

Indian Opinion

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NOTES AND NEWS

THE colonisation inquiry committee, which has been sitting in Durban for the last fortnight will reassemble in Pretoria on September 4. During the interim members of the committee will be engaged in examining the information it has at its disposal in connection with the proposed countries which are considered likely places for Indian colonisation. The committee, it is learned, is still undecided as to calling evidence, but will consider favourably any requests made to it from individuals and public bodies desirous of placing information before it. After the Pretoria session members of the committee will return to Natal. The work of the committee is regarded as preliminary and its results will be available to the Union members of the commission which will be appointed in terms of the Capetown agreement, with representatives of the Government of India. This commission will conduct an inquiry *in loco* in the countries which it is considered will offer the necessary advantages. The orbit of the inquiry, it is believed, will be confined to the British Empire.

PROTEST meetings against the inquiry into the possibilities of settling South African Indians in other countries and the attitude of the Congress in connection therewith, will be held at Verulam, Tongaat, Stanger and Clairwood on Saturday and Sunday, August 12 and 13. The meetings will be addressed by Messrs. A. Christopher, Manilal Gandhi, S. L. Singh, P. R. Pather and others.

MR. S. M. Petterson was one of the candidates for Ward II on the Durban Town Council. As long as he was eager to have Indian votes he gave many promises to them as to what a great friend he was of the Indians and what wonders he would do for them. But since he has lost the vote he talks of Indians exercising plural votes and complains that "the Indian race is beating us on the economic side and the Indians are going to beat us on the political side. In 20 years' time we shall have an Indian Mayor of Durban."

THE Bishop of Johannesburg, the Rt. Rev. A. B. L. Karney, has been appointed Suffragan Bishop of Southampton in succession to the Rt. Rev. Cecil Henry Boutflower. The appointment will take effect from the date of Bishop Boutflower's resignation on September 30. Dr. Karney has been Bishop of Johannesburg for the last 11 years. He will celebrate his 60th birthday next year and his health recently has not been of the best. In fact, his health played an important part in deciding him to accept the appointment offered, as his doctors had advised him to do so. Bishops of the type of Dr. Karney are few and they can rarely be found in South Africa. His loss will undoubtedly be felt by the whole of Johannesburg, but we will not hesitate to say that South Africa will be the poorer without him. Dr. Karney's love for the oppressed people was visible from his outspokenness on the question

of fairplay and justice to the Natives and Indians in this country at all times. His sermons were truly Christian. In fact they were more Christian than perhaps the authorities liked them to be. Whilst we must rejoice from the point of view of Dr. Karney's health that he is going to a better place, we are sore at heart for having to lose him. Dr. Karney will carry with him the good wishes not only of the European Christians of South Africa but also of the Native and Indian Christians, and not of the Christians alone, but in so far as the Indians are concerned, of the whole Indian community.

THE Rev. B. L. E. Sigamoney pays the following tribute to the Rt. Rev. Bishop Karney:—

"The resignation of Bishop Karney from the diocese of Johannesburg is indeed a very great blow, more especially to the Bantu and the Indian communities. Bishop Karney has been a fearless champion of the just claims of these two sections of the South African nationals, who have no means of influencing public opinion in their favour, except through great persons like Bishop Karney.

"When other public men were afraid to associate themselves with the Indian cause because it was unpopular, Bishop Karney, the brave man as he is, stepped forward and preached the doctrine of just treatment to the Indians in this land.

"South Africa's loss is Southampton's gain, and I wish to make an appeal to men like the Very Rev. W. A. Palmer, the Rev. Bruce Gardiner and the Rev. Dexter Taylor to convene a meeting of all churches, irrespective of colour and sect, so that there may be one great united meeting of all Christians in this town to show the Bishop how much we appreciate all what he has done. For he was not only Bishop of the Anglican Church, he has been a true father-in-God to every Christian section.

"To-day there is sorrow in the hearts of many Indians and Bantus, who know of the great work the Bishop has done on their behalf. Everywhere where educated Indians and Bantu meet the topic is the Bishop's resignation.

"If I may strike a personal note I desire to give public testimony to all that I owe to the Bishop, and to express my deep gratitude for the love he has ever shown to me in all my efforts to ameliorate the conditions of my people, whether they were spiritual or material. In conclusion I do hope my appeal to these three respected representatives of the Church will not go unheeded."

THE Krugersdorp Town Council has refused to grant trading facilities to natives in the Lewisham Location. The General Committee of the Council originally recommended the grant of two trading stands to native residents of the location, following an application from the Lewisham Native Advisory Board. Certain storekeepers trading in the vicinity of the location protested, and after further inquiries the Council decided that it was unable to support the previous recommendation. Unless these "certain storekeepers trading in the vicinity of the location" are Natives, the Krugersdorp Town Council has acted wholly unjustly in disallowing Natives to trade with Natives.

