

INDIAN OPINION

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NOTES AND NEWS

Farewell

THE Baroda Girl Guides have left these shores for India last Monday after a lengthy and very successful tour of the Union. Not only did they receive the welcome and the appreciation of their own countrymen but also of the Europeans to whom the progress made by Indian women was an eye opener. In so far as propaganda is concerned the mission of the Girl Guides has been a very valuable one. Apart from considerably removing the misconception prevalent among Europeans about Indian womanhood, the Girl Guides have instilled a sort of enthusiasm among Indian women in this country who were at one time shy to come out of their homes. Many who had never attended public meetings were now seen taking interest in public affairs. The Girl Guides have by their visit been able to do more within a short time than any amount of other propaganda. We hope this awakening has come to stay and that our Indian women will give their fair share not only in conducting homes but in the work of building up our nation. Farewell receptions in honour of the Girl Guides were given by the Surat Hindu Association, Arya Pratinidhi Sabha, the Hindu Maha Sabha, Maiyavat Association and the Mochi Mandal as well as by private individuals. The Girl Guides under the leadership of Pandit Anand Priyaji have left South Africa but their memories will remain with us a long long time. We wish them farewell.

Law Is Not Colour Blind (?)

"I do not want to order lashes," but yesterday a native received outs for a similar offence. I want you to realise that the law is laid down to apply to all people guilty of any offence, irrespective of whether they are black or white. Therefore, the courts cannot distinguish between natives and Europeans when they are found guilty of similar offences. In your case, however, I will not order outs, for you are young, and it seems that you were effected by the liquor you had. Let me advise you that the best thing you can do is to stay away from bars," thus remarked Mr. L. B. Thorpe, in the Magistrate's Court, Pretoria in sentencing a twentyone year old young white man, for being found guilty of housebreaking with intent to commit an

offence, to pay a fine of £7-10-0 with the alternative of 21 days' imprisonment with hard labour. The fine was paid. For a native to have been dealt with so leniently would of course have been unthinkable and so the law is after all colour blind.

Segregation For Indians

In connection with the proposal to establish a coloured township at Roodepoort, the Roodepoort-Maraiburg Town Council has received a letter from Ronald Austin offering a portion of the farm Waterval 79, north of Delary, a letter from the Witpoortji Gap Development Co., Ltd., offering 12 to 16 morgen of ground within easy reach of the municipal area, and a letter from the Klipspruit Estates (Pty.), Ltd., offering ground due west of Orlando Township. In the meantime the Council has sent full particulars to the Transvaal Asiatic Land Tenure Act Commission requesting them to recommend a site.

What An Achievement!

Among the achievements recounted by the Agent of the Government of India in the course of his address to the Indo-European Council one was that through his efforts Indians were now allowed in the Railway dining saloons. "The Sunday Times" learns that friction was caused on a Rand-Durban train on which the Indian Girl Guides, who recently toured the country, were travelling. Their leader Pandit Anandpriyaji entered the dining saloon in the morning and asked to be served with breakfast. He was informed that he could be served only after the Europeans had left. He said that in that case he would take no breakfast at all. At the lunch hour three Europeans entered the saloon and raised an objection against Indians being served in the dining saloon at any time. The Chief Steward informed them that according to his instructions, Indians could be served after the Europeans had taken their meals. The Europeans thereupon refused to have lunch and left the saloon. On another train, it is learned, an Indian entered the saloon when Europeans were there. He was asked to leave.

Railway headquarters informed a representative of "The Sunday Times" that the incident which had occurred on the train used by the Indian Girl Guides had been investigated. The General

Manager was satisfied that the steward had acted with tact and discretion and was in no way to blame for what had happened.

It may be mentioned here that Indians have never at any time had trouble in having the honour (as some of our leaders think it to be an honour) by special arrangements of having the dining saloon all to themselves. There is therefore nothing new in the present procedure. Even the stewards use the dining saloon after the Europeans have retired. Pandit Anand Priyaji evidently very rightly did not much care for such an honour being conferred on him. This criticism is not to slight the Europeans. We can quite understand their deep rooted prejudices and that social equality cannot be acquired in a day. Our Indian brethren would be well advised to act with discretion and not be over zealous in exercising all the rights which they possess or imagine they possess for it is not of much consequence to themselves and is only likely to accentuate the bitterness of the Europeans.

Their Faithful Dog

The *Natal Mercury* who takes pride in using 100% white labour pays a high tribute to its "most faithful servant in the person of Dhany, better known simply as Danny, an Indian, who for nearly 60 years gave loyal service to the proprietors. On his retiral on pension in March of this year," states our contemporary, "Danny whose death occurred last Sunday, took with him the good wishes of the entire staff, after a career probably unrivalled among his compatriots in Natal. Danny was more than an employee. He was an institution, and successively enjoyed the confidence of Sir John Robinson, the late Mr. Max Robinson and Mr. Romer Robinson, the present Managing Director. He came to Natal at the age of ten, in 1875, with a batch of indentured Indians and became a Corporation office boy. Four years later he joined "The Natal Mercury" in the same capacity. To hundreds of people he was known as "Mercury," and was liked and respected by all. He leaves a widow, a son and daughter and 11 grandchildren.

