

# INDIAN OPINION

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## NOTES AND NEWS

### Transvaal Indian Provincial

#### Conference

TRANSVAAL Indians recently held a Provincial Conference to decide as to what attitude they should adopt in regard to the two Commissions—the Transvaal Asiatic Land Commission and the Mixed Marriages Commission—that have been appointed by the Union Government. There were differences of opinion. A section was in favour of boycotting the Commission while another was in favour of tendering evidence. The Agent-General in advising Indians not to boycott the Commissions expressed the conviction that inquiry would fully establish that the Indian community had contributed very little to the mixed population of South Africa and said that he could not believe that any commission could come to the conclusion that the problem, in so far as Indians were concerned, was serious enough to justify legislation. The danger in regard to the Land Tenure Commission was, he said, that the Government might recommend that the law regarding land tenure should be tightened. On the other hand, the Commission might come to the conclusion that the law was so iniquitous that it should be amended. The Agent General, therefore, felt convinced that the Indians should put their case before the Commission as strongly as possible. After discussion a resolution, emphatically protesting against the appointment of the said Commissions and empowering the officials of the Congress to make the necessary representations and to tender evidence to the Commissions, was put to the vote and was carried by 56 votes to 31.

Our fullest sympathies are with the minority for the following reasons. The question of mixed marriages was dealt with threadbare in Parliament by Mr. J. H. Hofmeyr leaving not the slightest justification for any legislation. The Land Tenure Commission is not for the purpose of introducing any new legislation. It is merely to explore avenues to further tighten up the existing legislation. That in spite of strenuous efforts made by the Agent-General's predecessor the Union Government should have deemed fit to appoint these

Commissions is indeed not a gesture of their friendly relations with India but an affront to the Indian nation. For these reasons we feel that the Indian community's strong resentment against the action of the Union Government in appointing the above-mentioned Commissions is fully justified. It was, however, perhaps, not unwise for the Conference to have decided in favour of putting the Indian case before the Commissions, for the boycott weapon is not easy to use. It requires considerable strength and backbone behind it. There is nothing but to lie low when these are lacking as they obviously are in our community.

### Employment Of White Women

#### By Indians

The latest report of the Transvaal Indian Congress reminds Indians, says the July Number of *Race Relations News*, that the Congress has already recommended them to cease employing White women, owing to the opposition to such employment on the part of the Europeans in and out of Parliament.

### Hindu Temple Opened In

#### Johannesburg

The Agent-General, Mr. B. Rama Rau, performed the opening of a Hindu temple at Martindale, Johannesburg, on June 23. It was Mr. Kale Churen's dream to provide the Transvaal Hindu community with a temple where all could worship but he did not live to see his dream come true. His wish was fulfilled in death by his sons, Messrs. D. and R. Kale Churen. The temple and an adjoining hall is a permanent memorial to the late Mr. Kale Churen. It is the first of its kind in Johannesburg. "This is the first time in my life that I have taken part in a ceremony of this sort," Mr. Rama Rau, who was accompanied by Mrs. Rama Rau, admitted. "When the invitation was extended to me some time ago I wondered whether I deserved this honour. Although both my wife and I belong to the Brahmin sect, we have never been orthodox in our outlook and have never been adherents of the caste system, which, unfortunately, the temples in India tend to encourage so much." The Agent-General stated that he could say truly that he had

much reverence for the founders of other religions. Mahatma Gandhi had fought during the last 20 years to purify Hinduism and make it a religion for all sections of the population. "I was very glad to be assured that this institution would be something different from many of the temples in India and that it would be open to all sections of the population, and I have confirmation of this in the very cosmopolitan gathering here to witness this ceremony," Mr. Rama Rau said. "I must thank the donors for the great service that they have rendered to the Indian community, and I hope that their example will be followed by others." Mrs. Rama Rau who was asked to accept the gift of a gold wrist watch, explained that she could not accept any gifts. Any contribution, however, that they might give her in place of gifts would go towards the benefit of the Indian community. She realised that a large section of the Hindu community was in great need of help, and she was most anxious to associate herself with the efforts that were being made for the welfare of the Indian community in Johannesburg. It would be a great honour if she could make a presentation of the contributions that she received.

### Should There Be Differentiation

#### In Education

Durban Parliamentary Debating Society recently decided by a majority of twenty-three votes to eight, that: "It is in the best interests of South Africa that there should be no differentiation in the aims of the education of both Black and the White races in the country." The mover of the resolution was Rev. D. G. S. Mtimkulu, M.A., African Headmaster of Adams College High School, who graduated at S. A. Native College Fort Hare, and studied at Yale, U.S.A., and the London School of Economics. "The task of education is not to produce a good European or a good African, but a good man," he said. The opposition asserted the necessity to fight for the preservation of White civilization. In reply, the mover referred to their "fear" argument, and quoted Booker Washington's words: "You cannot keep the other man down unless you are willing to stay down with him."

## Indian Opinion

FRIDAY, JULY 8TH, 1938

### Wanted—Patience Or Impatience?

IN the course of a leading article eulogising the work of the past and the present Agents-General for India the *Rand Daily Mail*, dated June 29, writes:

"In South Africa to-day the Indian is plainly denied political justice, and, members of a voiceless, voteless minority, it is not to be wondered at that the Indians sometimes view their position in a mood approaching despair. They should not, however, on this account allow themselves to be led into the adoption of wrong methods. The Agents-General of the past have held before their compatriots, and the people of South Africa generally, the example not only of the culture of India, but also of its patience; and Mr. Rau brings the further message of the country's growing national consciousness. These things are helpful, for, by confirming the local Indian in his self-respect, they should assist him in the main contribution which he himself must make to his own emancipation in South Africa—and that is a closer approach to European standards. There is far more hope in striving in that direction than in the futile and dangerous dream of "Non-European fronts."

Now the question really is what are the *right* methods that Indians should adopt to seek redress of their grievances in South Africa. Our contemporary turns down the dream of "non-European fronts" as "dangerous." But what is the cause that has led to this dream? Has not the "Asiatic, problem" in South Africa gradually been circumscribed into an "Indian problem" and has it not been latterly merged into the "Non-European problem"? Is not the trend of the present legislators to class the Indians among the non-Europeans?