THE question of Asiatic penetration in Lichtenburg is causing alarm in business circles, says the *Sunday Times* correspondent. At a recent meeting the Town Council rejected two applications for general dealers' licences made by Indians. One of the members, Mr. A. Ludick, said that Lichtenburg was

in danger of becoming a "coolie bazaar." Other towns in this area refuse to grant licences to Indians with the result that every month there are Indian applicants for licences here. The question was also raised at a recent meeting of the Chamber of Commerce, whose executive committee was instructed to make inquiries as to whether Asiatics are acquiring properties in Lichtenburg, and, if so, to see that the law on this point is carried out. A number of applications for licences by Indians have been refused lately, and the Council recently rejected an application for a licence to dispose of proprietary and patent medicines made by an Asiatic, who holds a general dealers' licence here.

On the other hand the Town Council of Lichtenburg is reported to have reversed a decision in regard to the issue of a general dealer's licence to an Asiatic, this time on the application of Mr. P. J. Huyser. He tabled a motion that the Council should grant a licence to W. Aruff, and said he had first voted against the application under a misapprehension. He had not then realised that the applicant was one who had resided in Lichtenburg for over 20 years. In supporting the proposal, Mr. J. P. J. Conradie said it was a matter of sentiment. He wanted to make it clear, however, that Aruff did not intend to start business himself, but was assisting another young Indian who had grown up in Lichtenburg, and could not legally apply for a licence in his own name. Support for the proposal was also forthcoming from Mr. A. Ludick. In the ordinary course, he had, he said, always voted against the granting of licences to Indians, but he felt that the present was a matter of sentiment, as it was not an Indian from elsewhere, but an old resident to whom they were granting a licence. Mr. H. Kieser said that he was against Mr. Huyser's proposal and he was surprised at the attitude taken up by Mr. Ludick, whom he described as "the great opposition leader." He wished the Council would adhere to a decision once taken. Mr. J. Kruger supported Mr. Kieser, but the licence was granted by four votes to three in favour, the Mayor (Mr. A. Roks), Messrs Huyser, Conradie and Ludick voting in favour of it.

Considerable interest is being evinced in the forthcoming Provincial election in the Cape Peninsula. When the Coalition Pact was formed it was agreed that the two non-European candidates who were heart and soul with the Coalition agreement, should retain their seats unopposed. Dr. A. Abdurahaman, however, is unopposed but the agreement is not being kept in the case of Mr. S. Reagon, who is being opposed by Mr. E. A. Nyman. Election meetings have been held recently and unanimous votes of confidence in Mr. Reagon have been carried. Professor Davidson Don Tengo Jabavu, B.A., of Fort Hare, also in his official capacity as president of the Cape Native Voters' Association advocates Mr. S. Reagon's policy as one which will give everyone, irrespective of class, creed or race, a square deal.

MAHATMA Gandhi who has been sentenced, this time under the ordinary law, to one year's simple imprisonment, issued a statement to the Press prior to his arrest. Addressing the Englishmen he states:—

"If you want peace in India, rule by ordinance is not the way. The Congress is the only way. I say this as a friend of the English people. You may regard me as an enemy, but I prophesy that one day the mists will roll away, and you will admit my claim."

OWING to unavoidable circumstances the report of the opening of the new buildings of the Aryan Benevolent Home, which was performed by Mr. Robinson, the Protector of Indian Immigrants, on Sunday, August 6, had had to be held over for next week.

THE CONGRESS AND COLONIZATION

THE mind of our community is at the present moment concentrated on the proposed colonization scheme. The Congress officials still adhere to the view that the line taken by them is the correct one, whilst we, on the other hand, cannot see eye to eye with them. In order to clear the air as far as possible, we will reply, in the course of this article, some of the arguments put forth on behalf of the Congress officials. It is admitted, on their behalf, that there is practically no difference of opinion regarding the motives underlying the appointment of the present committee to investigate the possibilities of a colonization scheme for settling South African Indians in other countries. It is argued, however, that it would be a mistake on the part of the Indian community to refuse the offer of a seat on the committee; that the presence of an Indian member does not bind the community in any way whatsoever; that it would give a wrong impression and would indicate that Indians were afraid of an enquiry; that the question of principle does not arise. It is further argued, that there is every likelihood that no country will be found which is ready to welcome Indians as free citizens and that if an ideal place has been found for colonization, it will remain for Indians individually to accept it or reject it.

