

Indian Opinion

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NOTES AND NEWS

COMMENTING on the Colour Bar in the Liquor Act the *Rand Daily Mail* dated December 15, writes:—

Apparently, the Act, in its present form, is to create a position which the withdrawal of Clause 104 last session was meant to obviate. That clause, it will be remembered, prohibited the employment of Asiatic cooks and waiters on all licensed premises, but its injustice brought about its deletion. The Minister of Justice himself was responsible for the dropping of the clause, and his action was generally applauded. But, owing to the operation of other sections of the Act, the withdrawal has been indirectly nullified so far as certain Indians are concerned. Parliament can scarcely have intended such a result, and the Minister will no doubt sympathetically consider the representations which have been made to him. If it is found impossible to amend the Act next session the affected Indians ask for a further period of exemption. In the circumstances, this is by no means an unreasonable request.

In refusing the applications of trading licences of two Asiatic companies in Norwood, Johannesburg, the Municipal Health Committee gave a written decision as follows:—

"It is within the knowledge of the Committee, and it has been brought out in evidence, that restrictions have been imposed in the title deeds on the occupation of the property in respect of which the certificate is applied for, whereby no coloured persons, other than servants, are allowed to occupy lots. The Committee has therefore decided to refuse the application, under Section 6, Sub-section 2, of the Ordinance."

Councillor Mrs. Knight's motion, at a special meeting of the Durban Town Council held last Thursday, that the Estates Manager and the Borough Engineer be asked to report to the Housing Subcommittee on what land was available for a municipal housing scheme for Indians as promoted by the Central Housing Board was defeated. Councillor Acutt remarked, it is reported, that the Estates Manager had made many previous reports on this matter. Odd pieces of land were available in different parts of the Borough, but there was not sufficient to meet the demand. The land at Cato Manor had been purchased in all good faith.

The Natal Indian Congress have pointed out in their statement to the Housing Board what land can conveniently be utilised in a housing scheme for Indians. The Durban Town Council, if it is really in earnest, owes an explanation as to why that land could not be used for the purpose.

The Rt. Hon. Srinivasa Sastri lectured at the City Hall, Maritzburg, last Tuesday night under the auspices of the Natal Council of Women on "Ancient Indian Chivalry." Mr. Sastri was introduced by Mrs. H. Gordon Watson, who thanked him very sincerely

for consenting so willingly and so graciously to give this lecture. "We are feeling a little sad tonight," she is reported to have said, "because this is probably the last opportunity we shall have of getting Mr. Sastri to lecture to us. I am sure, however, that I am voicing the feeling of all of you in wishing him God-speed and a happy reunion with his beloved family, to whom we owe a debt of gratitude for sparing him to us as long as they have. And I am sure, too, that you will agree with me when I turn to him and say 'will ye no' come back again.' Mr. Sastri then came forward to address a crowded audience, amongst which there was a large number of Indians. "I wish, first of all," said Mr. Sastri, "to render hearty thanks for the way in which you received the farewell words which Mrs. Watson has been good enough to say to me. I am overwhelmed by the way she has spoken, and when I convey her sentiments to my wife and children, their delight will know no bounds. I am sad now that my departure is approaching, and I am deeply beholden to you all for your very great kindness and very great assistance to me in my work."

The Week, a Roman Catholic organ of Bombay, writes:—

The length to which racial animosity can go is proved by an occurrence which we would have deemed unbelievable had we not the authority of the *St. Louis Centralblatt* (of April) for it. It appears that in a place of Georgia, called Meldrim, an old servant, Marie G. Underwood (a coloured woman), died and that her remains were buried in the white cemetery in compliance with a dying request that she be buried in the lot of the Mattox family for whom she had worked twenty-two years. A petition that her request be granted was circulated and generally signed by white citizens. The funeral services were held in a white Church with a white pastor officiating and a white choir furnishing the music. Only a few Negroes attended the services. After the body had remained in the white cemetery for five days, a petition appeared asking that it be removed. The request was not granted but on February 24 an open grave was found on the Mattox lot and a new grave in the Negro cemetery; a group of unknown men had removed the body at night and reinterred it in the cemetery for Negroes.