We are, of course, not for that reason, advising our brethren to form a non-European front, because, we believe, that Indians have a great heritage of culture and civilisation of their own

behind them and a great country to look back upon. The conditions, therefore, of Indians in South Africa are not the same as those of the other non-Europeans, who are the actual sons of the soil. Moreover, Indians, who are not able to look after their own troubles have no right to meddle in others' affairs, for they would prove incompetent to serve either. And lastly practice is better than precept and if only Indians could show by their own action how they can put up a clean fight with the Government against all the humiliations imposed upon them there is nothing to prevent the non-Europeans from adopting the same means for getting their own grievances redressed. The talk of a non-European front is, in our opinion, therefore, entirely thoughtless.

But then what is the course? "Closer approach to European standards," says our contemporary. Is not the door to that bolted by the segregation policy of the Government and by a number of other restrictive measures? Besides, there are two forms of European standards in South Africa. The example of one we constantly see in the gutters round about the bars and at other places. Though this type of White men may be lying in the gutters we are always made conscious of the fact that even their position is enviable to Indians because they have the franchise and are the legislators of to-morrow. But our Indian culture will never allow us to aspire for that form of European standard. The other form, as we understand it, is to live clean hygienic lives. This injunction could, surely, be imposed upon the people without passing legislation based on race, or colour discrimi-

ination. Mrs. Rama Rau very rightly stated in her speech at the Indo-European Women's Association function, that she had experienced race prejudices in other lands but "never has it been our lot to face such prejudice as there is in this country, prejudice that is supported by the law of the land."

Our contemporary refers to our virtue of patience. Indeed the Indian is capable of showing the patience of a donkey. We have not the slightest doubt that the true European mind will unhesitatingly admit that the Indian in South Africa has exercised more than enough patience in the circumstances in which he is placed. We would not be at all surprised if on that account he is looked down upon by Europeans who have a higher sense of honour and self-respect. Patience is a virtue but at times it becomes a vice. In the case of Indians we think it has become a vice. Would that they became impatient rather than patient, not to aspire for or acquire material gains, but for higher ideals in keeping with the honour of India whose great culture and civilisation they are supposed to represent in this country.

There is a world of meaning in the very brief message sent to Indians in South Africa by Mahatma Gandhi. "Without self-sacrifice you will not be able to maintain your self-respect in that country," he said, and he further said that there should be no distinctions based on religion or Province. It means that we must all be united and if we wish to live in this country with any self-respect we must be prepared to undergo self-sacrifice. The day we are prepared to do this, and not otherwise, shall there be any hope of our status improving in this country.

# NATAL INDIANS WELCOME MRS. RAMA RAU

A WELCOME reception was held in the City Hall, Durban, on Saturday night, July 3, under the auspices of the Natal Indian Congress, in honour of Mrs. B. Rama Rau, wife of the Agent-General for India. The Mayor, Mr. Fleming Johnston, presided over a large gathering of Indians including nearly 200 Europeans.

After the usual garlanding ceremony was over the Mayoress, Mrs. G. Cyrus, officially welcomed Mrs. Rau on behalf of Durban, especially the women of Durban. The Mayoress referred to the lack of Indian women in the social work of Durban. In this sphere of charitable work women were much more capable than men. She trusted that Mrs. Rau would be able to remedy this.

Swami Bhawani Dayal, President of the Natal Indian Congress, in the course of his speech said, Mrs. Rama Rau, who despite her stay in this country, has endeared herself with us all. She comes to us with a well established reputation of a public worker, and of what we know of her leads us to believe that during her sojourn in this country she will still add to that reputation.

"Mrs. Rau has been associated with many international gatherings of women and had done much to interpret India to Europe. A striking proof of this fact was furnished when 21 public bodies combined and met in London to say farewell to Mrs. Rau before she sailed for South Africa.

Abundant evidence of her popularity has come from all quarters and what has been England's loss has been this country's gain.

Mrs. Rau is the third of our overseas distinguished countrywomen who has come to help in the amelioration of our position in the Union, the other two being Mrs. Sarojini Naidu and Kunwarani Lady Maharaj Singh.

They welcomed Mrs. Rau, the speaker said, not only as the helpmate and wife of the Agent-General, but as a distinguished representative of that band of brilliant women who are breaking new grounds in the public life of India—women legislators, women politicians, women professors, women aviators and women in those walks of life which were once regarded as the prerogative of men.

Mrs. Rau, he said, had another claim to their affection because she was a niece of Sir Tej Bahadur Sapru, a statesman of world renown who pleaded our cause with an eloquence and logic that even General Smuts could not re-

fute the justice of our claims at the Imperial Conference of 1918. It was Sir Tej who defined the Indian position in the British Commonwealth of nations, as members of the King's household and not of his stable. For his able advocacy of our cause, we shall be always grateful."

The speaker extended a very cordial welcome to Mrs. Rama Rau on behalf of the Natal Indian Congress and expressed the hope that her stay and that of her husband amongst us will be a very happy one. He assured her of the co-operation of both men and women in her work.

The President also referred to the services of Mr. H. Robinson, the ex-Protector of Indian Immigrants who had just retired after a long service. He said Mr. Robinson was truly a protector and friend of the Indian community, and they at all times had sufficient proof of his interest in the welfare of the Indian community. To him they owed a debt of gratitude. After years of consistent agitation on the part of the Congress, the Government extended to the indigent and aged of our community a form of old age pension of 10s. a month.

The one thousand indigent aged Indians who have been granted this pension of 10s. a month, owe this relief to them, in a great measure to the sympathetic and patient endeavour of Mr. Robinson and his staff. May he be long spared to enjoy his retirement. We also welcome Mr. Stead who, we hope, will extend the same interest and concern in matters Indian as his predecessor had done. We assure him of the Congress's hearty co-operation. We are sure he will truly uphold the position of being Protector of Indian Immigrants."

## National Council Of Women

Mrs. M. Asher, Vice-President of the National Council of Women, referred to the twenty-one organisations that bid farewell to Mrs. Rau on her departure from England and said we are proud to have such a distinguished woman amongst us. Mrs. Asher said she belonged to a Council on which there were representatives of every section of the community—the European, the Bantu, the Indian and the Coloureds. "With one voice," she said, "The National Council of Women will be behind you whenever you call and you will find sympathy and goodwill and practical help in all the schemes for the uplift of our sisters, the Indian women."

Mrs. J. W. Godfrey and Miss Sylvia Lawrence welcomed Mrs. Rau on behalf

of the Indian women. Miss A. Ginwalla, a girl of 14 who is sitting for her matriculation examination this year, spoke on behalf of Natal school girls. Her beautiful speech was loudly applauded by the audience.

## Mrs. Rama Rau

Acknowledging the welcome, Mrs. Rau said she was deeply touched by the great welcome she had received. She said she did not deserve even half the good things said about her. Her position, she said, was a very difficult one.