Message of Goodwill

Mr Don, editor of the *Star*, Johannesburg who was not able to write an article in time for our Special Number which was published last week, sends us and the Indian community a message of goodwill and good hope for the future which we have great pleasure in acknowledging with profound gratitude.

SECONDARY EDUCATION for GIRLS

By

Miss F. S. SLATTER,
Head Mistress, Mitchell Crescent Govern-
ment Indian Girls' School.

AFTER nearly five years strenuous work on the part of the little band of teachers, and many vicissitudes, and herculean efforts on the part of Kunwarani Lady Maharaj Singh, "Higher Education for Indian Girls" will become we hope the slogan for next year.

The Mitchell Crescent Indian Girls' School started in January 1930. The site chosen was one of the finest in Durban,—airy rooms, with an uninterrupted view of the beautiful Berea, spacious grounds, open to every wind that blows and therefore extremely healthy.

The Superintendent of Education, expecting a tremendous rush of entrants, suggested that a rule be made that no scholar should be admitted unless the parents were prepared to let her go on to the Junior Certificate or Matriculation standard.

There was an enrolment of 33 pupils with a staff of four experienced teachers. The number of pupils did not increase so one teacher was promptly transferred to Sastri College.

Since then the number on the staff has remained unchanged while the number of students has increased to 54 and the number of classes to six! Stds. V-X inclusive.

This year we enter for the Matric, the first students who have been right through the school since its inception. But we are hopefully expecting a big increase in numbers next year also an extra teacher to lighten the burdens of an extremely weary and harassed staff. What has brought about this harassed state? Too many classes and too many different subjects to fit into the time table, many of which do not admit of grouping classes and the eternal grind for examinations. Three public examinations for which one must cram and cram students with useless subjects instead of allowing them to use the en feminine and cultural subjects. This is the wail everywhere where girls sit for examinations on an equal footing with boys. How many girls are going to become chemists, interpreters or commercial correspondents, or how many are going to be bankers, lawyers, or to do marvellous things on the stock exchange, or be mechanical engineers and bridge builders? A few may aspire to these positions, but it is a pity that the majority should be penalised for the sake of a few.

In the Junior Certificate and Matriculation examinations girls ought to be given more latitude in the choice of subjects. Until an alternative syllabus more suitable to girls is planned, I would appeal to parents not to clamour for the J. C. and Matriculated certificates for their girls but to make a determined stand for an education that will fit a girl to be useful in the home, as well as to

move with ease and confidence in any refined society.

How many weary hours spent in mastering, Latin, Science, a third language or Mathematics could be joyfully and pleasantly spent in appreciation of music, singing and art, creative work and design in needlework and drawing, in planning the "Home Beautiful" or dainty and appetising dishes for the tired bread-winners; and last but not least in games and physical culture.

All these things have to take a secondary place or no place at all, if the Junior Certificate and the Matric Certificate are to be the final goal.

Parents may come along and say, "My daughter has passed her Std. VI. I want her to take the Junior Certificate in two years." We heave a sigh for alas, we know from bitter experience, reaching over many years what a great gap there is between a mere pass in Std. VI and the standard required for the J. C.; and we know that it will mean for Mary and Kate, for Savitri and Chinnamsh, a weary two years of push, shove, cram, cram, till the brains begin to swim and the mind, parrot-like, drops one thing learnt to make room for another.

There is little time for sorting out the things that matter, for character building, for instilling habits of self-reliance, and for healthy physical training.

I myself have always regretted the hours spent in cramming Latin (now a forgotten language to me) which could have been spent in mastering the piano and becoming a more useful social creature. If Indian girls are to take their place with others in the world they must first acquire the habits of application and concentration, of self-control, self-reliance and initiative, a love of study and a desire for further knowledge that will carry them on to continued progress.

In my opinion, the best method of acquiring these virtues is the Dalton Plan but at the beginning one must make haste slowly.

A student may listen to a teacher, teaching rapidly as much as she can cram in a given time and then she learns by heart (or does not) the notes given or the set books. Ten minutes of abstraction or day dreaming and the main point of the lesson may be completely missed. What person is proof against the mind going off into a world of its own, if a word of expression suddenly touches some cord of memory! Along Dalton lines, the student is set an assignment or a certain amount of work to do in all subjects which has to be completed within a certain time.

Any subject may be taken in assignment period as long as the student completes the contract within the required time. The students are encouraged to read as many reference books as possible on the subject and sift out and retain the most important facts. The teacher is always at hand to help with advice and check the work when done. At the beginning of this experiment the pupils invariably do the easy mechanical things first and leave the problems which require thought, until the last. Soon they learn by experience that this is not the best way and they begin to plan their work out and readjust their studies. They have then learned by experience one of the most important lessons in life. They have become self-reliant, and have learnt to control their own inclinations. Two or more girls may study or discuss things together, help each other as long as they bind themselves not to write the time in chattering, or copy or to take advantage of another girl's work. Here again habits of self-control are formed as well as a friendly and helpful spirit instead of rivalry.

Some girls work more slowly than others. Some may be ready for an examination in two years others earlier, but another who has not yet completed her work will have learnt far more in those two years if she knows she has not to be hustled over the whole syllabus but take a little longer. That very peace of mind will enable her to cover the ground much more rapidly.