Sir William Arbuthnot Lane, speaking at Cardiff, paid a tribute to Indians as a marvellous race of people whose religion forbids meat-eating. Indian endurance was many times greater than that of the white people.

Indians in South Africa will be interested to learn that Mr. K. P. Kichlu, Deputy Director of Public Instruction in the United Provinces, who visited this country some time ago as the Indian Government's Educational Expert, has been appointed Director of Education, Jaipur State.

The Hon. Secretary of the Indian Association, Mombasa informs the *Kenya Daily Mail* that the

Nairobi Indian Association has passed the following resolution:

"That in the opinion of this Association the appointment of a Political Agent of the Government of India in Kenya is both unnecessary and undesirable"

It is understood that this resolution was subsequently passed at a mass meeting of Indians in Nairobi, held under the joint auspices of Kenya Central Indian Association and the Indian Association, Nairobi.

LIQUOR ACT NOT SHORN OF ITS EVIL EFFECTS

WHEN Mr. Tielman Roos decided to drop clause 104 of the Liquor Bill, which proposed to prohibit the employment of Indians in the liquor trade and in hotels and restaurants, he gave, as his reason for so doing, according to the *Cape Times* of the 11th February last, "that the whole question of employment in the liquor trade may be adequately met under the Wages Act, without the necessity of any legislation specially discriminating on the grounds of race or colour." Now, when the Indians tacitly accepted this alternative to the colour bar, they had no illusions as to the probable results of it. If past record is any sure guide, the Wage Board, to which the question has since been committed, and which is about to embark the necessary investigation, will fix high rates of wages, on the present customary European standard. Such determination is bound to prejudicially affect the employment of Indians in the trade, and lead to the displacement of those already employed. The hardship will not, however, fall at one fell stroke, for there are not enough Europeans to take up the place of Indians at once. The displacement of Indians will proceed *pari passu* with the supply of Europeans. That will give some breathing time for the unhappy Indians.

In passing, we may remark that the skilled and semi-skilled employees in the trade are already organised, and may well be left to negotiate their wages and other conditions of labour by means of industrial councils under the Industrial Conciliation Act; and the invocation of the Wage Board is absolutely unnecessary. But that will not suit the purpose of the Minister of Justice.

The dropping of the obnoxious clause 104 of the Bill and the statements made by Mr. Roos in so doing, gave us and everyone to understand that at all events a legislative colour bar against the employment of Indians in the trade was abandoned. If they meant anything, it was that the Minister would achieve his purpose by the Wages Act but not by a colour bar. Has that promise at least been kept? Indians are prohibited from consuming liquor in the Transvaal. Section 102 (2) of the Liquor Act prohibits the employment in bars of persons who are prohibited drink. It follows, therefore, that Indians cannot be employed as barmen. One profession is thus closed to Indians in the Transvaal. Nothing has been said against them in justification of the step.

Not only is the profession in future closed to Indians, as it is to European women, but even the existing Indian barmen are put under the ban, unlike European barmaids, whose vested interests are expressly saved by subsection 4 of Section 102.

At one time Mr. Roos was considerate enough to propose the safeguarding of existing Indian interests also. In moving the second reading of the Bill in the House of Assembly on the 25th January last, he said, "It may

well be that the position we ought to take up in regard to that would be to take the Indian waiters who are now functioning and who have been functioning for a certain time, and not to take away their work from them, but not allow for the future waiters to be engaged, while not depriving the present waiters of the work that is in their hands." Nevertheless, the law as it stands to-day, compels a course of action from which even Mr. Roos at one time recoiled.

