asking congress not to press the matter, but to leave it to the Government's consideration.

The debate was a lively one. Congress had before it a series of resolutions directed against mixed marriages. One of these motions by the divisional committee, Carolina, asked that the attitude of Mr. Hofmeyr on the Asiatic question be disapproved.

A Carolina delegate declared that the position of the United Party was made very difficult on the platteland because of the Minister's views on the question of mixed marriages. "I don't know what Mr. Hofmeyr himself thinks. I know only what I have read in the papers. And what I have read of his views on this question makes it impossible for me to defend him. I am a fusionist—not half a fusionist, but a whole fusionist, and I don't believe in running out of a party merely because I disagree with a Minister on one question."

The Turffontein branch moved that the Government be requested to consider the Transvaal Asiatic Land Tenure Act Commission's report, and to consider the advisability of placing a portion of the Turffontein townships under the provisions of the Gold Law.

Lydenburg asked forthrightly that no further licences be issued to Asiatics.

In the course of a general discussion on these "Asiatic" resolutions, an English-speaking delegate for Waterberg emphasised the gravity of the mixed marriages question. "At any cost," he declared, "some means should be found to stop marriages of this kind, or it will force a good many of our supporters out of the Party."

"We have a strong Government which has done a great deal for us," said another speaker. "Why cannot they solve this problem also?"

A Johannesburg woman delegate made reference to the extensive propaganda which was being made there against the Government on the ground of Mr. Hofmeyr's alleged attitude on the subject.

A speaker, who pointed out that a nation could not be kept pure by legislation, was severely heckled. In reply another platteland delegate quoted the example of the Jews, who, by a law among themselves, had succeeded in keeping themselves pure through the centuries.

Mr. J. H. Grobler (M.P. for Brits), who had been one of the two movers of the Mixed Marriages Bill in Parliament, also addressed congress on the matter.

"There has been a great deal of misunderstanding on this matter," he declared. "What Mr. Hofmeyr has said here is absolutely correct. We do not differ in principle: we differ only on the question of procedure. Mr. Hofmeyr thinks legislation is not necessary; I think it is."

It was not unusual to have differences of this kind, the speaker continued. They were merely being exaggerated by the Malanites. Had there not been a similar difference between Dr. Malan and Mr. J. C. G. Grobler on the "conscience clause," and between Dr. Malan and the late Mr. Tielman Roos on the neutrality issue? But it had not been necessary for any member of the Cabinet to resign because of these differences.

Not A Stigma

The speaker did not regard the suggested legislation as a stigma on the whole of the white race of South Africa. "If you have a weaker race in your midst, I don't see why it should be considered a stigma to stop them doing certain things," he said. "It is no stigma to have policemen; they are there to deal with law-breakers. They do not touch law-abiding persons."

It had been stated that the white race had kept itself pure for the past 200 years. "That is so, but our white race is now composed of several sections, some of which feel less strongly against mixed marriages than Afrikaners do. I am not blaming any particular section but our population has increased greatly."

Mr. Grobler went on to correct the reference made by Mr. Stuttaford as to the non-banning of mixed marriages where wool-buying customers of South Africa were concerned. This, he said, related only to the employment of Europeans by Asiatics, quite a different matter.

Mr. Grobler challenged anybody to show that the present Government had granted anything more to the Indians than they had had before the Government came into power. The present Government was a hundred per cent. more conservative towards the Indian community than its predecessor.

"Remember that it was Dr. Malan who entered into the agreement with

India on behalf of the Union Government. What would have happened if Mr. Hofmeyr had entered into that agreement?"

A voice: We would have kicked him out.

Mr. Grobler: Exactly. Dr. Malan entered into it. Not Mr. Hofmeyr or this Government.

Proposals

Mr. Grobler then proposed that a commission be appointed to investigate the whole subject of mixed marriages. This commission, he explained, could consist of three Judges, if thought necessary. Mr. Grobler moved, too, that the terms of reference of the commission could be extended to inquire (1) how far the Malan agreement with India was proving satisfactory and how far it was answering the purpose; (2) how far the laws regarding the possession of fixed property were being evaded; and (3) how far the trading laws regarding Indians could be amended to make them more satisfactory.

Mr. Grobler concluded with the revelation that only three members of the Cabinet—General Kemp, Mr. Pirow and Mr. Grobler—had supported the introduction of legislation to ban mixed marriages.

Heated Discussion

The subsequent discussion became very heated, and several delegates de-

manded that the motion calling for legislation be passed.

"We are the highest authority, and we call upon the Government to give us this law," it was stated.

One delegate put a direct question to Mr. Stuttaford. "If this congress decides unanimously that legislation must be introduced, what will be the attitude of the Government?" he asked. Mr. Stuttaford: There are twelve Ministers in the Cabinet, and I can speak for only one—myself. If I think it is unwise in the interests of the country to introduce such legislation, and the rest of the Cabinet decide otherwise, I shall go out. I am sufficiently independent, as most South Africans are, not to be made to do what I do not want to do. I am quite prepared, however, to accept Mr. Grobler's motion asking for the appointment of a commission.