Our political movement in this country, from the time of Mahatma Gandhi, has been conducted on the lines of truth and justice. If we are still to adhere to that, and the arrival of subsequent politicians from India has not effected a change in it, then, being aware of the motives underlying the appointment of the present committee of enquiry and having declared from public platforms that we are opposed to the very principle of settling South African Indians in other countries, we fail to see how we can truthfully co-operate with that committee. When the community appoints its own representative on that committee, how can we truthfully or reasonably say that the community shall not be bound with the findings of the committee, even though such findings are not in any way against the object for which the committee had been appointed. It is assumed and anticipated that no place will be found for Indians in other countries. But why not assume that there will be a place in some corner of the world where Indians will be welcomed; and if there is, with what justification will the Congress, after having participated in the formation of a scheme for settling South African Indians outside, tell them not to go? Will they be honest to the Government whom they professed to serve faithfully in doing so? And could they tell them to go when from public platforms they have declared that they are opposed to sending any South African Indian out of this country? We fail to see how they possibly can. Our non-participation, it is said, will create a wrong impression and would indicate that Indians were afraid of an enquiry.

We maintain that it will create a wrong impression if, after having co-operated with the the Government we fail to fulfil our obligations. There is no question of being afraid of an enquiry. The principle underlying the enquiry is wrong and, therefore, we refuse to co-operate. No question of fear comes in. It is also argued, on behalf of the Congress officials, that our member on the committee will watch the interests of the community. In what way will he watch the interests of the community? This is how we can imagine he will be able to watch our interests: If a country is suggested, our member, being an Indian, will perhaps be able to suggest as to whether the climatic conditions of that country will be suitable for Indians or not. Further, if an individual is asked by the other members if he is willing to go to such a country, and if he replies in the affirmative, will our member then tell him: "Oh, don't be silly, you are born in this country and you have every right to live here. You are being sent out because you are considered to be a burden—an undesirable?" We do not see in what other way he can "watch" the interests of our community. It is, furthermore, argued that our case will go by default if we do not give evidence before the committee and that we will be able to impress upon the committee the necessity of opening out South Africa to Indians by removing the provincial barriers. Under the terms of reference we will be entirely out of court in doing so. And if there was the remotest desire on the part of the Government to open out the vast vacant tracts of South Africa for Indians, why would a committee be appointed at all to enquire into the possibilities of settling Indians outside?

But the whole point lies here: Unless the Government of India agreed to the principle of reducing the Indian population and suggested another scheme in place of the assisted emigration scheme, which was considered to have been worked out, the Union Government blankly refused to have anything to do with it. The Government of India, therefore, agreed to do so and suggested the colonization scheme; and the result was the continuance of the Capetown Agreement. It is now feared by those who are in favour of co-operation that the Agreement would be endangered if they refused to co-operate, and the Agent of the Government of India would be handicapped in begging for further crumbs on our behalf from the Union authorities, who might give him a rebuff by saying: "your community refuses to co-operate with us in our scheme of reducing their population and therefore we are unable to grant any further concessions to them." This is what Mr. Sastri has hinted at in the course of his speech delivered at Coimbatore when he said that our refusal to co-operate with the committee would put the Agent in a most difficult position.

When the Capetown Agreement was arrived at it was described as a "Gentlemen's Agreement," which meant that it hung on the silken thread of love and goodwill. But in reality it is based on the rotten foundation of hate and ill-will and the Government of India has to play the part of an importunate beggar. And even after having accepted such a humiliating position, what have been our

gains since 1927 when the Agreement came into being? The Immigration Act, the Transvaal Licences (Control) Ordinance, and the Transvaal Asiatic Land Tenure Act have come into existence since, the effects of which we need not enter into. What samples of "goodwill" they are? But let us not forget the crumbs we have received. A grant for our technical classes, a wee bit of relief to our unemployed, and another crumb here and there for which the community has not been found wanting in expressing its profound gratitude to the authorities. Now we would ask in all earnestness: Is it so very essential to still continue to prop up an Agreement which is based on such a rotten foundation and to beg for or allow our Agent-General to beg on our behalf, for a few crumbs? Or is it time for the Congress officials to elevate their community, which they claim to represent, from the mire of degradation and prove their mettle by declaring, that they stand for something higher in life, that they are honest and honourable men, that they want to act as such with the European people and the Government of this country and that what they ask in this land of their birth and adoption is nothing more than fairplay and justice? Will the Congress officials forget the evil effects of their acceptance of the Assisted Emigration Scheme; and can they, with any sense of honesty, say that they are not going to accept another such scheme though they are going to co-operate in the formation of it? To do so would be wholly inconsistent. To say that the inquiry is going to come to nothing and that their participation in it is merely to seem to approve of the idea of colonisation is also, in our humble opinion, dishonest.