"I have been among you only a fortnight. I have been rushed around the Union to study the deeper problems touching the Indian community, which is hampered by barriers. But my advice to you is not to lose courage, for suffering forms strong characters."

There was a message a few days ago, went on Mrs. Rau, from Mahatma Gandhi, who was dear to all, in India as well as to South African Indians, with whom he spent the earlier part of his life. He expected them to maintain solidarity and unity and eventually they would win their way through.

Referring to the lack of the Indian women interested in community affairs, Mrs. Rau said that she was astonished that Indian women had not co-operated wholeheartedly at every step in the life of the Indian community. If she remembered rightly, it was both men and women who stood by Mahatma Gandhi when he initiated non-co-operation movement in South Africa. She was surprised that when apparent peace was restored there should not be enough women to carry on the work.

She referred to the present awakening among the women of India who were taking an active interest in all public affairs and in many instances were holding responsible posts, and exhorted the Indian women in South Africa not to lag behind their men folk but to come forward to help in the social, educational and even political advancement of the community.

Referring to colour prejudice she said, "Colour, like beauty, is skin deep and human beings are the same, whether Black or White."

Mr. K. R. Nayanah, Mr. H. Robinson and Mr. A. I. Kajeer also addressed the gathering which terminated at 10.45 p.m. with the singing of the National Anthem.

# BANQUET TO MR. AND MRS. RAMA RAU

A BANQUET was given in honour of the Agent-General for India and Mrs. Rama Rau, by the Transvaal Hind Seva Samaj at the Langham Hotel, Johannesburg, on June 24. The banquet was attended by leading members of the Transvaal Indian community and a number of Europeans among whom were two M.P.s and a Senator.

Mr. N. M. Mistry, president, Transvaal Hindu Seva Samaj, at the outset welcomed the guests and garlanded Mr. and Mrs. Rama Rau and the chairman, Mr. Leslie Blackwell, K.C., M.P.

The toast of Mr. and Mrs. Rama Rau was proposed by Mr. Z. V. Parekh.

Seconding Mr. S. Barnett Potter said Mr. Rau's predecessors were men of intellectual distinction, social eminence, of great experience in public affairs, of character and charm.

"It seems to me," added Mr. Potter, "that the representatives of the Indian Government in this country have been rather better than we deserve, judging by the affronts the less reputable of the European community has seen fit to inflict upon the Indian community."

It was an indefensible state of affairs that two hundred thousand people in this country, heirs to an ancient civilisation, should be denied the most elementary of political rights.

Indians were actually more law-abiding than Europeans. These distinctions hardly seemed apt in a society where nobody wrote books and somebody banned what books were written. While the savages of Europe were still wearing paint, India had already a flourishing civilisation.

## The Agent-General

Mr. Rama Rau, replying, said he would do his utmost to improve the lot of his countrymen during the next three years. When he arrived in the country he was inclined to be somewhat optimistic. He had studied the situation for nearly five weeks and he now realised how difficult the position was.

"If after three years here I leave the status of Indians in South Africa no worse than it is now. I think it will not be a bad achievement.

"Many over-kind friends have stated that they are quite sure that I will achieve a great deal in South Africa," Mr. Rama Rau said. "I think their expectations are almost more embarrassing than the difficulties. The problem is so great as to be almost incapable of solution."

The Indian community, owing to circumstances beyond their control, had been forced, unfortunately, to give

almost their entire attention to political issues and had little time to do much for the poorer section of their community.

He hoped to see an advance in charitable work during his tenure of office, and also the implementing of the 1927 agreement in the spirit in which it had been made.

## Mrs. Rama Rau

Mrs. Rau, in praising the work of the Samaj, said Indian women should be allowed to play their part. She agreed that the service the Indian women could render would be, comparatively speaking, on a smaller scale than the Samaj as a whole was able to render.

If that section could co-operate with the existing women's organisations she had no doubt they would make a valuable contribution to the social service that was so vital to the Indian community in South Africa.

## Other Toasts

Mr. S. M. Nana proposed the toast of "South Africa." Responding, Senator Rheinallt Jones, said Mr. Rau would find in South Africa far more of real friendship than South Africa was sometimes given credit for.

Mr. Rau had confessed that he was at times pessimistic. But he would again become an optimist—that was one of the charms of South Africa. It was a difficult country, but it had charm. Although there was much colour prejudice in South Africa the personal relations between individuals of the different races were more friendly than was generally imagined.

He was inclined to believe that most of the country's racial troubles were caused by politicians. (Laughter). He hoped the Indians would equip themselves to meet the racial situation as it changed. It would be necessary, he believed, to consider what form of political representation the Indian community was prepared to take or ask for. He was a firm believer in democracy; in the common franchise.

They had to acknowledge the part the Indians had played in the economic development of South Africa. It was to the advantage of the State that every individual should contribute to the fullest of his powers towards its development of South Africa. It was to the advantage of the State that every individual should contribute to the fullest of his powers towards its development. There were great possibilities for goodness and greatness in South Africa, and in these possibilities the

Indian community had its part to play. South Africa could at least be proud that it had given Gandhi to the world said Senator Jones.

Proposing the toast of "India," Prof. R. F. A. Hoernle said that country could look back on an unbroken history in culture; its great writings dated back to times before the Bible and the classical writings of the Roman civilisation.

He praised the suggested visit of leaders of Indian art and culture to the Union. He could imagine nothing better for the enrichment of South African culture and the increasing of contacts with best writers and artists of the Indian world.

Mr. D. U. Mistry replied and Mr. B. K. Patel toasted "Our Guests."

In reply, Mrs. M. Ballinger, M.P., said the segregation policy put people in watertight compartments and deprived one section of the opportunity of seeing how the other lived. Where prejudice reinforced ignorance, it was a "very dangerous game." Every effort made to counteract that policy was a step in the right direction.

South Africans were not essentially unjust. They were as willing to recognise the rights of others as anyone in the world. They often supported injustice because they did not see its effects.

Mrs. Ballinger suggested an Indian propaganda effort to place facts before the European community in the Union.

Mr. P. S. Joshi proposed the toast of the chairman, Mr. Leslie Blackwell.

Mr. Blackwell urged Mr. and Mrs. Rau not to be pessimistic. They should not, he said, become obsessed with the stress of racial relations in this country, to the extent of believing that their stay in South Africa would be an unhappy one.