The same section 102 has an indirect effect as disastrous as the direct one. It expressly prohibits the employment of Indians in the Transvaal as barmen, but does not prohibit their employment as waiters in hotels etc., since the "dining room" is excluded from the definition of "restricted portion." But Sec. 95 (a) read with Sec. 102 (2) (a) prohibits the Indian waiter from handling liquor from the bar to the diners in the dining room; for Sec. 95 (a) prohibits Asiatics in the Transvaal from being in "possession of" liquor, which means that hotel keepers will be obliged to employ special European wine stewards to serve liquor while they may employ Indians as waiters. This may be economically possible in large establishments, but in the smaller ones, it would be uneconomical and wasteful. The smaller hotels will find it an advantage to employ Europeans who can serve both food and liquor. The Indian waiters will then be thrown out.

Some 80 Indian waiters in the Transvaal are affected. Pending further representations to get the Act amended, these waiters sought temporary security by appealing to Sec. 101 of the Act which empowers Magistrates to exempt for a period not exceeding twelve months an Indian, among others, "from any discrimination imposed therein or under the authority of this Act." Several waiters secured exemptions which were, however, valid only till the end of the year. The Magistrate's power to grant exemption is, however, subject to regulation made by the Minister. When it was published, it was discovered that the exemption was limited to the sole disability of not being able to buy liquor and did not extend to other discriminations contained in the Act. The Regulation whittled down the scope of the Act very considerably. The Magistrate immediately intimated the Indian waiters that the exemptions would not be renewed. Under these distressing circumstances, the Licensed Victuallers' Association, a European body, in conjunction with the Transvaal Indian Congress, beseeched the Minister of Justice to continue the exemptions and give them breathing time to make further efforts to get the Act amended. The Minister has declined the request, as shown by the correspondence published in our issue of the 23rd November last. New Year Day will, in consequence, see these 80 Indian waiters and their families on the streets! They are all South African-born Indians, most of them with families; and they have committed no crime.

So much for the dangers that have befallen. But more are in store. Sec. 78 (b) of the Act provides that the licensing boards may "impose a condition that liquor shall be supplied to any particular class of persons only in a bar or other place upon the licensed premises specially set apart for such particular class of persons," which means that if the board takes action under this section, an Indian in Natal cannot obtain liquor in a European bar and a European in an Indian bar. Sec. 102 (2) (a) now steps in, and prohibits the employment of an Indian in a European bar and *vice versa*. The large majority of

bars in Natal are European, and Indians are now employed. Indian employees are thus entirely at the mercy of the licensing boards, which by the simple expedient of operating Sec. 79 (b), can throw out of employment large numbers of Indians. As we write this, we understand that the Durban Licensing Board has taken action under this section. The result of all these sections is to bring back the deleted clause 104 of the Bill by the back door. It is colour bar and nothing else.

There is no valid justification for these prohibitions from employment. It cannot be said that they are based on the principle that those who are prohibited from consuming liquor should not be allowed to handle it, and in consequence should not be employed in the liquor trade. Indians in Natal are permitted to consume liquor and yet they may be excluded from employment. Even in the Transvaal no evidence has been produced that the Indian barmen have abused their privilege, and violated the law. Natives, who are also prohibited from consuming drink in the Transvaal, are, however, permitted to be employed in the manufacture and bottling of liquor. This attack on Indian employment has, therefore, nothing to do with their being protected from drink.

We are aware that the present Government are committed to a white labour policy and that they have set their heart on reserving for the European the occupations of barmen and waiters. They have the Wage Board procedure to enable them to achieve a great part of their purpose, and they have not hesitated to requisition its assistance. Is it necessary to go in for a colour bar also, particularly after dropping sec. 104 of the Bill? Are they redeeming their promise, to uplift the Indians, contained in the Capetown Agreement, by excluding them by express provision of the law from a profession they had hitherto made good in, by indirectly excluding them from another profession, and by throwing out of employment even those who are at present employed and causing them and their families, all South Africans in every sense, indescribable distress? Even justice must needs be tempered with mercy. Should injustice be ruthless?