General Kemp also intervened at this stage, deprecating talk of the Transvaal congress deciding for the whole Union. The Minister of the Interior had expressed his readiness to accept a commission, and the matter should be left there.

Congress agreed. First the motion disapproving of Mr. Hofmeyr's attitude was withdrawn amid applause; then congress affirmed its inflexible opposition to the principle of mixed marriages, and passed a resolution moved by Mr. Grobler calling for the appointment of a commission.

MORALITY AND POLITICAL POWER

NOTHING is more characteristic of present day conditions than the growing divorce in every sphere between the dictates of traditional morality and the practice of the holders of political power. It is the most deplorable of the many unhappy legacies of the war period, when the stress of war conditions resulted in the wholesale acceptance by men, nurtured on, and hitherto adherents of, the traditional moral code, of the dangerous doctrine *salus reipublice suprema lex*. The secret treaties of the war were justified in every country, not on the grounds of their intrinsic merit, but on the plea that any means must be resorted to in order to make certain the victory of the fatherland. In the same way the war settlements were carried through essentially in the spirit of national aggrandizement. It is true, to take an envious, example, that the administration of the German protectorates has been marred by much oppression of the native peoples, but the motives which resulted in their being taken away from Germany were not humanitarian, but were considerations of national interest. In like manner, when Turkey was deprived of her outlying territories, claimants were

By
Prof. A. BERRIEDALE KEITH
In "Prabuddha Bharata"

easily found for all those territories which offered opportunities of successful exploitation, but singular unanimity was shown in declining the patent moral duty of protecting the unfortunate Armenians. Much had been hoped from the United States as less deeply involved in the current passions and exempt from the bitterness of wasted lands and losses by the million. But a final touch of tragedy was added in the surrender by the President of his ideals of a just peace, and the ultimate refusal of his country to take any responsibility for the post-war settlement or the future development of international relations under the aegis of the League of Nations, which duly supported, might have offered the means of guiding the nations in peace, and of eliminating whatever was unjust in the terms imposed by the victors whose judgment had been impaired by the unexpected rapidity of their extrication from an almost hopeless position.

It was inevitable that the decline of public morality should reveal itself in the embittered tone of domestic relations. In the United Kingdom relations between capital and labour, which had slowly been ameliorated in the years before the war, became at once bitterly hostile. The general strike of 1926 marked the furthest progress of the disintegration of society when the organized workers deliberately planned to force the state to capitulate to exaggerated and unfair demands by withholding from the people the means of subsistence and locomotion and by depriving it of all information. Fortunately the very violence of the attack aroused the public conscience, and deprived the strikers of the moral support of many of their own members. Slowly but clearly since then the bitterness of the struggle between capital and labour has diminished. The labour party has returned to the tradition of respect for moral principles, and has disclaimed the use of force for the purpose of effecting its aim, the substitution of some socialistic system for capitalism, and revolutionary methods are advocated only by minor organizations such as the Communists, the Independent

Labour Party, and the Socialist Party, none of which command much popular support.

In Europe, however, the struggle between classes has had a less happy outcome. In Germany, Italy, Russia in special, the doctrine has prevailed that state interests are above common morality. Liberty is systematically denied; all that is permitted is to accept the dogmas of a ruling junta, dogmas which may be varied at pleasure without affecting the paramount obligation of obedience without question. Methods differ in these three countries and in the other states which have imitated them, but the fundamental principle is observed in all that the interests of the state as determined by a self-appointed group are paramount; that the individual has no right whatever inherent in him; and that all his thoughts and actions must be made subservient to the interests of the state. It is hard in Britain or the Dominions or India to realize the all-embracing demands thus made by the state, and the wholesale destruction of opponents in Russia seems almost inhuman in its thoroughness. But the plight of non-Fascists in Italy and of non-Nazis in Germany, and the refusal on racial grounds in the latter state of permission to Jews to be Nazis, are events which in pre-war times would have been regarded as inconsistent with the normal tenets of civilization.

Nor has the Empire been spared grave conflicts. The civil war between British and Irish from 1919 to 1922 was followed by a conflict even more brutal between fellow Irishmen, in which both sides displayed complete oblivion of the elementary demands of the religion to which they loudly asserted their allegiance. In India neither British nor Indians can regard with pleasure the record of the mutual relations in the post-war years. Bitter hostility took the place of reasonable sympathy, and, when matters in some measure improved between the races, the vehemence and inhumanity of communal feuds darkened Indian history.