He made the prediction that their stay would be happy and they would be as reluctant to leave the country as some of their predecessors. A large section of the European community by means of their understanding and affection, would do everything possible to assist them in the onerous task ahead.

During the evening a number of substantial donations were promised as a nucleus of a fund suggested by Mrs. Rama Rau, which would replace the necessity for collection rounds for social services.

The proceedings concluded with the singing of the Indian National Anthem, "Die Stem" and "The King"

Garlands were presented by Mr. Mistry, Mrs. B. M. Desai, presented bouquets and Miss Kapitan sang the "Bande Mataram."

# INDIAN OPINION

# ESCAPE

By **JAWAHARLAL NEHRU**  
In *The "Modern Review"*

THE Haripura Congress was over. The wonder city of bamboo that had risen on the banks of the Tapti was looking deserted. Only a day or two before its streets had been full of an animated jostling crowd, grave and gay, talking, discussing, laughing, and feeling that they were taking part in the shaping of India's destiny. But those scores of thousands had suddenly departed for their distant homes and a sense of emptiness hung in the still air. Even the dust storm had abated. Having a little leisure for the first time since I came, I wandered by the Tapi bank and, in the darkness of the approaching night, went up to the edge of the flowing water. I felt a little sad when I thought this magnificent city and camp, that had risen over the fields and waste lands, would vanish soon, leaving hardly a trace behind. Only the memory would endure.

But the sadness passed, and the desire that I had long nursed, the wish to go away to some far-off place, became strong and possessed me. It was not physical tiredness, but a weariness of the mind which hungered for change and refreshment. Political life was an exhausting business and I had had enough of it for a while. Long habit and routine held me fast but distaste for this daily round grew, and while I answered questions and spoke amiably as I could to comrades and friends, my mind was elsewhere. It was wandering over the mountains of the north with their deep valleys and snowy peaks, and precipices and gentle slopes covered by pine-trees and deodars. It panted for escape from the troubles and problems that encompassed us, for peace and quiet and the gentle sigh of the wind.

At last I was going to have my way, to pander to my secret and long-cherished desire. How could I trouble myself with ministries coming or going, or the melting pot of international affairs, when the door of escape lay open before me?

I hastened north to my city of Allahabad and found to my dismay that some trouble was brewing. I grew irritated and angry with myself. Was I going to be thwarted and prevented from going to the mountains because fools and bigots want to create communal trouble? I reasoned with myself and said that nothing much could happen, the situation would improve and there were plenty of sensible people about. So I argued with and deluded myself, possessed by the desire to go away and escape. Like a coward I crept away when my work lay in Allahabad.

But soon I had forgotten Allahabad and its troubles even the problems of

India receded into some corner of my brain. The intoxication of the mountain air filled me as we climbed up the winding road to Almora in the Kumaun Hills. From Almora we went further up to the Khali, riding on sturdy hill ponies for the last part of our journey.

I was in Khali where I had longed to go for the past two years, and it was pleasant to be there. The sun was setting and there was a glow on the hill sides and a hush in the valleys. My eyes searched for Nanda Devi and her companion peaks of the snowy range, but they were hidden by the clouds.

Day succeeded day and I drank deep of the mountain air and took my fill of the sight of the snows and valleys. How beautiful and full of peace they were, and the world's ills seemed far away and unreal. Towards the west and the south-east deep valleys, two or three thousand feet below us, curved away into the distance. Towards the north towered Nanda Devi and her white-clad companions. Fierce precipices, almost straight cut, sometimes led to the depths below, but more often the curves of the hill sides were soft and rounded, like a woman's breast. Or they would be cut up in terraces where green fields witnessed to the industry of man.

In the morning I lay bare-bodied in the open and the gentle-eyed sun of the mountains took me into his warm embrace. The cold wind from the snows made me shiver a little, but the sun would come to my rescue and fill me with warmth and well-being.

Sometimes I would lie under the pine-trees and listen to the voice of the wandering wind, whispering many strange things into my ears, and lulling my senses, and cooling the fever in my brain. Finding me unguarded and open to attack, it would cunningly point out the folly of men's ways in the world below, their unceasing strife, passions and hatred, their bigotry in the name of religion, the corruption of their politics, the degradation of their ideals. Was it worthwhile going back to them and wasting one's life's effort in dealings with them? Here there was peace and quiet and well-being, and for companies we had the snows and the mountains and the hill-sides covered with a multitude and a variety of trees and flowers, and the singing of birds. So whispered the wind, softly and cunningly, and in the enchantment of the spring day, I allowed her to whisper.

It was early spring still in the mountains, though dawn below summer was already peeping in. On the hill-sides the rhododendron flowers made bright red patches which could be seen from afar. The fruit trees were full of bloom, and millions of tiny leaves were on the point of coming out to cover with their fresh and tender and green beauty the nakedness of many of the trees.

Four miles from Khali, fifteen hundred feet higher up, lay Binsar. We went there and saw a sight which we can never forget. Stretched in front of us was a six-hundred mile stretch of the Himalayan snowy range, from the mountains of Tibet to those of Nepal, and in the centre towered Nanda Devi. There was Badri Nath and Kedarnath and many another famous place in that wide expanse, and just across them lay Kailas and Manasarovar. What a magnificent sight that was, and I gazed at it spell-bound, awe-stricken with the majesty of it. And I grew a little angry with myself when I thought that I had missed this overwhelming beauty, in a corner of my own province, all these long years, though I had wondered all over India and visited many distant countries. How many people in India had seen it or even heard of it? How many of the tens of thousands who visit annually the cheap and tawdry hill-stations in search of jazz and bridge?

So the days passed and the contentment grew in my mind, but also a fear that my brief holiday will soon end. Sometimes a huge bundle of letters and newspapers would come and I viewed them with distaste. The post office was ten miles away and I was half inclined to let my mail rest there, but old habit was too strong and the possibility of finding a letter from some dear one far away made me open the door to those unwelcome intruders from outside.

Suddenly there came a rude shock. Hitler was marching into Austria and I heard the tramp of barbarian feet over the pleasant gardens of Vienna. Was this the prelude to that world catastrophe which had hung over us for so long? Was this war? I forgot Khali and the snows and the mountains and my body became taut and my mind tense. What was I doing here, in a remote corner of the mountains, when the world was on the brink and evil triumphed and had to be countered and checked? Yet what could I do?

Another shock came—communal riots in Allahabad, many heads broken and a few persons killed. A few men dead or lived did not matter much, but what was this disgusting madness and folly that degraded our people from time to time?