Labour And Colour

The *Cape Times* dated Dec. 13 has the following leading article:—

The so-called Indian Trade Union Congress, which met in Durban on December 1, disclosed a most unsatisfactory state of affairs as regards the possibilities of employment and industrial organisation open to non-Europeans. Except in the Cape Peninsula, with which we do not at present deal, trade unions in South Africa are almost entirely European and opposed to the admission of non-Europeans. Agreements between employers and trade unions with regard to wages and other conditions of work are regarded, when convenient from the European point of view, as being of effect where non-European employees are concerned. On the other hand, such agreements sometimes include clauses forbidding the employment of persons who are not members of trade unions. For example, the printing industry agreement has such a clause, and Indians at present employed in the industry owe their employment to special individual dispensations granted and terminable at the pleasure of the unions. Again, under the Apprenticeship Act, young men may not be apprenticed without the sanction of Apprenticeship Committees. These Committees consist entirely of Europeans. The Act, moreover, stipulates minimum

educational qualifications for apprentices, generally those of Standard VI. Education up to that standard is of course compulsory for Europeans, so that the requirement of the Act cannot mean disqualification for European youths. But education is not compulsory for non-Europeans and even the facilities available for voluntary education are grossly inadequate, particularly (as the recent Indian Education Inquiry showed) for Indians in Natal. Under the Act, apprentices must also undergo technical education during their apprenticeship. Facilities for such education hardly anywhere exist for non-Europeans. Nor do non-Europeans benefit from the Juvenile Affairs Boards, which cater solely for the European youth.

Such are the possibilities of non-European employment. As regards industrial organisation the position is equally anomalous. The Government's policy has been to register only one trade union for each trade, provided it was representative of the whole trade. The registration of a second union is only permitted when the first limits its membership to specified sections of the trade. Many European unions have an open constitution which imposes no such limitation, but in practice they nevertheless close their doors to non-Europeans. The non-European minority in these cases cannot register separate unions. It happens, however, that in one particular trade, namely, that of hotel employees, Indians, who are said to form some 97 per cent. of employees, have anticipated the Europeans and registered a union in Durban. This union's constitution is open, and its members are ready to admit Europeans. The European employees being too proud to join, sought to register a separate union of their own. This, as we say, is contrary to precedent. But the ironical upshot is that the Government, feeling themselves cornered, is urging the union to restrict its membership to Indians in order to facilitate the formation of a parallel organisation consisting of the European 3 per cent. minority. An Indian writer, has, with justification, ventured the temperate complaint that the Hotel Employees Union is being required "to forswear its open constitution and take the retrograde step of confining it to Indians—a course contrary to the right policy cherished by Indians and professed by the Department itself—just for the purpose of humouring the racial prejudices of a small minority of Europeans in the trade."

It is easier to see the unfairness of this situation than to see a fair way of removing it. Obviously the proper way out is by a single Union for Europeans and non-Europeans, in which no distinctions of race are made. But, unfortunately, that is not a solution for the immediate present. It is palpably true that any attempt to form common unions to-day would only result in a large drop in the European membership of trade unions, and consequently in a large decrease in the bargaining strength of workers generally. So to this extent separate organisations for the different races seem justified and even necessary. But once it is attempted to envisage the mutual relations of parallel racial unions within one trade, nothing is clear but the enormous difficulties of any fruitful form of combination. Yet even supposing that satisfactory answers could be found to the many practical problems which would arise, there remains a further and a greater difficulty. There is at present a wide gap between European and non-European wages. For what wage are the organisations of Europeans and non-Europeans, however they may be constituted, to negotiate with the employers? Differential wages for the same work are not only repugnant to the Capetown Agreement, but seem indefensible on any ground. If two workers are of equal efficiency, the cheaper will drive the dearer out. If, therefore, wages are fixed at or near the European level, employers can only afford to pay them to the most efficient, and, as we have

seen, the educational facilities by which efficiency can most readily be gained are not open to non-Europeans. Their fixation at or near the non-European level would be so bitterly resented by European labour that no Government would face the music. In short, wherever wages are fixed, either European or non-European will be plagued with the fear of his elimination from his trade. Yet nothing is plainer than that the principle of equal pay for equal work must be actualised if South Africa is to enjoy decent economic health. That is the big labour problem of the years ahead.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part IV. Chapter XLIII.