Before concluding this article, it will not be out of place to quote the words of Mahatma Gandhi from an article he wrote in *Young India* dated 4th June, 1931, dealing with Swami Bhawani Dayal Sanyal's report on the distressing conditions of Indians who had returned to India under the Assisted Emigration Scheme:

"The conditions of these people is of small consideration," says Mahatma Gandhi, "compared with the cause that has reduced those repatriates to the condition in which they find themselves. There should have been no agreed repatriation at all, and if there was to be any, there should have been ample provision previously made to ensure proper occupation for them, and in any case there should never have been any consent to the repatriation of colonial-born Indians, of whom there are fully thirty-three per cent. But it is no use crying over spilt milk. The labours of the framers of the report will not have been vain, if at the time of the revision of the Capetown Agreement, the rights of the poor labouring Indian population are not harked away for doubtful concessions to the other Indian settlers. The position taken up by the latter is unassailable, and should depend on its own merits. *The settlers themselves should therefore refuse to be party to any bargain, which would compromise the rights of their less favourably situated brethren.* (Italics are ours.) South Africa can easily absorb and accommodate the existing Indian population."

All About The Fast

The following article by Mahatma Gandhi soon after his fast, from *Harijan*, will, we have no doubt, be read with interest by our readers:—

The first question that has puzzled many is about the Voice of God. What was it? What did I hear? Was there any person I saw? If not, how was the Voice conveyed to me? These are pertinent questions.

For me the Voice of God, of Conscience, of Truth or the Inner Voice or 'the still small Voice' mean one and the same thing. I saw no form. I have never tried, for I have always believed God to be without form. But what I did hear was like a voice from afar and yet quite near. It was as unmistakable as some human voice definitely speaking to me, and irresistible. I was not dreaming at the time I heard the Voice. The hearing of the Voice was preceded by a terrific struggle within me. Suddenly the Voice came upon me. I listened, made certain that it was the Voice, and the struggle ceased. I was calm. The determination was made accordingly, the date and the hour of the fast were fixed. Joy came over me. This was between 11 and 12 midnight. I felt refreshed and began to write the note about it which the reader must have seen.

Could I give any further evidence that it was truly the Voice that I heard and that it was not an echo of my own heated imagination? I have no further evidence to convince the sceptic. He is free to say that it was all self-delusion or hallucination. It may well have been so. I can offer no proof to the contrary. But I can say this—that not the unanimous verdict of the whole world against me could shake me from the belief that what I heard was the true Voice of God.

But some think that God Himself is a creation of our own imagination. If that view holds good, then nothing is real, everything is of our own imagination. Even so, whilst my imagination dominates me, I can only act under its spell. Real things are only relatively so. For me the Voice was more real than my own existence. It has never failed me, and for that matter, anyone else.

And everyone who wills can hear the Voice. It is within everyone. But like everything else, it requires previous and definite preparation.

The second question that has puzzled many is whether a fast in which an army of doctors watch and guide the fasting person, as they undoubtedly and with extraordinary care and attention watched and guided me, when he is coddled in various other ways as I was, could be described as a fast in answer to the call of the Inner Voice. Put thus, the objection seems valid. It would undoubtedly have been more in keeping with the high claim made for the fast, if it had been unattended with all the extraordinary, external aids that it was my good fortune to receive.

But I do not repent of having gratefully accepted the generous help that kind friends extended to me. I was battling against death. I accepted all the help that came to me as God-sent, when it did not in any way affect my vow.

As I think over the past, I am not sorry for having taken the fast. Though I suffered bodily pain and discomfort, there was indescribable peace within. I have enjoyed peace during all my fasts but never so much as in this. Perhaps, the reason was that there was nothing to look forward to. In the previous fasts there was some tangible expectation. In this there was nothing tangible to expect. There was undoubtedly faith that it must lead to purification of self and others and that workers would know that the true Harijan service was impossible without inward purity. This, however, is a result that could not be measured or known in a

tangible manner. I had, therefore, withdrawn within myself.

The fast was an uninterrupted twenty-one days' prayer whose effect I can feel even now. I know now more fully than ever that there is no prayer without fasting, be the latter even so little. And this fasting relates not merely to the palate, but all the senses and organs. Complete absorption in prayer must mean complete exclusion of physical activities till prayer possesses the whole of our being and we rise superior to, and are completely detached from, all physical functions. That state can only be reached after continual and voluntary crucifixion of the flesh. Thus all fasting, if it is a spiritual act, is an intense prayer or a preparation for it. It is a yearning of the soul to merge in the divine essence. My last fast was intended to be such a preparation. How far I have succeeded, how far I am in tune with the Infinite, I do not know. But I do know that the fast has made the passion for such a state intenser than ever.