In my school days I had to catch a certain train home from school. If I was very late and hurried unduly, my legs became cramped and almost refused to work. When I knew I had a few minutes margin I was able to travel much faster. I have watched deer fleeing from a lioness and her cubs. Some more frightened than the rest leapt so high that they came down again almost at the spot, while others who took it at a more leisurely pace were able to make wider leaps and get away more rapidly. So it is with the mind if one attempts to go too quickly.

I have great visions for the future of the Girls' High School, I see it famous in the future for its culture and its rational and comprehensive syllabus. We have already attempted a modification of the Dalton Plan and found it successful in bringing about a measure of self-reliance and sound judgment aimed at and a more thorough knowledge of the work taken, but rather slow for the pressure of work necessary to pass exams in unsuitable subjects.

(To be continued)

IMPRESSIONS of FORT HARE

Dull would be of soul who could pass by
A sight so touching in its majesty!

THESE were the words that flowed from the heart of Wordsworth as he stood upon Westminster Bridge, gazing meditatively at the scene that lay before him. And, I feel, no one susceptible to emotional feelings at all, could resist the kindling of the same emotions, if he stood upon Tynnie Bridge to-day, and looked upon the red and white buildings that go to make up Fort Hare. Those hills, that only a few decades ago wore the scenes of bitter guerilla feuds between White and Black, now nestle the only non-European 'university' in South Africa.

This is the first impression one experiences on visiting Fort Hare. To sojourn there, even for a brief period, evokes a deeper admiration; for beneath its apparent simplicity there is the profundity in thought and sincerity that is difficult for one who has been to Fort Hare, to find in the hustle and bustle of city life.

It is not without some pleasure, therefore, that I cast back my mind to those most enjoyable days spent at Fort Hare. It was some time in January 1930 that I decided to go to College and though mine was a hasty decision I have had good cause not to regret it. I left two days later and it was not long before I had successfully adapted myself to the new environment.

There is this about Fort Hare: You always feel yourself at home; and the consequence is that your actions, your dress, your behaviour and even your thoughts are free from the pretension and mock-seriousness that are so rife outside College walls. Fort Hare is, in a word, one large family and there is much that goes to create such an atmosphere—the strong sense of communalism among the students, as well as the geniality of its lecturers. How can one forget good, old 'Bawo' we used to term Bishop Smythe. Even in his old age he was a student himself, dined with us, studied with us, rambled with us, rose earlier than most of us and even in his daily cold showers—something we remember Fort Hare by—a better student than any of us. Such was the glorious spirit that prevailed at Fort Hare, a veritable 'home from a home!'

From my mind, too, I cannot banish the happy recollections of 'Umbieli' (the editor) by which name Prof. D. D. T. Jabavu was better known at Fort Hare, his hilarious laughter and his frequent moods of seriousness; nor is it difficult to recall to mind the Shavian Matho Master's happy lay sermons at Assembly. Those were happy days. Work, sport, seriousness, hilarity were indulged in so discreetly and mixed so well, that life was worth the living. And for a time, the

By G. S.

pressing cares of the world, which seem greedily to snatch up the student as he leaves the college portals, were as yet undreamt of.

Life at Fort Hare is full and I mean full in its fullest sense. Local sporting circles have had evidence of the fine spirit of sportsmanship of which the College is capable. And on the academic side Fort Hare never lags behind. Though yet in its infancy (Fort Hare was opened by General Botha in 1916) it lays claim to over thirty graduates in the Arts, scores of pedagogues and ministers of religion while several who have graduated in medicine overseas can look back to Fort Hare for the genesis of their professional career. There are two Indian doctors in Natal, and three Indian Arts graduates who have laid the foundations of their careers within its walls. That Fort Hare is going to be of greater assistance to the Indians in South Africa is, I feel, beyond all doubt.

In local circles, I have found that one aspect of life at Fort Hare has had 'unhappy' associations. Fort Hare is oft regarded as the local synonym for 'boiled beans.' As far as is possible I have tried to dispel such misconceptions. When we remember that Fort Hare was built primarily for Native student, such ideas must evaporate. The fare, to a new student, may not be as relishing and palatable as the dainty dishes one is accustomed to at home; but it is not for this reason unwholesome. One soon gets seasoned and speaking for myself, I can vouch for the fact that my period as a novice in this respect, was not prolonged. Indian students, in my time, revelled in the fare, so much so that their places were seldom or never vacant at Schreochie's. The Native like more cultured Indians—and here I may mention Mahatma Gandhi—believe more in frugality than in variety; and, I feel, it is better so. Those who have Fort Hare in view, therefore, and have been disparaged by such petty misconceptions can certainly put their fears at rest. In any case, to those who place their palate before their intellect no college can be of any assistance. I remember how one or two, who belonged to this category, were so pampered that they deemed it wiser to revert to the common herd.

Public opinion is a powerful influence at Fort Hare; and this in any college is symbolic of a strong *esprit de corps*. Students soon mend their ways and very little external coercion is ever employed to guide the conduct and behaviour of students.

According to the Gentleman's Agreement (the Capetown Agreement of 1927) Indian students are privileged to special accommodation and conveniences at Fort

Hare. Mr. Sastri visited the college during his term of office in South Africa and after an inspection considered it unwise to put into practice such recommendations. No more pleasing news could have been welcomed by Indians who have been to Fort Hare. In my time, we strongly resented favourable treatment, particularly when we realised that, at the college there were Native students who outran us in every sphere of the college's activities. The Native mind may be law-abiding and very religious; but it is by no means docile.