Not less deplorable has been the utter decline in international relations of respect for law and treaties. The high hopes set on the League of Nations were in 1936 most bitterly disappointed when the powers without exception failed to carry out their elementary duty of safeguarding Ethiopia from the aggression of Italy. No excuse for this failure in duty, in which India was involved, can be pleaded. The obligations of Articles 10 and 16 of the Covenant were categorical, the offence of Italy was established beyond doubt. Yet even in India excuses were invented, Italian trade was preferred to international obligation, and the Dominions in the main were as fully responsible for the repudiation of obligation as was the United Kingdom. New Zealand and the Union of South Africa stood

out against surrender, but the value of the Union's protest was minimized by the fact that during the whole period of sanctions she bought off Italian resentment by continuing to pay a subsidy to Italian shipping firms. It is not surprising that the deliberate failure in duty of the powers had a swift nemesis. Germany, recognizing that the regime of sanction was dead, tore up those clauses of the treaty of peace which fettered her freedom of action, and since then the European world has been immersed in preparations for the war which seems the inevitable outcome of a situation in which treaties have lost all value as assurances of peace.

If Europe has thus failed in her duty, it is not surprising that Japan has encroached freely on Chinese territory, or that Japan and Germany have formed a league against Communism which may be regarded as destined to immobilize Russia in the event of further Japanese aggression on China. The morality of East and West alike has reduced itself to the rule of the stronger. Internationally co-operation is dominated by conceptions purely of self-interest, and in the economic and

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financial spheres each country is solely concerned with its own gains. The same phenomenon is to be noted in the relations between the several parts of the British Empire. Each unit in its trade concerns places first and last its own profits and refuses to take a wider view. Even within the federations the sense of unity has not prevailed to prevent efforts at secession on the part of Western Australia and bitter complaints from the maritime provinces in Canada. Alberta, in the same spirit of selfish particularism, has adopted a social policy without the slightest regard to its effect on the credit and interests of the rest of Canada, just as in 1932 New South Wales endangered for purely selfish ends the stability of the whole system of Commonwealth finance.

How this state of affairs is to be remedied, it is extremely hard to say. It is as easy to destroy as it is difficult to build up, and in many countries morality of the traditional character has been desperately shaken. Something, however, may be gained from philosophy whether Eastern or Western, and an useful field lies open for the dissemination of philosophical doctrines. There are two main lines of thought

in India as in Europe whence help may be derived. We may disregard the ascetic ideal which has so fascinated many minds in East and West alike. It is ultimately essentially a self-seeking ideal, however it may be philosophical grounded, and it cannot work, for it regards men as distinct atoms, without any real links of union one to another. But we have a very different ideal, prominent in Mahayana Buddhism and in Hinduism in the Avatara and Bhakti doctrines, and founded on a philosophy which recognizes not the separateness of individuals but their essential unity. The many Indian sages who have inculcated this doctrine include Sri Ramakrishna; in various forms it is an essential strand of Indian thought and, firmly grasped, it is utterly irreconcilable with those hatreds and that self-seeking which dominate society in so many regions of the world today. The belief in unity and differences of appearance is a completely rational belief, which can be taught as pure philosophy or as associated with many systems of religion. Fearlessly posed it offers a real antidote to the particularism and negativism of the practical thought of the day.

From another point of view philosophy, both Eastern and Western, affords for certain classes of intellect conclusive motives for abating the feverish rivalries of the moment. Philosophers teach us to regard things *sub specie aeternitatis*, and to minimize the time element, the here and now considerations which dictate our actions in far too great a degree. Doubtless this point of view may be carried to excess. It is so carried when we are asked to believe in the unreality of the time process, or to accept human misery as a necessary foil to the perfection of enlightened spirits. But within bounds it is well to be reminded of the comparative insignificance of the events of the moment, and to be warned not to mistake the part for the whole.

Were it only possible to apply these doctrines to the present civil strife in Spain, how great an amelioration of the situation would result. A more enlightened Christian spirit would induce those who claim to be acting in the name of the Church to remember that the enemy whom they seek to destroy are men like themselves, mistaken perhaps in their aim, but not outside the bounds of human charity. A wider survey might remind both sets of combatants, and the foreign auxiliaries who are perishing in hundreds around Madrid that they exaggerate the issues at stake, that victory for neither side can finally determine anything, and that the true aim is to find a solution which will allow adequate liberty of views and action, without demanding allegiance either to Fascism or Communism.

It is in truth the fundamental merit and duty of philosophy, one recognized

by Ramakrishna no less than by other great minds of East and West, to mediate between extremes, to remind mankind of the unity of humanity, and to negative false claims of superiority and the selfish disregard for the interests

of others which rest on the belief that certain men are naturally born to dominion over others. Lenin, Mussolini, Hitler, owe their phenomenal success to the decline of the operation of reason in human affairs and the substitution

therefore of irrational passions, against whose domination all thinkers must steadily and persistently strive in the assurance *magna est veritas et prevalebit*. Of their line is Ramakrishna in whose honour this is written.