Looking back upon the fast, I feel it to have been as necessary as I felt it was when I entered upon it. It has resulted in some revelations of impurities among workers of which I had no knowledge whatsoever, and but for the fast I would never have gained that knowledge. All the letters that have come under my notice go to show that it has led to greater purification among the workers. The fast was meant not for the purification of known workers only who had been found wanting, but for all the workers, known and unknown, in the Harijan cause. Nothing probably could have brought home to the workers so well as this fast the fact that the movement is purely religious in the highest sense of the term, to be handled in a religious spirit by workers of character above reproach.

The work of removal of untouchability is not merely a social or economic reform whose extent can be measured by so much social amenities or economic relief provided in so much time. Its goal is to touch the hearts of the millions of Hindus who honestly believe in the present day untouchability as a God-made institution, as old as the human race itself. This, it will be admitted, is a task infinitely higher than mere social and economic reform. Its accomplishment undoubtedly includes all these and much more. For it means nothing short of complete revolution in the Hindu thought and the disappearance of the horrible and terrible doctrine of inborn inequality and high-and-lowness, which has poisoned Hinduism and is slowly undermining its very existence. Such a change can only be brought about by an appeal to the highest in man. And I am more than ever convinced that the appeal can be made effective only by self-purification, i.e., by fasting conceived as the deepest prayer coming from a lacerated heart.

I believe that the invisible effect of such fasting is far greater and far more extensive than the visible effect. The conviction has, therefore, gone deeper in me that my fast is but the beginning of a chain of true voluntary fasts by men and women who have qualified themselves by previous preparation for them and who believe in prayer as the most effective method of reaching the heart of things. How that chain can be established I do not know as yet. But I am striving after it. If it can be established, I know that it will touch, as nothing else will, the hearts of Hindus, both the opponents of reform and the Harijans. For the Harijans have also to play their part in the movement no less than the reformers and the opponents. And I am glad to be able to inform the reader that the Harijans have not been untouched by the fast.

M. K. GANDHI:

Professor Brookes' Address To Indo-European Council

At the 44th meeting of the Durban Indo-European Council held in the M. K. Gandhi Library on Tuesday evening, August 8, a very interesting and thought-provoking address on the "Place of the Indian in South Africa" was given by Professor Edgar Brookes. The Kunwar Sir Maharaj Singh, presiding, introduced Professor Edgar F. Brookes as the chairman of the Institute of Race Relations and pointed out that Prof. Brookes had set aside a lucrative post as Professor in one of the principal universities of South Africa in order to devote his entire attention to the solving of South Africa's diverse and numerous race problems.

The address itself was inspiring and very suggestive of a possible constructive policy which might with advantage be adopted in South Africa. In the first place Professor Brookes felt that the Indians were entitled to municipal franchise, and once this came he felt there would not be many obstacles in the way of attaining political and parliamentary franchise.

Another remedy suggested by Prof. Brookes was the making of primary education free for Indians and particularly for Indian girls. It was a well-known fact, he said, that the girls of to-day were going to be the mothers of to-morrow and as such should be given the education to enable them to mother effectively as well as successfully the whole future community. In this statement Prof. Brookes was loudly applauded by Kunwarani Lady Maharaj Singh.

As a community the Indians, Prof. Brookes went on to remark, were just as much entitled to remain in South Africa as the Europeans, and in spite of all that was being said either for or against colonisation, he felt the majority of the Indians in the Union were determined on remaining. This was a sign that the Indian question in South Africa and particularly Natal, where Indians were most numerous, should not be shelved.

Concluding, Prof. Brookes made references of appreciation of the work that the Agents of the Government of India were doing in South Africa. Their presence in this country was no doubt improving the status of the ordinary Indian citizen. The Kunwar, of all Agents, was distinguished from others in that he was accompanied by the Kunwarani whose graciousness, he was sure, was winning half the battle in overcoming the barriers between the Europeans and Indians in this country.

A few questions were then made to the lecture: after which Kunwar Sir Maharaj Singh thanked Prof. Brookes, on the community's behalf, for having given such an inspiring and provocative lecture.

There was a fair crowd present.

South African Indian Congress

Notice is hereby given to the constituent bodies of the South African Indian Congress that an Emergency Conference will be held at Johannesburg on the 19th and 20th August, 1933.

Agenda: Colonization Enquiry.