HOMEWARD

Mr. Kallenbach had accompanied me to England with a view to going to India. We were staying together, and of course wanted to sail by the same boat. The Germans, however, were under such strict surveillance that we had our doubts about Mr. Kallenbach getting a passport. I did my best to get it and Mr. Roberts, who was in favour of his getting his passport, sent a cable to the Viceroy in this behalf. But straight came Lord Hardinge's reply: 'Regret Government of India not prepared to take any such risk.' All of us understood the force of the reply.

It was a great wrench for me to part with Mr. Kallenbach, but I could see that his pang was greater. Could he have come to India, he would have been leading to-day the simple happy life of a farmer and weaver. Now he is in South Africa leading his old life and doing brisk business as an architect.

We wanted a third class passage, but as there was none available on P. and O. boats, we had to go second.

We took with us the dried fruit we had carried from South Africa, as most of it would not be procurable on the boat where fresh fruit was easily available.

Dr. Jivraj Metha had bandaged the ribs with 'Mede's Plaster' and had asked me not to remove it till we reached the Red Sea. For two days I put up with the discomfort, but finally it became too much for me. It was with considerable difficulty that I managed to undo the plaster and regained the liberty of having a proper wash and bath.

My diet mostly consisted of nuts and fruits. I found that I was improving every day and felt very much better by the time we entered the Suez Canal. I was weak, but felt entirely out of danger, and I gradually went on increasing my exercise. The improvement I attributed largely to the pure air of the temperate zone.

Whether it was due to past experience or to any other reason, I do not know, but the kind of distance I observed between the English and Indian passengers on the boat was something I had not noticed even on my voyage from South Africa. I did talk to a few Englishmen, but it was mostly formal. There were hardly any cordial conversations such as had certainly taken place on the South African boats. The reason for this was, I think, to be found in the conscious or unconscious feeling at the back of the Englishman's mind that he belonged to the ruling race, and the feeling at the back of the Indian's mind that he belonged to the subject race.

I was eager to reach home and get free from this atmosphere.

On arriving at Aden we already began to feel somewhat at home. We knew the Aden walls very well, having met Mr. Kekobad Kavasji Dinshaw in

Darban and come in close contact with him and his wife.

A few days more and we reached Bombay. It was such a joy to get back to the land after an exile of ten years.

Gokhale had inspired a reception for me in Bombay where he had come in spite of his delicate health. I had approached India in the ardent hope of meeting him, of merging myself in him and thereby feeling free. But fate had willed it otherwise.

Part IV. Chapter XLIV.

SOME REMINISCENCES OF THE BAR

Before coming to a narrative of the course my life took in India, it seems necessary to recall a few of the South African experiences which I had deliberately left out.

Some lawyer friends have asked me to give my reminiscences of the bar. The number of these is so large, that if I were to describe them all, they would occupy a volume by themselves, and would take me out of my scope. But it may not perhaps be improper to recall some of those which bear upon the practice of truth.

So far as I can recollect, I have already said that I never resorted to untruth in my profession, and that a large part of my legal practice was in the interest of public work, for which I charged nothing beyond out-of-pocket expenses, and those too I sometimes met myself. I had thought that in saying this I had said all that was necessary as regards my legal practice. But friends want me to do more. They seem to think that if I were to describe, however slightly, some of the occasions when I refused to swerve from the truth, the legal profession might profit by it.

As a student, I had heard that the lawyer's profession was a liar's profession. But this did not influence me, as I had no intention of earning either position or money by lying.

My principle was put to the test many a time in South Africa. Often I would know that my opponents had tutored their witnesses, and if I only encouraged my client or his witnesses to lie, the case would be ours. But I always resisted the temptations. I remember only one occasion when, after having won a case, I suspected that my client had deceived me. In my heart of hearts, I always wished that I should win only if my client's case was right. In fixing my fees, I do not recall ever having made them conditional on my winning the case. Whether my client won or lost, I expected nothing more or less than my fees.