There is much I could, and should like to, write about my *Alma Mater*. Every student at some time or other, finds himself involved, consciously or unconsciously, in never-to-be-forgotten episodes. He is either an actor or an interested spectator. Of these I could write at length. For the moment suffice it to say, it is to Fort Hare—that melting pot of the races, black, white and brown—its encouraging atmosphere and sympathetic lecturers, to whom I must ever remain grateful. It is Fort Hare that has given me, in common with many others, that stimulus and push in life, without which life is not worth the living.

Sita

As Mary, the Madonna to the women of Christendom, so is Sita, Queen of Ayodhya, to them of Hinduism. Here is indeed a realm beyond the aspiration of merely earthly sovereigns. For she is the ideal of womanhood itself and she wields undisputed sway, in millions of hearts, over the kingdom of love and sorrow, and stainless womanly honour and pride. Though beautiful and a queen, she never chose ease. To her the simple lives of Saints and scholars were more joyous than all the luxuries of courts. She knew every mood of the forests, joining in their praise in the early morning, when birds awake and blossoms open and the dew is fresh; and bowing her soul with theirs in the evening adoration. She shared a throne, yet never forgot that for her people's good, and not for their own pleasure, do sovereigns reign. She knew the highest human happiness, and was not blinded by happiness. She knew the deepest and bitterest sorrow, and lived serene amidst her sorrow. Such was Sita, Queen of Ayodhya, crowned of love, veiled in sorrow, and peerless amongst women.

(From "Cradle Tales of Hindustan"
by Sister Nivedita (Margaret E. Noble.)

MODERN SCIENCE and HINDU PHILOSOPHY

By

SWAMI ADYANANDA

of Ramkrishna Mission

(Continued From Last Week)

THE Hindu philosophy after deep introspection into to the reality of the universe had long found out the relative character of the world. Life and death, sorrow and happiness good and evil are not separate entities, but are different manifestations of the same principle which veils up the reality from our vision. The same thing, we find, in life produces pleasure and pain at different times. One fact in life may appear as bad to day but tomorrow the same fact appears as good.

The same fire which burns and destroys many magnificent buildings, also cooks our food, and kills many germs for human health.

So it is with every fact of life and the world. There is nothing absolutely good or evil in the world. The good and evil are the same thing appearing in different garbs to us to produce different feelings in us.

So Hindu philosophy says we must find out the unit existence of which the phenomenal facts are mere shadows. Compare the main thoughts of the Monistic School of Hindu philosophy and you may find that perhaps through later discoveries of science, she may come to shake hands with Hindu philosophy.

I have given you a general idea of the material world according to Hindu philosophy. Now I shall tell you something about life. Life like the material modifications of the universe comes originally from the absolute conscious Being. It has therefore two aspects namely eternal and formal. Eternal life is one with the eternal Being. As such it has no beginning, it is self-existent. But life in forms may have. But when we look to life only in forms and try to find out the origin, we fail, because the Hindus say, life in form is only one aspect of life and we cannot find the whole from a part.

The life principles being universal—there is unity of life both in the organic and inorganic. There is a complete chain in all forms of life, though in organised life, it is manifested fully than in the inorganic. In the inorganic life is stupefied, but in the organic, it is vivid and conscious. Formerly an utterance like this that life exists even in the inorganic gross matter, would sound like an absurd fallacy of the primitive thinking, to the Western mind. But recently the famous experiments of the great Indian scientist, Sir J. C. Bose, have proved that so called dead matter and plants respond to external stimuli. The response which inorganic matter and plant life make, goes to prove that the feeling and consciousness, two symptoms of organised life, are present in inorganic life in such small degrees that

it is impossible for the normal understanding of man to grasp it. Taking this spiritual view of life, the Hindu philosophy says that the life subjected to the veiling principle *Maya* of Nature is a state not real to man himself. The purpose of human evolution is to make life more and more suitable instruments for realisation and experience of the spiritual reality behind all the modes of Nature. The whole world of energy, according to Hindu philosophy, expresses herself in three essential modes *Sattva*, *Raja*, and *Tama*. In the physical world these qualities are seen as equilibrium, activity and inertness. In Human nature, when we find a person passing his life somehow, in ignorance and inertia and making no move for change of his thought and action, that man is dominated by the *Tamasic* element of Nature.

The second type of man who is dominated by the egoistic sense of power, domination, conquer and enjoyment, is ruled by the second element known as the *Rajae*.

The third type of man who in the battle of life makes a self development towards righteousness, poise peace and satisfaction and makes an inner detachment from the struggling emotions and sensations of outer strife, is the man dominated by the *Sattvic* element.

This change in the inner outlook of man is to the road to immortal existence.

Before I discuss a few points on the idea of immortality in Hindu philosophy I sum up with the Hindu views of life.

Life and the world progress are not mere mechanical resultants of a dull dead material Nature. There is an inner law in Nature and the soul and life of man entangled in the outer appearance and standards, have missed the real significance of Being. So for the true purpose of life man should live for and in the spiritual reality and attain freedom. On the superficial surfaces of things, Nature, like a Magician conceals and hides the spirit and deprives us of the sweetness and ecstasy of Divine essence, and gives us sense of perverted values of things. The Hindu philosophy and religion, show us how we can live in the luminous truth of the spirit.