EASTERN RELIGION AND WESTERN UNIVERSITIES

SIR S. RADHAKRISHNAN INTERVIEWED IN BOMBAY

In the course of an interview with the *Associated Press* at Bombay, Sir S. Radhakrishnan is reported to have said:—

“EVEN as in the Renaissance the Western consciousness was enlarged by a whole human past, the classical world of Greece and Rome that was thought to be dead, to-day it is faced by a sudden growth of spirit caused by a new inheritance, vaster and stronger, not buried in the past but flung far away in space, the spiritual inheritance of Asia. Whether we like it or not, East and West have come together and can no more part. A continuous stream of a whole new world of ideas, shapes and fancies is entering the Western mind. A new humanism is on the horizon. Only this time it will take in the whole of humanity. No cultivated man can neglect the thought and experience of one half of humanity. Religion is the most natural, the most secret expression of man's profound experience. Oxford, as the centre of humanist studies, has rightly taken the lead in establishing a chair for eastern religions. Besides, for increasing numbers in the West, religion based on a miraculously attested revelation is becoming difficult, though they are persuaded that the spiritual life is a reality. Vaguely they feel that in Hinduism and Buddhism—whatever one may say about Hindu and Buddhist practices—the approach to religion is philosophical and empirical and there is another reason why attention is directed to the East, a deep instinct for self-preservation. The eight hundred years or less of the Hellenes, the nine hundred years on a most generous estimate of the Romans and the thousand years of Byzantium compare oddly with the long record of China and India. Our modern civilisation bristling with armaments and gigantic intolerances where millions of men, skilled and unskilled, find it difficult to get a little bread, where the thinking are bitter and bewildered, is not exactly a healthy one. India and China are not strong in the great qualities which have made the youthful nations of the West the dynamic force they have been in the arena of world history, the qualities of ambition and adventure, of nobility and

courage, of public spirit and social enthusiasm. But they seem to have a sound instinct for life, a strange vitality which has enabled them to adjust themselves to social, political and economic changes which might have meant ruin to less robust civilisation. India has endured centuries of war, pestilence and human misrule. Perhaps to learn tolerance and understanding, one needs a little sorrow. Whether Europe will learn from the East the doctrine of love and non-violence, patience and tolerance or whether India and other nations will learn from the West the doctrine of hatred and violence, is the question on which the fate of the human race hangs. Both East and West are moving out of their historical past towards a way of thinking which shall eventually be shared in common by all mankind and to that way of thought and life. The best of India will be an effective inspiration.

“I feel that in a few years' time Cambridge and London at any rate will have chairs for Eastern studies.

“With reference to the present political situation in India, I welcome most heartily the acceptance of office by the Congress. I know there is a section in Congress which is opposed to it. Statesmanship is the art of the second best. It will accept every opportunity not so much to perfect society as to prevent its further deterioration. It does not require of saying that it is possible for the Congress to do it.

On this matter the British Government and the Indian people seem to be agreed. Mahatma Gandhi has instilled into his followers the principles of service and sacrifice. They have now an opportunity to show their constructive ability. If they carry out their programme with honesty, efficiency and impartiality to all communities, including the British, they will further substantially India's political evolution. All these days there was the suspicion that, though the personnel was Indian

the policy was British. For the first time to-day we have a people's Government. In a thousand ways it can change the whole spirit of the administration. They have started well. Their anxiety to improve the lot of the masses is well known. Free and compulsory education for boys and girls, filtered water supply and draining schemes for villages, remission of rents, tackling of middle class unemployment, are some of the problems which will keep them busy. Exoduses to hill stations, salaries of public servants and prohibition are bound to come up for consideration. Communalism has been the curse of India and it is bound up to some extent with high salaries. The Hindus are the majority community and it is their duty to disarm by their conduct the fears and suspicions, which, unhappily, are present, of the minority communities. I am not exaggerating when I say that friendly critics are watching with keen attention, the former with hope and the latter with apprehension, the work of the Congress Ministries. If it is successful we will draw nearer our goal. The other provinces will adopt the Congress programme and struggle to minimise the evils of communalism. In my province of Madras where I have some knowledge of the Governor and the Chief Minister, I may say that the constructive work will be carried on in an atmosphere of friendly co-operation and a spirit of appreciation of each other's difficulties. It will help to further the growth of India's freedom. It is impossible to go back. The forces of history are with us; even if we are not in a hurry, events are.”

—:O:—

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ORIGINAL CORRESPONDENCE.

THE LOT OF INDIANS IN THE UNION

TO THE EDITOR "INDIAN OPINION"

SIR,—It seems this century is producing dictators in the world, and therefore, we Indians in South Africa, being a subject race, are knocked from pillar to post by the oppressive legislation of the Union Government in order that Indians may be uncomfortable in this land, which is the next best thing to being deported, for deportation will certainly arouse such ire in India, that the Government will drop it like a hot brick. Now the Union Government, to see that its laws are carried out and more especially the immigration laws, have appointed a "Mussolini" in the person of the Commissioner of Asiatics to rule us with a rod of iron. This superior officer is supposed to have the welfare of Asiatics at heart. Let us examine by facts how he does it.

1. The locations on the Reef are supposed to be under his supervision to the extent that the conditions and interest of the Indians are sufficiently safeguarded. Look at the appalling insanitary conditions that prevail, right under his nose even in Pretoria Asiatic Bazaar. No words can convey to the public the state of affairs existing.