I warned every new client at the outset that he should not expect me to take up a false case or to coach the witnesses, with the result that I built up such a reputation that no false cases used to come to me. Indeed, some of my clients would keep their clean cases for me, and take the doubtful ones elsewhere.

There was one case which proved a severe trial. It was brought to me by one of my best clients. It was a case of highly complicated accounts and had been a prolonged one. It had been heard in parts before several courts. Ultimately, the book-keeping portion of it was entrusted by the court to the arbitration of some qualified accountants. The award was entirely in favour of my client, but the arbitrators had inadvertently committed an error in calculation, which, however small, was serious inasmuch as an entry which ought to have been on the debit side was made on the credit side. The opponents had opposed the award on other grounds. I was junior counsel for my client. When the senior counsel became aware of the error, he was of opinion that our client was not bound to admit it. He was clearly of opinion that no counsel was bound to

admit anything that went against his client's interest. I said we ought to admit the error.

But the senior counsel contended: 'In that case there is every likelihood of the court cancelling the whole award, and no sane counsel would imperil his client's case to that extent. At any rate, I would be the last man to take any such risk. If the case were to be sent up for a fresh hearing, one could never tell what expenses our client might be let in for, and what the ultimate result might be.'

The client was present when this conversation took place.

I said: 'I feel that both our client and we ought to run the risk. Where is the certainty of the court upholding a wrong award, simply because we do not admit the error? And supposing the admission were to bring the client to grief, what harm is there?'

'But why should we make the admission at all?' said the senior counsel.

'Where is the surety of the court not detecting the error or our opponent not discovering it?' said I.

'Well then, will you argue the case? I am not prepared to argue it on your terms,' replied the senior counsel with decision.

I humbly answered: 'If you will not argue, then I am prepared to do so, if our client so desires. I shall have nothing to do with the case, if the error is not admitted.'

With this I looked at my client. He was a little embarrassed. I had been in the case from the very first. The client fully trusted me, and knew me through and through. He said: 'Well then, you will argue the case and admit the error. We will lose, if that is to be our lot. God defend the right.'

I was delighted. I had expected nothing less from him. The senior counsel again warned me, pitied me for my obduracy, but congratulated me all the same.

What happened in the court we shall see in the next chapter.

Indian Servants' Grievances At Addington Hospital

At the recent inquiry into the conditions at Addington Hospital, Durban, conducted by the Board, the members of which were Dr. R. P. Mackenzie, C.M.G., (chairman); Brigadier-General J. S. Wylie, K.C., M.V.O., D.S.O., V.D.; Mr. V. L. Nicol, M.P.C.; Mr. J. W. Coleman, M.P.C., and the secretary Mr. C. A. B. Peck, Clerk of the Provincial Council, Mr. A. Christopher and Mr. P. R. Pather, representing the Natal Workers' Congress, gave evidence with regard to the conditions under which the Indian employees laboured at Addington Hospital. Most of the Indian servants, it was declared, were engaged at £2 a month, and received a very small increase as time went on, but they reached their limit which was not a high one, and had to remain at that no matter how long they might happen to be employed there.

The case was instanced of the headwaiter, who started in 1910 on £2 a month, and to-day was only receiving £3 15s. monthly, although his working hours were 9½ daily.

Another man after 27 years' service was now getting £5 a month and had to work 10 hours a day.

Mr. Christopher said that his Association had communicated with the Provincial Secretary, who admitted that the Indian worked from 6 a.m. until 6 p.m., with a couple of hours off for meals.

The Indian servants, it was further stated, were

One never so much needs his wit, as when he stands with a fault. — Chinese Proverb.

entitled to nine days' annual leave and were also granted three festival days a year. They received rations, the weekly value of which was 6s. 5½d., and quarters were provided for the single men. There were no married quarters, so that the married men had to live outside and pay rent in lieu of which they received no allowance.

The two chief points they wished to make were that the hours were too long and the wages too small.