O. H. A. JHAVERI,
President.

A. I. KAJEE,
S. R. NAIDOO,
Joint. Hon. Gen. Secretaries

Headquarters:
175 Grey Street,
Durban.

Pretoria Indian Women's Association

Ante-natal And Children's Clinic

A GENEROUS GIFT

(From a Correspondent)

The newly founded clinic in the Asiatic Bazaar has received a beautiful and generous gift in the shape of a full size weighing machine of British make for weighing babies, from Mrs. B. M. Singh of Durban. On a visit to Pretoria lately, Mr. and Mrs. B. M. Singh interested themselves in the efforts made at Pretoria to develop social welfare among the Indian community. The Association are deeply indebted to Mrs. B. M. Singh for her valuable and kindly contribution. The clinic is held on Friday afternoons and consists of 2 rooms. In one, Doctor Bella Shawin gives free consultations and advice to expectant Indian mothers and attends to the ailments of babies; in the other, a maternity nurse, Mrs. Siddle (until lately the President of the Pretoria Trained Nurses Association), Mrs. Kincaid, wife of the Commissioner for Asiatic Affairs, Mrs. Baboolal Maharaj, President of I.W.A. and Mrs. Ruxton, who has undertaken the organising of the Indian Women's Association which was started in March by Kunwarani Lady Maharaj Singh, superintend the weighing and registration of babies. The clinic will be further helped by the appointment on Sept. 1 of a Health Visitor, and on that date the clinic will be taken over by the Municipal Health authority, the Medical Officer of Health having expressed their satisfaction that the women of the Asiatic Bazaar should have developed their own clinic in the interests of the better health conditions of the Indian community. It may be added that the rooms used are generously granted rent free by their owners, and that much public speech has been evoked in the formation of the new work. A further step will be the making of layettes by the women and girls of the Women's Association at their weekly social gathering. It is hoped before long to entertain Lady Maharaj Singh and the Mayoress of Pretoria and other people who are interested in the development of better conditions among Indian people. On this occasion the new weighing machine will be handed to Lady Maharaj Singh, the founder of the Association, who will formerly accept the generous gift on behalf of the women, and an inscription, indicating the name of the donor, will be suitably added to the gift.

The Prevention Of Blindness

(Contributed)

There seems to be little doubt that the primitive man could distinguish details of the game he hunted better than we are able to do at the present time through our lack of practice. He was ever on the look out for things in the distance, whilst we are always looking at things close by.

It is the increased strain of reading and writing which renders it necessary for civilised men to use spectacles for close work after the age of thirty-five. Unless elderly people are content to see things clearly only at a distance and to strain their eyesight when attempting to see things close at hand, "reading" spectacles are required for the vast majority of persons, and those who neglect to use them are only asking for trouble later on.

Much is claimed for expensive spectacles, but good glass-lenses are as suitable as others and

should be obtained at a reasonable cost, nor is the testing a difficult procedure for doctors or opticians who have been trained in this study.

We know little of the cause of cataract, but eye-strain may be included as a cause. The condition may occur in children and should then be treated by an eye-surgeon who can perform a much more simple operation for the restoration of the sight than what is required for the extraction of a cataract in an old person.

Dust, due to storms of wind and to overcrowding, must be avoided for the preservation of sight. "Sore Eyes" in children may be set up in this way, as it may be touching the eye-lids with soiled fingers. Boracic lotion is soothing for sore eye-lids and the application of a thick pad of moist boracic lint overnight may save further trouble; but, if it does not speedily respond to such homely remedies, medical advice should be obtained.

It is necessary to protect the eye from the sun's rays, if it has been injured in any way, and much relief may be obtained by the use of darkened glasses by persons unable to stand the full glare of the sun.

The Indian Social Service Committee has wisely provided for all classes of sickness occurring amongst children and benevolent societies and hospitals welcome all types of disease; but one wonders whether some such society might not be established amongst the Indian population of Natal as "Our Own Blind Fund" for Europeans, so that special attention might be paid to the need of Natal Indians afflicted with blindness and unable to help themselves. In this way some idea might be forthcoming of the amount of blindness amongst Indians in Natal and it might be possible to arrange schools for the blind or other means of enabling them to become self-supporting and self-respecting citizens.

The Prevention Of Deafness

When a child is neither eating nor speaking and the mouth is at rest, the tongue fills up every crevice of the mouth. In this way a constant pressure is made on the teeth which come to assume the natural oval shape of the adult-jaw.

Normally the air is filtered, moistened and warmed as it passes through the nose. Enlarged tonsils and adenoids make it impossible for a child to breathe freely through the nostrils. When a child breathes through its mouth, the unfiltered air passes direct into the lungs and is likely to cause bronchitis. As these children are unable to breathe through the nose whilst eating they tend to bolt their food, whilst the obstruction in their nose causes them to become deaf; for good hearing is dependent on free ventilation of the nasal passages.