2. Quite recently a number of Indians accompanied the footballers to East London and among them were Indian women. The Commissioner demanded deposits from the poorer women who were working girls, but the rich women

whom he knew, were not asked to make the deposit. What happened? If it were not for the generous gesture of Khan Bahadur Hajee Cassim Adam, who gave a cheque for £20, these poor women would not have been able to go to East London. Further these poor people had to pay 3/6 per head for visiting permits. Most of these women were born in the Transvaal. The Commissioner felt that as he knew those few rich women personally he could allow them to go without any deposit. I ask any sane man if it would ever be possible for the Commissioner to know every Indian woman and man in this country? Of course not, and it is too ridiculous for the Commissioner to think that he could achieve that.

3. The next point is the inter-provincial migration. Quite recently a number of teachers, who are employed by the Government in the teaching profession, had to come to Johannesburg in a hurry with their wives and children. They had to go to the Point at Durban to the Immigration Officer to take out temporary permits, and all the children's finger prints had to be taken like a lot of criminals. Why all this persecution? Surely the Commissioner should be more humane and not put Indians to such indignity. A man working in a Government school is not

likely to abscond when he has a home in Durban.

4. In the Transvaal the Commissioner acts as a dictator. Before any Indian can get married he must get the permission from the Commissioner of Asiatics, which means a travel to Pretoria, and there spend half a day with his intended wife, intended mother-in-law and father-in-law and the man's own parents. Look at the expense to a poor man and a lot of unnecessary inconvenience. Why should the Commissioner give permission to any man or woman to marry in accordance with the law? There is a lot of pin-prick policy by the Immigration Department directed towards the Indians, and I cannot understand this discrimination. The rich man is allowed to come into the Transvaal and start business but the poor Indian, who comes here and works, when found out, is deported to the place from where he came.

Some Indians cringe round the Immigration Office for a few crumbs but they sacrifice their principles for small favours. It is true the Congress and other bodies refused to tolerate the tyranny of the Immigration office. There should be no provincial barriers for those born in this country. There must be more militant action in matters of principle.—Yours etc.,
"JUSTICE."

Things In General

Springfield Estates Tenants

A MEETING of the tenants of the Corporation's Springfield Estates will be held in the Hindi Government-Aided Indian School (Nagari Pracharni Sabha's Hall), Springfield Estates, on Sunday, October 10, at 2.30 p.m., for the following business: (1) Springfield Indian tenants and training track; (2) Housing and water; (3) General. The Mayor, Councillor Fleming Johnston, the Deputy Mayor, Councillor Mrs. Benson and Councillor H. H. Kemp, have agreed to be present. Messrs. A. Christopher, S. L. Singh, D. S. Chetty, P. R. Pather and P. G. Naicker, of the Colonial Born and Settlers' Indian Association, will also be present.

Farewell To Indian Teacher

Mr. Leslie G. Joshua, who was in Stanger as a teacher for the past four years, has been transferred to the Fairbreeze Government Indian School. A farewell reception was given in his honour by the headmaster and staff of

the Stanger Government Indian School. Mr. Joshua was connected with a number of sporting bodies being the secretary of the Stanger School Tennis Club and the manager of the Stanger United Cricket Team.

Bhattay Madrasa Estate Ltd.

A general meeting of the Bhattay Madrasa Estate Ltd. was held recently at Johannesburg under the chairmanship of Mr. Hajee Mahomed Moosa Rawat. The following new office-bearers were elected: Chairman: Mr. Mahomed Ebrahim Bhattay, vice-chairman: Mr. Ismail Abed, secretary: Mr. Suleman Hoosen Bhattay, treasurer: Mr. Hajee Mahomed Moosa Rawat. Mr. Hajee Mahomed Moosa Rawat submitted the financial statement of the stands Nos. 317, 318, 319, 320, and 321 belonging to the above mentioned estate, dating from 1st January 1929 to 30th June 1936, which showed a credit balance of £283 15s. 11d. Owing to his illness Mr. Rawat was not able to submit the statement prior to 1929 and

subsequent to July 1936. He promised to do so as soon as he was better. The meeting decided to entrust the management of the estate to the newly elected office-bearers and in the absence of the chairman, to the vice-chairman Mr. Ismail Abed, secretary Mr. Suleman Ismail Bhattay, treasurer Mr. Hajee Mahomed Moosa Rawat etc. The chairman, in conclusion, thanked Mr. Rawat for his valuable services and wished him a speedy recovery. He also thanked all those who were present. The meeting terminated after taking light refreshments.