General Wylie: Why do they remain on under those conditions? Why don't they go somewhere where they can get more pay?

Mr. Christopher: That opens up the bigger question of Indian employment.

A further grievance put forward was that the Indian servants in the hospital were not permitted to wear shoes while on duty, although they desired to do so.

Most of the servants there were Hindus, although there were one or two Mahomedans.

With regard to the Indian patients, it was stated that there were occasional complaints from the different castes to the effect that vessels got mixed up.

How The So-called Trustees of Natives Keep Their Trust

Injustice For Self-Protection Permissible!

A representative of the so-called trustees of the Natives, Mr. A. S. Van Hees, M. L. A., speaking at Magalies-Kraal on the Brits Settlement on Saturday Dec. 15, is reported to have made the following notable utterance which very aptly reflects the mentality of the white people who very proudly claim to be the trustees of the Natives:—

White civilisation, the speaker is reported to have said, should be protected even at the expense of injustice to the Natives.

The Natives in South Africa, he said, outnumbered the whites by six to one. In the towns, work such as that of bakers, butchers, carpenters, and the like, was still in the hands of Europeans, but there was nothing in the legislation of the country to prevent that work from falling into the hands of the Natives. It was, therefore, very desirable that steps should be taken now by the Europeans to provide that such trades should be carried on exclusively by the white man.

There was no doubt that the Natives could do that type of work just as well as the European if he were taught, and in addition, the Native was more hardy, being able to live practically "on the smell of an oil rag."

It was not a question of injustice to the Native, but of the right of self-protection of the next generation and the protection of our civilisation.

Mr. Van Hees paid a tribute to the way in which the pioneers had won this country for the white man. White supremacy, he said, had been established in spite of the greatest difficulties, and it was wise, therefore, to take such steps as would ensure the maintenance of that white civilisation, though such steps might not be regarded as being fair to the Natives.

Speaking of Dingaan's Day, Mr. Van Hees urged that a fund of at least £100,000 should be collected, with the object of erecting a monster monument in a suitable place to the memory of the Voortrekkers who had overpowered Dingaan, the monument to be unveiled in 1938 on the centenary of Dingaan's Day.

The first step towards amendment is the acknowledgment of a fault. — Chinese Proverb.

Carlisle Street Indian School Sports! Sports!! Sports!!

Annual Prize Distribution

The annual prize distribution of the Carlisle Street Government Indian School took place on Saturday December 15. The Rt. Hon. Srinivasa Sastri, who had made a handsome contribution towards the purchase of prizes, was invited to distribute them. The headmaster, in the course of his remarks, referred to the good progress made by students and said that although there was a matriculation class this year the students had been kept back for the next year to ensure their success. Mr. Wilson referred to the dilapidated condition of the school building and expressed the hope that as funds were now available the necessary repairs would be made. He paid a tribute to the interest taken by Mr. Sastri in education and thanked him for the kind assistance he had rendered and took the opportunity of bidding him farewell for he would soon be leaving these shores much to the regret of the people of South Africa.

The Rt. Hon. Srinivasa Sastri then distributed the prizes and, after doing so, in the course of his remarks, impressed upon the parents the necessity of imparting and to the pupils of taking higher education. If it was not possible to get higher education in this country, he said, they should go to India where they could get all the facilities at an expense the parents could easily afford. Mr. Sastri said he had learnt, after coming to South Africa, that it was not possible to get things to go as we would like them to go. "Everything must come in God's good time, and so the Training College and High School, of which the foundation stone had been laid, would also be erected in its time." He expressed the hope that a beginning would be made before he left these shores. He also hoped that when the College was built the present school would transfer itself into it.

In conclusion Mr. Sastri made a brief reference to his impending departure for India, and took that opportunity of wishing all those present good-bye.

Mr. O. K. Winterton, Inspector of Coast Schools, who also spoke, urged unity amongst all sections of the Indian community. After Mr. Lawrence had proposed a vote of thanks, three hearty cheers were given for Mr. Sastri, and the proceedings were brought to a close with the singing of the National Anthem.