It is wrong to urge a child to breathe through its nose when that is impossible. Medical attention is necessary in such cases; but they can be taught not to allow themselves to breathe through the mouth from the mere habit and, very often, it is only necessary to explain the real use of the nostrils for them to strive to keep the nose clear and clean as it is supposed to be at all times.

Ear-ache is not uncommon in young children and may often be speedily relieved by the application of a hot wet towel. Oil must never be inserted into the ear if there is any discharge.

Discharging ears are usually due to an infection of the nose and throat, such as occurs in measles and diphtheria. They are less common when anti-septic lozenges or mouth washes are used for the throat condition. If neglected they are sure to give rise to permanent defect in hearing; so that medical

advice should be sought in every case. Peroxide of hydrogen ear drops are specially useful, but the lotion must remain in the ear, with the head resting on a pillow, for at least five minutes twice or three times a day, so long as the discharge continues.

Deaf people are sensitive and develop the habit of not looking at the person who is speaking to them. They must be encouraged to watch the lips of people who are speaking.

Asiatic Land Tenure Act Commission

Mr. Mahomed Jajbhai's Evidence

(Continued from week before last)

Mr. BRINK: In these requests for islands have you included anything beyond what is actually under Indian occupation. I think in some instances you have included a few stands?—It is infinitesimal; to a very small extent.

Generally speaking, those islands are already occupied by Asiatics?—In Jappes we had to attend our suggestions, to ask for an area in which they are predominantly Europeans.

In Jappes, south of the railway line, you have asked for an additional area. That, you say, was in response to the request of Europeans?—A request of Indians.

CHAIRMAN: I understood that was the theory, that you wanted rather more than the actual premises occupied, because for one thing, you spoke of expansion, and for another you were afraid the landlord of the individual stands would take advantage of the situation?—Yes.

So you have asked for somewhat more than the actual islands occupied?—Judging from the whole of the memorandum you will find that the percentage will be very small.

Mr. MACWILLIAM: You have enunciated the principle that your Association—the Indian community, are entirely opposed to segregation?—Yes.

I take it however that you are not for one single moment putting forward the claim that the Asiatic should have the power of free movement, either for trade or residential purposes, in any part of the Municipal area?—I could not quite follow you.

You are against segregation, but you recognise that up to a point of necessity there must be segregation so far as residence is concerned?—No; I cannot say that. My community wants full rights if they can get them.

May I put it this way: the claim that you put forward does not claim free movement for trade and residence throughout the Municipal area on proclaimed land?—It does not.

Your Association recognises that there must be a limit to your freedom of movement?—Owing to the Acts.

Yes; owing to the Acts. Now, the rights that you require are twofold. First of all, trade; and secondly residence. I gathered from your claims that you want a little bit more freedom in respect of trade than you ask in respect of residence; is that not so?—I ask for both equally.

You ask for both equally. I do not know that your claim is quite put in that way. You say you ask for both equally. In that connection you have stressed very considerably the difficulty of the married Asiatic by reason of the practice of purdah referred to?—Yes.

Do I understand you correctly to say that the practice of purdah was embodied as a religious tenet?—Yes.

I put it to you, that is putting it rather high. I put it to you that the practice of purdah is not an essential of any Asiatic religion?—Not Asiatic; the Mahomedan religion.

You will admit that it is not essential at the moment to any religion except the Mahomedan, so that the Hindus are not affected by the practice of purdah?—No.

I put it to you, it is not even essential for the Mahomedan religion?—It is essential; definitely.

Have you been in India?—No.

So that you cannot tell me whether Mahomedans generally practise purdah in India or not?—No.

Have you ever heard that purdah is not practised by Mahomedans religiously in India?

CHAIRMAN: What do you mean by practising religiously?

Mr. MACWILLIAM: I put it to him that purdah was not a religious tenet.

CHAIRMAN: The practice is that the women of a family practice seclusion. That is covered by the word "purdah." How do you distinguish what they do from religious motives, or apart from that as a social custom?

Mr. MACWILLIAM: I wanted to take the first case. I wanted to clear the ground in so far as any religious custom was concerned.

CHAIRMAN: The way you put it to him was to practise religiously; you mean to practise as part of your religion.

Mr. MACWILLIAM: I mean to practise it as part of a religious tenet.

CHAIRMAN: In a given case where there is a Mahomedan family which does practise the purdah, how do you know whether it is doing it as part of religion or as a social custom?