Postage On Inland Letters

It has been notified by the Postal Department that, with effect from October 1, the rate of postage on letters posted in the Union for destinations in the Union, South West Africa Basutoland, Bechuanaland Protectorate and Swaziland, pro-

(Continued on page 485)

India Letter

(FROM OUR OWN CORRESPONDENT)

India And Ireland

UNDER the auspices of the Anantapur District Congress Committee, a public meeting was held in the Congress maidan recently when Mrs. M. E. Cousins addressed a large gathering. Many ladies of the town attended the meeting. The speaker rose amidst cheers and at the outset explained the importance of having a common language for India. If they wanted a united India, they must all try to have a common language and the language which would suit the whole of India was Hindi and therefore she wanted everyone to learn Hindi. The Congress Government in Madras was right in making Hindi a compulsory language in the lower secondary course. Speaking about the struggle for freedom in India, she said that the Irish people also fought in the same way and got it finally. Therefore the history of Ireland and India was almost alike. It was because of the difficulties undergone by the Irish to get freedom for their country from imperialist Britain, that they sympathised with the Indians, much better than any other nation in the world. It was because of that that the speaker and her husband had made India their spiritual home and both of them were fighting for the freedom of India. Ireland was being dominated by the British for over two centuries and they had control over the navy, army, finance and every other thing. The English language was being taught during that age to every Irish and it was also made a crime to learn Irish language. Thus the British had Ireland under their thumb. It was gradually that a tide of awakening came over the people when they opened their eyes and began to fight against the imperial foreign Government for freedom. They entered the Councils and from within they pushed the foreign rule slowly, so much so, that they became a free nation finally, and the new President De Valera was able also to give up the age-long practice of taking the oath of allegiance to the British King. In Ireland the revenue from drink was spent for education and when the country got freedom it stopped the drinking habit. The British in India were having control over the army, for which nearly half of the revenue was spent and it was having control over the navy and foreign policy also, as it was in Ireland. A change in the political arena had come into India, with the new Act, when the Congress had accepted office. They had also begun in the right direction in making Hindi a common lang-

uage and prohibiting the drink evil. As Mahatma Gandhi had said, education must be made self-supporting. That could be done, she said, if technical education was given to the students. The Congress, the true representatives of the people, must also copy the Irish in pushing out the foreign Government from within the Councils. Now that the Congress had entered the legislatures, they could do that step by step. The safeguards should be snatched one by one from the British Government. Finally the speaker wanted them to remember that their ideal should be to get 'Purna Swaraj' for India and she wished for the day when India would become the Ireland of the East enjoying the natural and birth right of freedom.

Uplift Of Harijans

Glowing tributes were paid to Mahatma Gandhi's leadership and the work of the Harijan Sevak Sangh by Mr. S. M. Narayanaswami Pillai, Harijan leader and ex-Municipal Commissioner in Bangalore, when replying to the congratulatory address presented to him on his 60th birthday by the Brahma Vidya-dhau Sabha, Shoolay, on behalf of the Harijans of the Station. The address presented to Mr. Pillai mentioned, among other things, his life-long work for the local Harijans, for their educational advancement and finally for obtaining for the Harijans a seat on the local Municipal Commission. He referred to the condition of the Harijans 30 or 40 years ago and their condition to-day. But for Mahatma Gandhi's unique lead and the work of the Harijan Sevak Sangh and the Indian National Congress the crores of Harijans in India would not be where they were to-day, with Ministers in every province selected from among Harijans. The hundreds of scholarships given to Harijan students all over India by the Harijan Sevak Sangh had given a fillip to the educational advancement of the community. The age-old fetters had been removed and a new era had dawned. He appealed to his brothers and sisters to take advantage of the splendid sympathy shown to them by all communities so as to come up to the level of the other sections of the Indian population.

Bihar Premier's Stand For People's Government

"It is no crime to say that Indians want to establish a Government of the people for the people. It is the elementary right of every student to cherish this idea." Thus observed Babu

Sri Krishna Sinha, Premier of Bihar, replying to an address presented by the students at Patna. The Premier confessed that he was delighted to realise that Mahatma Gandhi and the Congress had created revolutions in thought even amongst the intelligentsia as was evidenced on the present occasion. He affirmed that educational institutions were sacred places and there should be complete freedom of thought among the students. He also wanted the students to be politically-minded, going about the villages to study rural conditions and to ponder over what social organisation will be suitable for the country, wherein happiness would be ensured to its millions. He wanted a revolution in the educational system. If the Britishers could feel delighted before the Union Jack, there was no reason why Indian students should not be allowed to worship the National Flag. He was aware of the repression resorted to by the Government in 1930 when students were asked to receive Police Officers and were prevented from entertaining persons like Babu Rajendra Prasad. He exhorted the teachers and professors to help the students in coming into touch with all kinds of ideas and also to develop such ideas as may enable them to control the destiny of the country.

Need For Unity And Organisation

In opening the twelfth session of the Srivilliputtur Taluk Political Conference, Mr. V. V. Giri, Minister of Labour and Industries, said that India had a great past; the present was very humiliating; however they had high hopes for a glorious future. But their future entirely depended on themselves, on the character they possessed as a nation. It all depended on their unity, on their organisation and on their spirit of discipline. Fortunately they had secured the leadership of Mahatma Gandhi. The blot of untouchability should be removed, if they deserved to be a great nation. Communalism was a greater enemy than any foreigner. Whether Brahmins or Non-Brahmins, Hindus or Muslims, all of them desired to be free of foreign domination. They should all remember that they were Indians first. Mere unity was good but it was not enough unless that unity was backed by strong organisations.