There was no peace for me then even in Khali, no escape. How could I escape from the thoughts that tormented my mind, how could I run away from my trembling heart? I realised that we had to face the world's passions and endure the world's anguish, dreaming sometimes, it may be, of the world's deliverance. Was this dream just a phantasy of the dreamer's mind or was it something more? Will it ever take shape?

For a few days more I stayed on in Khali, but a vague disquiet filled my mind. Slowly a measure of peace returned to me as I gazed at those white mountains, calm and inscrutable and untouched by human folly. They would remain there whatever man did, and even if the present generation committed suicide or went to oblivion by some slower process, the spring would still come to the hill sides, and the wind will rustle through the pine-trees,

and the birds will sing.

But meanwhile there was no escape whatever of good or ill the future might hold. There was no escape except to some extent in action. No Khali could smother the mind or drug the heart into forgetfulness. And so to Khali I bade good-bye, sixteen days after I had come there, and wistfully I took my last long look at the white peaks of the north and imprinted their noble outline on the canvas of my mind.

## THE NEW INDIA

### NON-VIOLENCE IN INTERNAL AND INTERNATIONAL AFFAIRS

#### III

**A** GAIN, how is it to be applied in international affairs, and especially in a world where war is totalitarian where combatants are no longer in contact with one another, but organise air massacre from afar, and where the wells of publicity are closed by Government controls? Mr. Gandhi, following the *Gita*, is no "escapist" from the struggles of this world. Nor does he preach non-resistance to evil. He preaches resistance, but by non-violent means. But, as she has often declared, non-violent resistance is far more difficult and far more heroic, even though where it is properly applied it may also be far more effective, than violent resistance to aggression. If, he has said, the Abyssinians had refrained, on principle, from resisting the Italian invasion by violence, but had, to the last man, woman, and child refused to do any work or sell any food or render any service, and had been willing to endure stripes, and jail, and machine-gunning, and any other form of violence rather than co-operate with the Italians in their invasion, but throughout loving and not hating their oppressors, their resistance would have been effective, and Abyssinia itself would, by now, be purified, ennobled, and free. That policy argues a degree both of heroism and discipline which no nation yet possesses, and nobody is stronger than the Mahatma in insisting that to be a pacifist because you are afraid of the loss and suffering involved in resistance is utterly fatal, and that if you are not ready for non-violent resistance it is better to resist wrong by violence than not to resist it at all.

#### Need Of Federation

Moreover, even a successful system of non-violent resistance to aggression is no final solution for the international problem. War and the economic dislocation which is one of the causes of war, can only be ended when the anarchy of sovereign nations is also ended. India would not have peace

By  
**LORD LOTHIAN**  
In "The Observer"

(Continued from last week)

if she consisted of twenty or thirty "non-violent" sovereign States. She would still have to achieve a federal union. Non-violence, even if it triumphed in Europe, would not bring peace to Europe, unless it also induced its peoples to enter a European Federation. Thus the creed of "non-violence" requires re-interpretation on its international side no less than in its application to the responsibility for internal government and to the problem of Federation.

#### Defence And Foreign Policy

The Constitution has also to make possible an agreed solution of the problems of defence and foreign policy. To-day India has not the indigenous army necessary both for internal order and external security. She can only provide for this at present by arrangement with Great Britain. Moreover, in the modern world, owing to the shrinkage in time and space, no nation can stand alone. India has been profoundly shocked by the aggression of Fascist Powers in China, Africa, and Europe. But Indian Marxists are opposed to India joining the so-called united democratic and Socialist international front on the ground that Democracy is only Capitalism camouflaged, and that India's first duty is to wrest her own complete independence from Britain as the necessary prelude to inaugurating an economic revolution at home. But the vast majority of Indians would probably now prefer close association with the system of collective security known as the British Commonwealth of Nations, provided that a representative Indian Ministry was free to settle the terms and conditions of such association and the contribution to common defence which it involved.

#### Marxism

Then there is the unsolved issue between Marxism and constitutional methods of social reform. In my opinion Karl Marx did the working classes of the world the most calamitous disservice when he taught them that violence was the only method by which Socialism could be realised. Unless all recent history is belied, it is clear that attempts to establish Socialism by confiscation and violence produce not Communism but Fascism. In practice the vote is the one instrument which the masses can use effectively for achieving their own emancipation. Resort to violence always, in the end, spells the triumph of some dictatorial minority, which, whatever its professions, rapidly becomes mainly concerned to protect its own privileges and power and to suppress by secret police, all opposition to itself, so that individual liberty disappears. And there is not the slightest doubt that in India to-day a resort to revolutionary violence sufficiently successful to break down the present administrative system would set in motion other forms of organised violence—communal, princely and racial—some of them supported from outside India, which would produce not a smooth transition to Communism, but civil wars beside which the Spanish war would be child's play. Whatever we may think of the ultimate aspects of Mr. Gandhi's creed of non-violence, there is no question that he is right in his judgment that resort to violence for political purposes in India would be fatal to the unity and liberty of India itself.

#### Separate Electorates

Finally, the Constitution ought to help towards the agreed elimination of communal separate electorates and their consequence, the existence of only a single effective party in many of the provinces. A true democratic system depends upon the existence of at least two parties, so that the electorate, when it is dissatisfied with the Govern-

ment, can install an alternative in office. Single party government tends to intolerance, corruption, inefficiency, and dictatorial methods, and criticisms of certain Congress Provincial Governments on some of these grounds are already to be heard.

### The Making Of All-India

The constitutional problem in India is, therefore, immensely complicated. On the one hand it has to give representation to very diverse elements and parties, so that the Legislatures will speak for India, and for an India which is changing all the time. On the other hand, it has to bring into being Ministries and stable legislative majorities strong enough to assume responsibility for the government of India as Britain relinquishes it, because they command the confidence of the

country as a whole. The task of All-India government is something entirely different from and far more difficult than that of provincial autonomy. The provinces are, linguistically and otherwise more or less homogeneous. But while India is now strongly nationalist, it has still to achieve that inner unity in spirit and language and that mutual confidence between communities, States, and provinces which will enable it to stand firmly on its own legs. Only a month ago, Mr. Gandhi, with his accustomed honesty, wrote in *Hartian*: "The communal riots in Allahabad—the headquarters of the Congress—and the necessity for summoning the assistance not only of the police but even of the military, show that the Congress has not yet become fit to substitute the British authority." Congress hopes to achieve that unity by inducing the

electorate to defeat all opposition to its policy. But the other elements are certainly not going to allow themselves to be easily "steam-rolled."