In Hinduism the idea of immortality does not consist in mere personal survival of death. In my last lecture while speaking on the theory of re incarnation I shortly put forward some of the arguments about personal survival. But

immortality in deeper sense, means that supreme status of existence, which is not conditioned by the modes of Nature. In the super physical spirit and consciousness of man that seed is present. Hindu philosophers therefore base the arguments of immortality on that ground.

The Idea of immortality of the soul has been questioned by the biologists and physiologists. Many theologians have tried to answer those questions on their theological beliefs and faiths. I shall try to put before you some points not from theological beliefs but on certain deeper facts of human life and consciousness.

The biologists who refuse to admit of any existence after death say that they find no ground for believing that the brain is a dual organ, a compound of substance and spirit. Secondly if death is due to the escape of an immaterial spirit we should expect it to be instantaneous whereas it is to be found to be a process of peace meal. Thirdly biologists claim that they know every stage of the transformation of a microscopic unit of protoplasm into a multi millioned colony of living cells.

If life is only a transformation of unit protoplasmic cell into a battalion of cells, the question will be naturally asked, who or what guides arrangements of these living cells? On the answer of this question depend much on the question of immortality.

Another point of argument is that from human life we can find that it is purposive in its onward progress? Can material origin of life and mind lead towards purposiveness.

Again, why are men afraid of death? If men were a combination of atoms only, there could be no fear of death? Because who would be afraid of death? The Atoms? That would be absurd. Then take the question of self consciousness. Are atoms self conscious? If so, the atoms or the cells become spirit and not matter. Thus there are many things in human personality and deeper layers of his mentation and consciousness that we cannot explain by mere materialist theories. There is in man something which is immortal and free. This is not the body, neither is it the mind. The body is dying every moment, and the mind is changing. But beyond these sheaths of body and mind, there is the immortal spirit, the true self of man. Ever free and immortal. The purpose of human evolution is the realisation of this immortal spirit and to be fearless, deathless and free.

After experiencing this spiritual heritage of man and the universe the Vedic Seers, thousands of ages ago gave the message "Hear ye! Children of immortal bliss!" And that message holds even to day through the voices of her modern Seers. India is again sending that message to the whole of humanity, in this age of scepticism and materialism.

FAREWELL TO BARODA GIRL GUIDES

UNDER the aegis of the Arya Prasthiddhi Sabha (Natal) a free display by the Baroda Girl Guides was given at the Indian Recreation Grounds, Currie's Fountain, kindly lent by the Sports Grounds Association, on Saturday afternoon the 10th instant at 2 p.m. A record crowd was present to witness the demonstration, and never has the pavilion been packed to capacity by Indian ladies as was on this occasion. Thousands of children from the various schools were present. Prompt to time an introduction was given by Mr. S. L. Singh, which was followed by a programme. The full programme has been shown at the various towns was given and greatly appreciated

by both Europeans and Indians. At 4.45 p.m. the display came to an end, after which in the absence of Mr. R. K. Kapitan, the president, Swami Bhawani Dayal presided and touched upon the activities of the tourists. Following him Mr. J. W. Godfrey spoke and reiterated the sentiments of the previous speaker and added his quota. Four girls of the party then addressed the crowd in English and Hindi, after which Pandit Anand-priyaji, the leader, thanked the Sabha for making their stay comfortable and arranging the itinerary. He remarked that wherever he went, the greatest kindness was shown him and his girls, and this tour has not only benefited the

travelling party but has removed many misconceptions in the minds of Westerners as to the progress of Indian womanhood. Several eulogistic messages from Mayors of different towns were read showing the esteem in which this party was held. The Mayor of Durban (Cr. Dr. S. Copley) then arrived from a prior engagement and addressed the crowd and hoped that tourists had a pleasant time throughout the Union and from what he gathered a wonderful reception was accorded them this afternoon. He wished them all the luck in their activities. Cr. Langton, Deputy Mayor, followed and added his quota to the farewell. In conclusion, Mr. S. L. Singh, moved a vote of thanks.

COLONIAL BORN and SETTLERS' INDIAN ASSOCIATION

THE first annual general meeting of the Colonial Born and Settlers' Indian Association (Pietermaritzburg Branch) was held on Sunday, November 4, at 3 p.m., at the H.Y.M.A. Main Hall, Church Street, Maritzburg before a fair gathering of members. Dr. Maurice R. Peters presided. The annual report was read by the Secretary and was adopted on the motion of the chairman and seconded by Mr. G. Kesavaloo. Speaking on the Report the chairman paid a glowing tribute to the Secretary, Mr. K. Soobramoney for having so admirably and efficiently conducted the affairs of the Association. Arising out of the Report the chairman dwelt on the question of the retrenchment of Indians from the Eddel's Boot Factory in detail, and of the Association's interest in the same. Mr. S. E. Kader, the Honorary Treasurer submitted his Report, which reflected an income of donations and fees in the sum of £28 3-8, and expenses to the extent of £27 8-2, thus leaving a credit balance of 15/6, the chairman moved for the confirmation of same and was accorded by Mr. A. Poonsamy. The Chairman congratulated the Treasurer for the able manner in which he executed his duties. The following office bearers were then elected for the ensuing year—Vice-Presidents: Messrs. I. A. Haffajee, P. M. David, B. R. Naidoo, J. M. David, V. K. Pillay, and Ismail A. Cassimjee; Joint Honorary Secretaries: Messrs. K. Soobramoney and B. R. Naidoo; Honorary Treasurer: Mr. S. E. Kader; Honorary Auditor: Mr. A. T. Moodley; Committee Members: Mr. G. Anthony representing Corporation Employees; Messrs. A. Poonsamy, and S. Francis representing Caterers and Liquor licenced Employees; Mr. A. T. Moodley, representing