THINGS IN GENERAL

vided they are endorsed "surface," is 1d. per ounce. The normal means of transmission of first class mail matter will continue to be by air mail wherever accelerated delivery results, but the new rate of postage is being introduced in order to give the public the option of sending letters by surface mail if so desired.

Sanathan Dharam Vishnu Mandir

The annual general meeting of the Sanathan Dharam Vishnu Mandir (Sydenham), was held on September 19. Mr. J. Roopan Maharajh was elected president; vice-presidents: Messrs. Lutchman Panday, Ramohuran Maharajh and Kamulnayan Maharajh; hon. secretary: Mr. D. M. Koobair; assistant hon. secretary: Mr. R. Gungaa; hon. treasurer: Mr. J. S. Roopnarian; and a committee of twenty-five. The meeting decided to erect a school hall adjoining the temple.

Minimum Wage Of Natives

Native wages in Durban were discussed last week at a mass meeting held in the Bantu Social Centre, more than 1,000 being present. After passing a resolution of thanks to the Mayor for convening meetings of commerce and industry in this connection, the meeting passed the following resolutions:—(1) That this meeting appeals to the Minister of Labour to appoint a commission with the minimum of delay to go into the general question of Native wages with a view to fixing a minimum wage of not less than 5s. a day; (2) That this meeting expresses thanks to the Chamber of Commerce for adopting the principle of a minimum wage, although feeling that their figures of 70s. mentioned in their resolution cannot meet the cost of living; (3) That Natives generally do not favour the system of rationing food to Natives; the food supplied is not of good quality; (4) That domestic servants' uniform is not becoming and should not be part of the employment of Native men.

Export Of Gold Bullion

Gold bullion amounting to 288,081 fine ounces, valued at £2,024,369, was exported to the United Kingdom during the week ended September 25, 1937.

Britain's Market For Union Fruit

"I find the whole of the fruit trade in Britain intensely interested in our South African fruit, and willing to assist in the market investigations the Deciduous Fruit Exchange is conducting," said Mr. O. J. Clark, (chairman of the South Afri-

can Co-operative Deciduous Fruit Exchange), on his return to Capetown last week in the *Stirling Castle*. On the question of direct shipments of fruits to Glasgow, Mr. Clark said the exchange had obtained accurate figures of the quantity which went to every provincial market, and was keeping likely expansions in mind.

Pandit Rishiram In Johannesburg

PANDIT RISHIRAM, the distinguished Vedio Missionary who has come amongst us on his way back to India from London, where he had been to take part in the World Faiths Conference, is in Johannesburg for the last fortnight. He was welcomed by the Transvaal Hindu Seva Samaj whose guest he is, at the Inchcape Hall and also by the Transvaal United Patidar Society at the Patidar Hall. Pandit Rishiram has delivered several lectures on the different aspects of Hindu philosophy both in English and Hindi. One of the most important and arduous tasks he had set about doing ever since his arrival in Johannesburg was to bring unity in the ranks of the Hindus, who have been disunited for the last two years. We are glad to note that with the help and co-operation of the officials of the Hindu Seva Samaj and the Patidar Society, his task has been almost accomplished. Mr. Vallebbhai Bhagabhai, the president of the Samaj, invited Pandit Rishiram to a dinner, at which, leaders of both parties were present, and a welcome gesture was made in the interest of the unity. We heartily congratulate Pandit Rishiram and all those friends, who have been helpful in achieving this much needed unity among the Hindus in the Transvaal. May we entertain the hope that Pandit Rishiram will use his good influences in bringing about unity also among the Indian community before he leaves these shores? Pandit Rishiram is expected to return to Durban within the next few days.

Earnings Of S.A. Railways And Harbours

The following are the South African Railway's earnings for the week ended September 25, with the corresponding figures for the same period last year. A big increase of over £50,000 was recorded in the goods section, but this was partially offset by a decline of £10,000

[Continued from page 483]

in passenger traffic:—Passengers, £94,428 (£103,907); parcels and mails, £15,149 (£15,367); goods, £448,411 (£396,567); coal, £71,705 (£79,421); livestock, £15,454 (£13,791); miscellaneous, £13,898 (£16,129); total, £659,045 (£625,182). The Harbour earnings for the week ending September 25 were £38,964, compared with £36,061 during the same period last year and the Airways earnings was £2,370, compared with £1,675.