### The New Act

I have long held the view that the new Act, with all its defects and anomalies, corresponds far more closely to the present-day realities in India than its Indian critics have been willing to admit. It is also sufficiently flexible to make possible both the gradual transformation of Indian political life by ordinary democratic processes, and the transference of the tremendous responsibility for Indian government from British to Indian hands in proportion as Indian parties are really willing and able to assume it. But that is a vast subject on which I have no space to enter here.

## INDO-EUROPEAN WOMEN'S ASSOCIATION

### WELCOME TO MRS. RAMA RAU

A MEETING of the Indo-European Women's Association and a reception of welcome to Mrs. Rama Rau was held at Mrs. L. F. E. Kanthack's residence in Dunkeld, Johannesburg, on June 21. The Mayoress of Johannesburg, Mrs. Fotheringham; Mrs. D. C. Hofmeyr, mother of the Minister for Social Welfare; Mrs. H. Earle Russell, wife of the Consul for Czechoslovakia, were guests of honour.

Among about 80 women present were: Mrs. I. Kuper, vice-president; Mrs. Coovadia, vice-president; Mrs. H. Berge, honorary secretary; Mrs. Cassim Adam; Miss J. Kaplan, of the Indian Girls' School which Mrs. Rama Rau and Mrs. Hoernle had visited in the morning; Mrs. R. L. Eason; Mrs. James Donaldson; Mrs. F. E. Kanthack; Mrs. C. St. J. Bird; Mrs. J. Rosenberg; Mrs. Gardee; Miss Francis; Mrs. Varachia; Mrs. A. Ernest; Mrs. P. K. Naidoo; Mrs. W. Godfrey; Miss J. Alexander, of the India Government School; Mrs. A. Pratt-Nickells; Mrs. G. G. Thwaites, of Oicalaco; Mrs. J. D. Alexander; Mrs. G. Palmer; Mrs. Douglas Cameron, and her guest, Mrs. M. Thomas, of Scotland; Mrs. Norman Bennett; Dr. Mary Thompson and Mrs. E. Park, of the clinic; Miss E. Katz and Mrs. Sydney Jones.

Mrs. Rama Rau was garlanded by the Muslim women and the Association presented bouquets to her and to Mrs. Fotheringham.

A stirring appeal to the Indian women in South Africa to take a more active part in working for development in social welfare was made by Mrs. Rama Rau. "It is not so long ago," said Mrs. Rama Rau, "that Mahatma Gandhi drew out high-spirited women in this country

and prepared them to face much in the cause of the Indian movement. Indian woman should draw on the courage that bolstered them in Mahatma Gandhi's time."

Mrs. Rama Rau said she realised how much they were hampered but she had great faith in the strength of character of Indian women. When women of India had made up their minds to do something, in the face of the hampering of age-long custom and tradition, their progress had been phenomenal. In India to-day there was such a new current of life in the social structure that, in spite of hampering, women, who had never before left their homes, had had the courage to carry on electioneering campaigns, and 54 women are now in the various parliaments of India.

"It is unfortunate that you in South Africa," she said, "should be separated from the motherland and from this current of inspiration, but, with the help of these thinking European women, who have had the extraordinary courage to stand out for such work and from this Indo-European Association, you should do much. In India, too, we are guided by the British element and have always owed a great debt of gratitude to those famous women who have led and who have built up the women's organisations that are so strong in India to-day."

"Never has it been our lot to face such prejudice as there is in this country, prejudice that is supported by the law of the land. The depression that has faced me over the problems of this country has been somewhat lifted by meeting a group such as this."

Mrs. R. F. A. Hoernle, president of the Association, said the Association had been formed so that Indians and Europeans could learn each others problems. Out of it had grown the Indian Welfare Association, which now had two clinics. To-day there were 140 girls in the school that had recently been started. But it was in a dreadful building.

In the Transvaal Indians could not own land and sometimes could not even rent land.

"In this land of great spaces Indians cannot find half an acre of land for a school. There are 10,000 Indians in Johannesburg."

The Provincial Department had been most generous, but until Indians could own land, no school could be put up.

Mrs. Hoernle appealed to all present to move for the acquiring of land, so that every section of the community could be more fitted to play its part in the building up of the nation.

### Thanks

Mr. Nathoo Vithal Morar, of Dundee, Natal, desires to thank his many friends and relatives throughout the country for the very kind floral tributes and messages of sympathy extended on the occasion of the very sad and untimely demise of his loving brother Jekison who passed away on 20th June, 1938, at Dundee, Natal.

# India Letter

(NEWS CULLED FROM INDIAN PAPERS)

## How An Englishwoman Sees India

HER impressions of present-day India gained during a recent visit to attend the All-India Women's Conference were given by Mrs. Lankester at a public meeting held in the Friends' Meeting House, Manchester, by the Women's International League. Mrs. Lankester said that she attended the conference as a representative of the International League and was the guest during her stay of various Indian families. It was a return visit to India, after an absence of nearly 20 years, and she had been amazed by the changes that had taken place in that period. India had passed through her imitative stage of trying to copy the West and was surging with new ideas and thinking nationally. And in its doctrine of non-violence India had a valuable contribution to make towards the preservation of world peace. The message from the women of India was that they were ready to join with women of all other nations to work for peace. During her stay, said the speaker, she had the privilege of an interview with Mahatma Gandhi. Mrs. Lankester concluded by stating that while Constitution was working well, a terrible obstacle had loomed up in the Federation Act. "The people will resist if this Act is imposed without their consent," she declared, "for they are all against it. And if the Government do force the measure there is bound to be trouble."

## The Congress Governments

Reviewing the work of Congress Governments, Pandit Jawaharlal Nehru, addressing a large gathering at Poona, made a critical analysis of the gains which had accrued to the Congress and the losses sustained by acceptance of office. To the credit side were the growth of Congress power, the increase in Congress prestige, the widening of Congress influence and the enactment of beneficent legislation for the masses, thus vindicating the Congress claims. On the debit side, there appeared items that were clearly against in terms of the ultimate goal of Purna Swaraj. Their energies were now slightly deflected from the main struggle for Swaraj and in place of singleness of purpose in achieving that goal, they had now become immersed in immediate issues. The Congress had now attracted into its fold thousands who were not eager for achieving Swaraj or to join the fight but were seeking personal gains. Above all, there was the fact that the Congress had lost the

chastening and bracing opportunity of action, of fighting imperialism directly and thus of deriving more strength. Panditji pointed out that with office acceptance they had been unable to wipe out the evils of imperial economic exploitation and the poverty and misery of the masses. He said it was no use trying to gain by the weakness of one's opponent. Success could only be achieved by relying on one's own strength.