Brick Making Industry Employees; Messrs R. N. Padayachee and R. P. Naidoo representing Industrial Workers; Mr G. S. Maharaj representing Shop Employees; Messrs M. Rugnathan and R. M. Vathraj, representing Business concerns; Messrs Vadi Govender and A. S. Naidoo, representing Farmers; Mr. Shaikh Ahmed representing Taxis business and Mechanics; Mr. S. B. David representing Railway Employees; Mr. S. Rathanam representing Educational Interest; Mr. V. Kristy representing market Gardeners and Agents; Committee Members: Mr. A. B. Christain, representing Building Industry Employees; Miscellaneous: Messrs G. Manickum, V. P. Christain, C. K. Lazarus, R. Sunder, and M. Moorzas.

Mr. A. Christopher of Durban addressed the audience and explained in brief the activities of the Headquarters.

Mr. P. B. Singh who was deputed by the Headquarters to investigate into the conditions of the unfortunate Repatriates in India explained in brief the severe hardships the Indians are undergoing; he appealed to members to bring pressure upon those who desire to take advantage of this repatriation scheme, by requesting them not to leave the shores of South Africa.

Among other speakers were Messrs S. L. Singh and P. B. Singh.

It was unanimously resolved as a mark of appreciation of the invaluable services rendered by the secretary that he be given an honorium of £3-3-0.

The Chairman in conclusion thanked the members present for attending the meeting, and paid special thanks to the gentlemen from Durban as representing Headquarters who time after time were good enough to respond to our calls. He appealed to members for their co-

operation and assistance in the interests of the Association.

Mr. S. Francis moved a vote of thanks to the Durbanites.

The meeting terminated with a vote of thanks to the chair at 5 30 p.m.

Original Correspondence

To The Editor, INDIAN OPINION.

Sir,—In your issue of the 26th. Oct 1934, a correspondent writes of the appointment of Mrs. P. K. Naidoo as one of the trustees of the Valliamah Memorial Hall in the place of the late Mrs. E. Ernest. The trustees are now Mrs. P. K. Naidoo and Mrs. M. Pillay, the latter has been in the post since 1919. I am very pleased to see that Mrs. P. K. Naidoo has been elected to fill the vacancy. The site for the Valliamah Memorial Hall was bought in 1914, to build a Hall in memory of that gallant lady who gave her life for the cause of the community during the Passive Resistance Struggle. I hope the present trustees will make an effort to fulfil that object, I am certain if the right move is taken the Indian public of South Africa would respond to their call. I further appeal to the trustees to report to the public from time to time what they are doing in the matter. I wish them all the success in their work.

Yours truly,

Johannesburg.

B. D. TAVADIA.

Answers to Correspondents

Mr. D. A. JERAWON.—Your letter is not published as it is now out of date. —Ed. I.O.]

NEWS IN BRIEF

Maulana Mohammed Abdul Aleem

His Holiness Maulana Mohammed Abdul Aleem Siddiqui who has left Durban on a tour of the Union was accorded a hearty welcome at Maritzburg, Colenso, Dundee, Ladysmith, Newcastle and other small places on his way to Johannesburg by Moslems and other Indians as well as distinguished gatherings of Europeans. At all these places the Maulana delivered lectures on Islam and what it stands for.

Tanjore Indian School

The formal opening of the Tanjore Government Aided Indian School took place at 25, Tanjore Road, Riverside, Umgeni, on Tuesday November 6. A farewell reception was given to Kunwar Sir Maharaj Singh on the eve of his departure for Johannesburg by the School Committee.

Durban Indian Surf Life Saving Club

A life saving demonstration was given by the members of the above club under

the patronage of Kunwar Sir Maharaj Singh at the Battery Beach, Durban on Sunday Nov. 4.

Deepavali Sports and Entertainment At Fairbreeze

A grand Deepavali entertainment under the management of the Fairbreeze and District Hindu Sabha was held at the Fairbreeze Indian School on Tuesday Nov. 6, at which a fairly large number of friends and children were present. Mr. A. Jeeawon, chairman of the Sabha, very warmly welcomed the guests. He spoke at length on the activities of the Sabha and urged the parents and friends to give their wholehearted support to the Sabha. Other speakers paid a glowing tribute to the chairman for the keen interest he had shown in the uplift of their community. The chairman was then garlanded. The services of Messrs R. Boodhai, V. Murugan, Armugam and A. Jeeawon in imparting free education to the children at the vernacular school were referred to in enlogistic terms and a small present-

tation was made to each of them as a mark of appreciation. The whole of the morning was spent in childrens' sports, and light refreshments were subsequently served. The organising work was solely in the hands of Messrs. Budrinath, D. R. Maharaj, Gungaram, D. A. Jeeawon, Debiprasad, Seetharam, O. M. Khan, R. M. S. Moheden, R. G. Boodhai, V. Murugan, R. Bhaerathie, and Arumugan. The Sabha through the medium of this paper wishes to convey to them its deep sense of gratitude.