DURBAN INDIAN SPORTS GROUNDS ASSOCIATION

Athletic Sports will be held on Sunday the 20th January, 1929, at the Indian Recreation Grounds, Currie's Fountain, commencing at 11 a.m. sharp.

Entries are called for the following events:

- 75 yards Boys Flat (under 16) Handicap.
- Wheel Barrow Race Boys
- 75 yards Girls Flat (under 16) Handicap.
- 50 " " " (under 10) "
- Skipping Girls (under 16)
- 50 yards (Ladies) Flat
- 100 " Flat
- 220 " "
- 440 " "
- 880 " "
- 1 mile "
- 5 miles "
- Slow Cycling.
- Putting the Shot.
- High Jump.
- Tug of War (Team of Seven).
- Throwing the Cricket Ball.
- Sack Race.
- 2 miles Walk.
- Tilting the Bucket.

GOLF COMPETITION.

- Driving.
- Putting.
- Approaching.

Entrance Fee 1/- Adults.
do 6d. Ladies and Children.
Tug of War 7/- per team.
Tilting the Bucket 2/- per team.

GRAND PRIZES. COSTUMES COMPULSORY.

Entries close on the 18th January, 1929, with the undersigned:

A. SOOKDEO, Hon. Secretary. N. SULLAPHEN, Sports Secretary.

વેચવાના વાંચવા લાયક પુસ્તકો

ત્રિવેના વિવિધ વિષયના ઉત્તમ પુસ્તકોમાં ધારમીક, અધ્યાત્મિક, યોધકાયક, કથાઓ, વાર્તાઓ, ભજન કાવ્યો ત્રિવેના સમાવેશ થાય છે. દરેક ઓ, પુસ્તક, અને આખા કુટુંબ માટે આયત્ત મનોરંજક અને યોધકાયક છે. અને પ્રત્યેક ભારત સંતાને અવશ્ય વાંચવા અને સંબંધ કરવા લાયક છે. અમુકમાં અનેક ચિત્રોનો પણ સમાવેશ થાય છે.

મજવાનું ઠેકાણું: Manager, INDIAN OPINION, Phoenix, Natal.

પુસ્તક	પાના	શી. પે.
દેશી દરમી	૩૮૪	૭ ૬
ચરિત્ર ચક્રિયા ભાગ ૧	૬૮૪	૬ ૦
પાર્શ્વ પુત્રની પીઠી	૪૮૦	૧ ૦
રત્નપુત્રીની રમણી	૬૭૬	૬ ૦
વિદ્યાકીર્તિના કથાઓ	૧૬૪ (ભાગ ૧)	૬ ૦

નવિંદ્ર કુખી	૪૪૦	૮ ૦
દેવલીક મવલકથાઓ	૪૨૪	૬ ૦
ભારતી સદીનું કાવ્ય	૨૮૮ (ભાગ ૧)	૫ ૦
ગુલામી વહેવાર (ભાગ ૧)	૨૩૪	૬ ૦
ગુલામી વહેવાર (ભાગ ૨)	૧૬૨	૩ ૦
ગોલ્ડન રીલ (ભાગ ૧)	૨૮૦	૬ ૦
સોનેરી નામ વગરની પણ પાકા પુઠામાં		
મેક્વેન્ટ	પાના ૧૭૦	૭ ૬
પ્રભુ-પદ	૬૦૦	૬ ૦
શવન-સુધારણા સન્મારમ	ભાગ ૧-૨ સુધે	૪ ૬
કમ્પન દરમી	૧૫૨	૬ ૬
જાનનીની ઉત્કાંત	૨૫૦	૭ ૬
અનંત ભરમ	૧૬૦	૨ ૦
કારવાસની કથાઓ	૧૭૮	૬ ૦
જી. પાપીની કથા	૨૩૬	૬ ૬
અસંકપર	૨૧૪	૫ ૬
આવનિષદ	૧૬૦	૬ ૬