## "Times Have Now Changed"

"Impertinence or incompetence?" This is said to have been the question with which Pandit Govind Ballabh Pant, the U. P. Premier, is reported to have faced a high European officer in the United Provinces. The story goes that this officer is a near relation of one of the highest officers of the Crown in India. It is alleged that he made certain objectionable remarks on certain orders passed by the Government which he was evidently required to carry out. His attitude showed that he was still moving in the old bureaucratic rut and he thought that he could trifle with the Congress Government. But he caught a Tartar in Pandit Pant. It is said that this officer approached his big relation to help him. His relation despite his great power and influence, however, expressed his helplessness to intervene. He frankly told him that the times had now changed and the only safe course for him was to confess his incompetence. That might, he said, lead to his reduction or some other form of punishment. But if he said impertinence, he should be prepared for his dismissal. The officer concerned tried to give some plausible explanation avoiding a direct reply to the Premier's question, but the Premier would have none of it. In the end the officer was compelled to admit that his action was due to incompetence and expressed his regrets to the Government. It is said that under these circumstances some form of departmental punishment only was given to the officer concerned.

## Undiluted Swaraj

"Let my hoisting of this flag be a warning to the British Government that any attempt to force the constitution on us against our will is bound to fail. If the British Government yields gracefully, it would do good to all; but if they do not, we will have to wrest from them," declared Mr. V. V. Giri, Madras Minister for Labour and Industries, hoisting the National Flag at the Nehru Maidan states a message from Ootaca-

mund. Mr. Giri continued "We want undiluted Swaraj, not Dominion Status. We want full political and economic freedom, not unreal power, which will not give three square meals a day to crores of people in this country and find clothing, housing and old age pensions for them."

## Preparations For Next Congress Session

Work in connection with the forthcoming session of the Indian National Congress in Mahakoshal has already begun and the President of the Provincial Congress Committee, Thakore Chedilal, has taken steps to organise a well-disciplined volunteer corps. A training camp, for training officers of the volunteer corps, is opened at Betul and applications have been invited from every district headquarters of such persons as are prepared to undergo the necessary training. Efforts are being made to enrol as many members of the reception committee as possible within a very short time. Leaders of the province, including Thakore Chedilal, Seth Govind Das and Seth Sheo Daga, will undertake a tour of the districts very shortly with a view to carry on propaganda as also collect funds for the reception committee.

## League Invites Mr. Syama Prasad Mookerji

Mr. Syama Prasad Mookerji, Vice-Chancellor of Calcutta University, has received an invitation from Geneva to attend the annual general session of the International Committee on Intellectual co-operation of the League of Nations, as India's representative in place of Sir Sarovapalli Radhakrishnan. The session will be held from July 11 to 17.

## Temple Opened By Madras Minister

A temple for the use of all classes, including Harijans, was opened in the newly constructed Devacotta Zamindars' Colony at Karaikudi by Mr. V. V. Giri, Madras Labour Minister. This is the first temple in South India thrown open to all classes after the Travancore proclamation. The portraits of the Maharani and the Maharaja of Travancore were unveiled inside the temple on the occasion.



# TRANSVAAL INDIANS MEET IN CONFERENCE

THE Provincial Conference of the Transvaal Indian Congress was held in the Patider Hall, Johannesburg, on June 26. The conference was specially called to consider what attitude the Indian community should adopt towards the Transvaal Asiatic Land Commission and the Mixed Marriages Commission. The Agent-General, Mr. B. Rama Rau, in opening the conference said that during the few weeks he had been in South Africa nothing had disturbed him so much as the lack of harmony in the Indian community of Natal, and he was very greatly encouraged by the fact that in the Transvaal he would have a united Indian community and would have the support of every section in any efforts that he and his wife might make for the common benefit of the Indian community.

"I hope you will always maintain this unity," said the Agent-General, "for I cannot emphasise too strongly the importance of a united body which is in a position to offer effective opposition to any discriminatory measures of legislation.

Dealing with the two Commissions recently appointed by the Governments, Mr. Rama Rau, said: "It is rather unfortunate that in spite of the strenuous

efforts made by my predecessor, Sir Rama Ali, and the Congress we were not able to prevent the appointment of these Commissions and you have now carefully to consider what attitude you should take up in regard to them.

"I quite understand your resentment at the appointment of the Commissions to deal with these two subjects, but that should not prevent all possible steps being taken to safeguard the interests of the Indian community and the honour and dignity of the Indian community."

The Agent-General expressed the conviction that inquiry would fully establish that the Indian community had contributed very little to the mixed population of South Africa. It was remarkable to what a small extent there had been miscegenation between the Indian community and the other communities, and he could not believe that any Commission could come to the conclusion that the problem, as far as the Indians were concerned, was serious enough to justify legislation.

The danger in the Land Tenure Commission was that the Government might recommend that the law regarding land tenure should be tightened up. On the other hand, the Commission might come to the conclusion that the law was so

iniquitous that it should be amended. He felt convinced, therefore, that the Indians should put their case before the Commissions as strongly as possible.

"I would strongly advise you, before taking any step in the matter, to consider what is your duty to the Indian community," said Mr. Rama Rau. "You have to safeguard their interests. It is not a matter of mere resentment. The whole future of the Indian community is involved and I am sure they will not keep quiet even if the conference decided to boycott the Commissions. I would like you to consider the issues very carefully before you come to any decisions."

## Resolutions

Resolutions were passed to the effect that the conference emphatically protested against the action of the Government in appointing the two Commissions; empowering its officials to submit representations to the Asiatic Land Tenure Commission pressing for the repeal of discriminatory legislation, and to oppose any proposal to curtail existing rights of Indians; and to tender evidence to the Mixed Marriages Commission protesting against legislation as being unnecessary.

56 votes were given in favour of tendering evidence and 31 in favour of boycotting the Commissions.

## South African News In Brief

### African Heroism—And Its Reward?

THE *South African Outlook* for June reports an act of heroism by a young Native girl who gave her life in trying to save her mistress and a small child from death by fire. She ran into the house in which they had been trapped, succeeded in saving the child, and returned to save the woman. She was overcome, however, and both she and her mistress died shortly afterwards. This is another touching example of the devotion and loyalty of which African servants are capable.

[Nevertheless is it not a fact that they are to be kept in South Africa under the existing laws eternally as "hewers of wood and drawers of water?"—Ed.]