Swami Adyananda

Swami Adyananda and the Rev. S. T. Pagesmith will speak on "Religion for a Scientific Age" at the City Hall, Pretoria, under the auspices of the Modern Unitarian movement, on Wednesday, Nov. 21 at 8 p.m. Sir Robert Kotze will preside. Admission free. Retiring silver collection.

HERE AND THERE IN SPORTS

BOXING SHOW at the TOWN HALL

FIGHTS NOT UP TO EXPECTATION

THE boxing show promoted by Messrs Charles, Manuel & Co. last week did not come up to expectations, as three of the fights were stopped in the early stages and the crowd vented their feelings in no mistakeable terms. In the first bout between Jugdeep Morris and Midget Chin scheduled for six rounds the latter opened in vigorous style landing some hefty punches, but could not maintain the pace with the result that Morris made up the leeway and at the fifth round led but Chin made a recovery and in the last round fighting well, managed to make it a draw.

In the next contest when Veeran and Pottier took the ring in a ten round affair, much was expected, but after three rounds of boxing, the referee stopped the fight disqualifying Veeran for continuous holding and awarding the decision to Pottier. The award may have been correct technically, but the patrons have to be considered in these matters and if repetitions take place, then the crowd will keep away from boxing tournaments. The decision could not be announced as the crowd made a vociferous demonstration.

This cleared the ring for the main fight between Bud Gengan (9st. 8lbs.) and Arthur Cupido (9st. 13½lbs.) in a twelve round encounter. Both opened warily,

the Cape Town man making the pace but nothing serious happened. After two rounds Gengan was fighting well at long range landing some hefty punches to the solar plexus, but Cupido countered well. As the contest developed Gengan was becoming more aggressive, whereas the visitor was tiring and missing the mark. In the seventh round Cupido retired to his corner not being able to carry on and the verdict went to the local boxer. Gengan made a very impressive showing and has improved considerably, hitting effectively with both hands. The last bout promised to be a keen match, but the proceedings were out short by Forcus being out above the eye, and the referee stopped the fight in third round. Up to this period both Mannie Dixon and Willie Forcus indulged in some hard hitting, the fans were just being roused to excitement, when this unfortunate incident happened. Breaking from a clinch it was seen that Forcus was bleeding considerably, and the referee adopted the right attitude, despite protests from Forcus to continue. It was very unfortunate that the fight should have ended in the manner described, but no blame can be attached to the promoters, who had selected the best men.

CRICKET

The League fixtures of the Durban Union were continued and outright wins were the feature of the afternoon. Rain had begun to fall prior to the commencement and it seemed that the matches would not take place, but fortunately the elements cleared after 2.30 p. m. On the main ground, Greyville managed to stave off defeat on the double innings and Schools had to be content with a win on the single innings. Schools had scored 94 in their first knock, to which Greyville had replied with 22. In weather which favoured the batsmen, Greyville continued their second innings. Playing steadily the batsmen were content to dig themselves in scoring when opportunities presented. Nunkoo was mainly responsible for preventing an outright win, and this batsman was undefeated at the draw of stumps with a score of 54 out of 94.

Muslims won decisively by an inning and 16 runs at the expense of Pirates. Pirates had scored 46 in their first innings whereas their opponents had 70 for the loss of three wickets at close of play. The not out batsmen continued and the innings was declared at 110. Pirates opened none too well in their second venture

and lost eight wickets in compiling 48, the remaining two batsmen being absent. Roselyns skittled the three Crescent batsmen for the addition of three runs to their previous week's score, the total being 70 against their opponents score of 125. Having a lead of 55 runs, Roselyns piled the long handle and quickly hit up another 90 for the loss of four wickets when their innings was declared. In arrears of 145 runs, Crescent could not cope with the bowling and the procession of batsmen ended when 22 runs had been scored, leaving Roselyns comfortable winners by 123 runs.

Dismal Weather

In dismal weather cricket was played on Saturday afternoon, rain falling at intervals to make the conditions unpleasant. On the No. 1 ground, Schools met Muslims, the former taking first lease of the crease. The scoring was slow and when their innings came to an end, the board reflected 79 runs. In falling light, Muslims went in to bat and

after a few balls had been delivered, play was stopped for the day. Greyville had Ottomans as opponents and in this match keen rivalry was shown. Opening play Greyville plodded along, the batsman not taking any risks against good bowling. By dint of steady batting, the innings realised 86 runs, which was the highest of the afternoon. Ottomans did not fare too well in their attempt, two wickets falling quickly for three runs, and this game is likely to prove exciting next Saturday.

Stars had first knock against Pirates on the No. 3 ground, and it augurs well for this lowly placed team that they realised 64 runs in their first innings. Pirates lost one wicket in compiling 30, and it seems that barring accidents, Pirates will claim the points.