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Obituary

Death Of Mr. B. A. Tilakdharee

Mr. B. A. Tilakdharee, a well-known member of the Indian community, died at his home, on Saturday, at the age of 70 years. His remains were cremated on Sunday at the Stallwood Crematorium, when a crowd of over 500 were present. Mr. B. A. Tilakdharee came to South Africa with his brothers, the late Mr. Albert Dookan (who died a year ago and left over £25,000 to charity), and two younger brothers who survive him, Messrs. B. A. Maghrajh and B. Purmasir, in the year 1878, and conjointly with his brothers, established the Greyville Mineral Water Works, later retiring from the firm and opening a bakery, and lastly carrying on a grocer's business known as the Gem Stores. He worked silently and steadily for the betterment of his community which to-day mourns the loss of one who was near and dear to their hearts. His interest in sports was always an encouragement to others. He jointly presented the Dookan Bros. Trophy, which has been competed for over 20 years. Mr. Tilakdharee travelled to India in the year 1922 and represented South Africa at the India National Congress. He was the vice-chairman of the Greyville Cycling Club, Greyville Football Club, Eastern Star Football Club, Arya Samaj (Durban), and many local sporting and religious institutions.

The Late Mrs. M. K. Singh

The funeral of Mrs. M. K. Singh took place at the Umgeni Crematorium on Wednesday September 29. Mrs. Singh, who passed away at the age of 44, was ailing for some time. She leaves a large family to mourn her death. The pallbearers were her beloved husband, her two sons Purmasir and O. M. Singh, her brother-in-law Gopal Singh and her nephews Brijnath and Harichand.

To Club Secretaries

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

The Sporting World

Witwatersrand Indian Cricket Union

THE founders of the Witwatersrand Indian Cricket Union must have been immeasurably gratified at the eighth annual general meeting recently held at the residence of the Rev. B. L. E. Sigamoney, to see such a muster of club delegates and the great enthusiasm that prevailed. The following clubs were represented: Hindus, Hindus "A", Vredons, Moonlighters, Stars of India, and Jawahir. The president, Rev. B. L. E. Sigamoney presided, and the following officials were present: Mr. B. D. Pavadai (secretary), Mr. A. Anthony (treasurer), Mr. M. T. Naidoo (record clerk), Messrs. C. Chowan, A. D. Williams, and S. Bhayat (vice-presidents). The secretary, in reviewing the work of the past year in his comprehensive and excellent report, referred to the great strides the union had made in cricket and pointed out the improvement in Indian Cricket, and how that dormant talent was being just that help to encourage the young Indian youths. In the inter-race competitions the union came second, and though they had not won the cup, yet their performances were a revelation to other centres. The secretary paid a great tribute to the president for his untiring efforts on behalf of Indian cricket, and not only that

branch of sport but all other sport that tends to help the Indian. Out of the four cups for competitions, namely, Ginsberg League Cup, Mayor's Cup, Pather's Shield and Gloria Royeppen's Cup, the Hindus won the "Gloria Cup" and the other three were won by the Vredons Cricket Club. The secretary, after seven years' continuous service to the union, felt that he could not carry on any further. Great regret was expressed by the president and the committee at his resignation. The Association recognised his yeomen services to Cricket, and decided to present him with an illuminated address and a gold wristlet watch. The following officials were elected for the ensuing season:—Patron: Mr. Vallabhai Bhaga; President: Rev. B. L. E. Sigamoney; hon. life vice-presidents: Rev. B. L. E. Sigamoney, Messrs. S. Joseph, T. N. Naidoo, B. D. Pavadai and S. Bhanoo-bhai; vice-presidents: Messrs. C. Chowan, Chootoo Chiba, S. Bhayat, A. D. Williams and P. S. Pather; hon. secretary: Mr. L. F. Williams; hon. treasurer: Mr. M. V. Parekh; hon. auditor: Mr. Chootoo Chiba.

Stanger Indian School Tennis Club

The fourteenth annual general meeting of the above club was held on September 29. The president outlined the

history of the club for the last 14 years and congratulated the officials and members of the club on the good work they had done during the last season. The following officials were elected for the ensuing year:—Patron: Mr. H. Jennings; President: Mr. S. D. Khan; vice-presidents: Messrs. G. Bechoo, J. A. M. Naidoo and P. Peters; hon. secretary and treasurer: Mr. P. Pillay; captain: Mr. R. P. Soni; vice-captain: Mr. V. Thomas; auditor: Mr. R. Sewpal.

Verulam Temple F.C.

Mr. R. L. Beharee, secretary of the Verulam Temple Football Club, wishes to thank Messrs. K. K. Pillay & Sons, of Briardene, for their kind hospitality accorded to his team which visited Briardene, on Sunday, October 3, and played the Coronation Indian Football Club. Both matches resulted in favour of the home-teams, and the following were the results:—The Coronation F.C. "A" beat the Verulam Temple "A" by 2 nil, while the Coronation "B" beat Verulam Temple "B" by 1 nil. Mr. Pillay, on behalf of the Coronation Indian F.C. thanked the officials and members of the Verulam Temple F.C., and also remarked that he had learnt that the Verulam Temple Football and Cricket Clubs were well-known for their good behaviour and true sportsmanship. He hoped that the Temple club will continue the same spirit and make closer friendship in future with other clubs.

—सरपलस—

रेकोर्डिंग गंगवर सेल

नंग १ नी शी. १-०.

वहलो ते पहलो

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