### Mixed Marriages Commission

The Mixed Marriages Commission which was commenced last Friday with Mr. Charles W. de Villiers, K.C., as chairman, has advertised and made other inquiries for witnesses, with comparatively little success, states a press message from Pretoria. It is now hoped that witnesses will be ready to give evidence before the Commission at its first public sitting, to be held in Pretoria on September 7. The Commission is anxious to find people to give evidence and has asked for memoranda in connection with the mixed marriages problem.

If witnesses should now come forward it is still possible for the Commission to report before the end of the year.

### Governor-General's Garden Party

At the Garden Party given last Monday in Durban by H. E. The Governor-General and Lady Duncan, several leading Indians were invited among whom were, Mr. and Mrs. Omar Hafee Amod Jhaveri, Mr. and Mrs. Saporjee J. Randeria, Mr. and Mrs. V. Lawrence, Mr. and Mrs. J. W. Godfrey, Mr. and Mrs. Albert Christopher, Mr. and Mrs. Ahmed E. Sheikh, Swami Bhawani Dayal and Mr. V. S. O. Pather. The Agent-General, Mr. B. Rama Rau and Mrs. Rau were also present. There were about a thousand guests. This is supposed to be the first time in the history of South Africa when Indians have been invited to a Governor-General's function.

### Hours Of African Clearing Station

The hours of attendance of the African Clearing Station, in Beatrice Street, Durban, have been altered as from July 4, to 8.30 a.m. to 12.30 a.m. every day except Sundays. Previously the hours used to be 8.30. to 9.30 a.m. and 11 a.m. to 1 p.m.

### Wedding Reception At Pretoria

On the auspicious occasion of the wedding of his son, Mr. Hafee Moosa Ebrahim, a prominent merchant of Pretoria, gave a grand reception at the Empire Theatre, on June 19. The Mayor of Pretoria, Councillor J. J. Cooke, and other members of the City Council, were present. Many interesting speeches were made in which good wishes to the bride and bridegroom were expressed. Mr. M. Balsam, J.P., President of the Chamber of Commerce, in the course of his speech said, Europeans should give Indians a just and square deal and added that with mutual understanding and sincere co-operation there would be continued harmony in the relations of the two races. The host expressed his thanks to all those who had so kindly responded to his invitation and also for the good wishes expressed by them to the newly wedded couple.

### Surat Hindu Association

A welcome reception under the auspices of the Surat Hindu Association was given at the Association's hall on Monday, July 4, in honour of the Agent-General and Mrs. Rama Rau. The hall was packed to capacity. The chairman, Mr. M. B. Naik, in welcoming the honoured guests paid a warm tribute to their

work. Miss V. N. Naik garlanded the guests on behalf of the association. Speeches were made by Messrs. Pranshanker Joshi, Swami Bhawani Dayal, S. J. Randeria, and V. J. Thaker. Mrs. B. M. Patel spoke on behalf of the ladies and Miss Ramar Hargovan on behalf of the Surat Hindoo Educational Society School. In reply Mr. Rama Rau paid tribute to the good work carried on by the association and said that he would like to see all sections of the Indian community united. Mrs. Rama Rau speaking in Hindustani said that Indian women must discard old customs and superstitions and work for the social welfare and upliftment of the community. She expressed her willingness to do all she could to assist them. The association also presented bouquets to Mr. C. J. Mehta and his son who were leaving for England shortly to study Law. The meeting terminated after a vote of thanks by Mr. P. D. Hargovan and a national song by Mr. Mohan D. Mistri.

### Indian Scouts Honour

#### Mr. Robinson

Natal Indian Boy Scouts Association accorded a farewell to Mr. Robinson, on his retirement after 36 years of service, as Protector of Indian Immigrants. Mr. H. S. Done, the President and Divisional Commissioner, paid a high tribute to the work of Mr. Robinson. The Protector had won the gratitude, love and admiration of the people. He hoped that his successor, Mr. A. C. Stead, will continue the same policy. He was the first Protector to have been honoured by the

Indian community. He wished Mr. Robinson success with many years of prosperity, long life and happiness. Mr. Robinson was garlanded by a Boy Scout and presented with a bouquet. Other speakers were Messrs. Advocate S. R. Pather, Swami Bhawani Dayal and Geo. H. Hindson. Messrs. R. Regnath and E. V. Naidoo and other officials of the association were also present.

### Indian Social Service Committee

The fifth annual general meeting of the Indian Social Service Committee (Clairwood Branch), will be held at the Krishna Theatre Hall, on Sunday, July 10, 1938, at 2.30 p.m. The public are invited by the secretary to attend. Agenda:—Minutes; Correspondence; annual report and balance sheet; elections of office-bearers, and general.

### Late Mr. M. R. Naidoo

After an illness lasting for more than six months, the sad and untimely demise of Mr. M. Ranganathan Naidoo, aged 32 years, took place at his residence, Retief Street, Pietermaritzburg. The late Mr. Naidoo was married 8 years ago to the youngest daughter of Mr. A. H. Peters. He was vice-president of the Colonial Born and Settlers Indian Association. The funeral took place at the Catholic Cemetery, Maritzburg, after a service at the Roman Catholic Church. Father O. Gabriel conducted the service at the graveside. The funeral was attended by a large circle of friends and relatives. Educated at the York Road Government Indian School at Maritzburg, the late Mr. Naidoo accepted employment in the

motor trade. In 1937 he started his own business with marked success as a dealer in mechanical goods. He was Life Vice-President, Maritzburg Indian Lawn Tennis Association; Secretary, Maritzburg Indian Cycling Club; Patron, Young Colonials Football Club; Secretary, Indian Young Men's Association; First librarian and member, Hindu Young Men's Association; and held a number of other official positions. Formerly he was a well known soccer player, he also held many first positions in cycle road race. He leaves behind to mourn his loss, his sorrowing wife and only daughter, and a large circle of friends.

### The Late Mr. V. Pillay

The death has occurred after a short illness of Mr. V. Pillay second son of the late Mr. V. M. N. Pillay of Port Elizabeth. The deceased was a highly respected member of the Indian community in Port Elizabeth and his sudden death came as a shock to all those who knew him. He had 36 years service with the postal department of Port Elizabeth and during this time he was held in very high esteem by his colleagues in spite of the fact that he was the only Indian on the postal staff. He married the eldest daughter of the late Mr. M. Sammy of Kimberley who is now left to mourn his loss together with five children. The funeral was attended by a large number of friends and relations.

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