On Sunday the first round of the Panday's Shield competition will begin when the following fixtures will be staged. This will be a full day's game on the

knock-out system for the Natal Championship.

Ottomans Vs. Kismet (Main). Schools Vs. Crescent (No. 1). Greyville Vs. Aryans (No. 2). Muslims Vs. Roselyns (No. 3).

SOCCER

Football Tournament At Verulam

On Sunday the 11th inst. a grand tournament organised by the Verulam Deepavali Day Sports Club was held at the Indian Recreation Ground. In spite of the heavy continuous downpour there was a very keen competition all round. Finally, the trophy presented by Mr. Ramsagar Bahadur of Verulam was won by the Verulam Hillers F. C. who never sustained a defeat throughout the day. The following represented the Hillers: S. Attwarie (teacher at Inanda School), Nadasen Moodley (capt.), V. Soobramoney, R. Poonsamy Pillay and N. Krishna Peter.

LADYSMITH NOTES

(By S. C. M.)

TAMIL SCHOOL RE-OPENED

Tennis At Estcourt

On Sunday last the Greytown Indian Tennis Club travelled to Estcourt to complete their fixture with Estcourt Indian T. C. on Estcourt courts, the game resulted in a win for the Estcourt by 9 games to 7.

The Public Court Indian T. C. were supposed to play the Dannhauser at Dannhauser but they did not travel.

Obituary

On Sunday last there passed away at Ladysmith, the second daughter of Mr. Narransamy Naicker, "Nagammah" at the age of 29 and wife of Mr. Soobiah Reddy of Durban. The deceased was ailing for 3 months and her ambition was that, when she dies her remains be cre-

mated. On Monday at 5 30 p.m. the funeral took place at the Ladysmith Indian Crematorium, and was attended by more than 200 people. This is the first of its kind in Madras community. Mr. V. P. Chetty officiated assisted by Messrs R. Singh, Vithal Lalla and Lalla Parsotham, members of the Arya Samaj and others. She leaves a husband and four children and a large family to mourn their loss. Messrs James Bro's from Durban also with others attended the funeral.

Swami Adyhanandjee

His Holiness Swami Adyhanandjee will shortly visit Ladysmith and will be the guest of the Sanathan Dharma Sabha and The Ramkrishna Vedantee Mission.

ON Friday last the Tamil school was re-opened by the officials of the Ladysmith Hindoo Thirukootam Sabha and Shri Ganser Temple and the attendance ran up to 62 children both boys and girls. Messrs V. P. Chetty, P. N. Chetty and S. C. Mudaliar are appointed to teach for gratia. The School starts at 2 p. m. and terminates at 5 p. m. Parents are advised to send their children regularly. Mr. M. N. Pillay, is trying his best to procure furniture for the School, and also others interested.

Deepavali Festival

The three Societies celebrated the Deepavali Festival on Tuesday last week, at their respective places.

Indian Child Welfare Society Centre.

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NOTICE

INDIAN UNEMPLOYMENT

Will employers of Indian labour kindly notify the undersigned of any vacancies in their establishment.

Write:—Hon. Secretary, Sir Kurma Reddi Unemployment Relief Committee, Indian Sports Grounds, Durban.

Books for Sale

NOTE.—Remittance should accompany the order V.P. ORDERS will not receive attention. Postal Orders to be made to "Indian Opinion" at Phoenix. Postage Free on all books.

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Mahatma Gandhi's Speeches and Writings

An Omnibus Edition.

We have just received an omnibus Edition of Mahatma Gandhi's Speeches and Writings from Messrs G. A. Nateson & Co, Publishers, George Town, Madras (India). It is the fourth and new edition on Mahatma Gandhi. Cloth bound 8s. including postage. This latest edition is revised and considerably enlarged with the addition of a number of important articles from *Young India* and *Navajivan* (rendered into English). The collection has over 1000 pages of well-arranged matter ranging over the whole period of Mahatma Gandhi's public life. The volume begins with the South African Indian question and covers his views on indentured labour and Indians in the Colonies, his jail experiences in South Africa, his pronouncements on the Khair and Champaran affairs, his discourses on the Rowlatt Bills and Satyagraha, and his *Young India* articles on the Non-co-operation Movement including select papers on the Khilafat and Punjab wrongs, the Congress, Swadeshi, National Education and Swaraj. It also includes Mahatma Gandhi's famous letters to the three Viceroy's—Lord Chelmsford, Lord Reading and Lord Irwin, Select Extracts from his celebrated Autobiography, his historic Statement before the Court at the great trial, his Congress Presidential Address and other public utterances, his Speeches and Messages during his great march to the Salt pans of Dandi, the full extent of his Agreement with Lord Irwin and the Speeches implementing the Pact. Then there are his speeches at the Second Round Table Conference followed by the Willingdon Gandhi correspondence. Another section contains his important studies on the Hindu-Muslim question, as also the statements on the problem of untouchability following the historic letter to Mr. Ramsay MacDonald and the Epic Pact which resulted in changing the Premier's Award. Yet another section gives his reminiscences of great Indians like Gokhale, Pherozeshah Mehta, Bal G. gadhar Tilak, C. R. Das, &c. The selection contains chapters on a variety of subjects of miscellaneous interest ending with his famous gramophone record on God. It contains numerous illustrations and an index.

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