Mr. MACWILLIAM: I only put it to the witness. I wanted to clear the point as to whether it was an essential tenet of the Mahomedan religion that the practice of purdah should be observed.

CHAIRMAN: He says at present it is. (To witness). Do all Mahomedans agree about this?—Yes; all.

Is there not some difference of opinion?—There are differences of opinion—five per cent. Ninety-five per cent. are carrying it out. The man's friends do not go into the house where the man's wife resides. Just recently, when the Kunwarani wanted to organise some contact between the Europeans and Indians, that difficulty arose that the Indian women would not agree to being socially mixed with men. She is finding great difficulty.

Mr. MACWILLIAM: All right. We have got it to this extent that it only applies to Mahomedans. It does not apply to the Hindus?—Actually it does not apply to the Hindus. Mahomedans do not mix with the Hindu wives. They do not come into contact socially also.

But the Hindu women move freely about, don't they?—Not as freely as Europeans.

Not as freely as Europeans, but they move freely about. And the Mahomedan woman?—She does not move about.

Is it not a fact, I am seeking information from you, that the practice of purdah, even amongst Mahomedans, is really confined to the wealthy?—No, to all. The difference is, there are two meanings of purdah. One is to put the veil on when they are going out, and the other is, not a veil, but they do not go socially before any male person. The purdah, as far as the veil is concerned, is out of fashion nowadays; but the other is still continued.

I understand the position to be that even in India it is only the wealthy Mahomedans who observe the custom of purdah?—I cannot give you anything on the question of India. You can test that from other witnesses who go into the box.

Mr. MACWILLIAM: I put it to you, Mr. Jajbhay, that as a matter of fact the point you make with reference to the practice of purdah is a very small point indeed?—No, it is a big point.

Have you got any information to tell me what is the percentage of Mahomedans as against Hindus in the Asiatic community in Johannesburg?—The percentage?

Yes?—You will find the Mahomedans predominant in any area in which these exemptions are asked. That can be ascertained from the forms you have, Sir.

CHAIRMAN: The Mahomedans predominate—to what extent, have you any idea.—To a great extent. 75 per cent.

What place of worship have the Hindus here?—I could not say, Sir.

Have they any?—There are one or two places. In Johannesburg?—Yes.

(To be continued)

News In Brief

The Asiatic Land Tenure Act Commission has completed its local investigations in Johannesburg in so far as claims for exempted areas are concerned. The commission will now go on vacation, and resume sitting some time in September, when it will investigate conditions in the areas not so far considered.

The passing of Mr. Norman Hesadas Pillay spells another severe loss to the Kimberley Indian community. The funeral took place on Sunday, July 29th, at the Brixton cemetery, Johannesburg. Deceased, only 29 years of age, was the youngest son of the late Mr. Dooreamy Pillay, who, it will be remembered, was the first President of the South African Indian Football Association. Mr. Norman Pillay was a keen sportsman, being particularly interested in both soccer and rugby. Recently he became ill and shortly after his discharge from the Johannesburg Hospital, he again suddenly took ill and later died at the residence of his aunt, Mrs. Benard Francis. Father McCarthy, Parish Priest of St. Joseph's Maysfair Chapel, conducted the funeral service. The pall bearers were Messrs. John Peters, Frank Francis and his cousins Albert, Victor, Anthony and Doorey Naidoo. Many beautiful wreaths were received. Deep sympathy is expressed with his eldest brother Eddie and his widowed sisters who were unable to attend the funeral.

The richest man in China, Sir Robert Ho Tung, has recently visited London. He is the power behind the Far East at the World Economic Conference. This J. P. Morgan of the East began life as one of a large and poor Hong-Kong family. To-day, at the age of 70, he controls millions.

And so, when a *Sunday Express* representative saw him at Claridge's Hotel, he did not ask him about the politics of the East, but about how to make money. And this is what Sir Robert said:—

"There are many men who have a good idea. That is not enough. A man should have two good ideas in case one fails.

"A man will tell you that such and such a proposition is good, but impossible of achievement. I

have heard that said of many things I have attempted.

"My advice is that you should always attempt the impossible. I have made mistakes, but I have never failed.

"Many men would be rich if they talked less and listened more. My ears have done me more good than my tongue.

"A man's confidence is worth more than his wealth. Gain his confidence and you will become rich.

"An army training is good for any business man. I plan all my business deals on military lines. I am supposed to be the richest man in China. I have already made plans for the disposal of my money when I die."

Sporting News

(BY SPORTSMAN)

Good sport was the main feature during the last weekend both at Maritzburg and Durban. On Saturday, in a gruelling final match, the Pirates of Durban defeated the Schools of P. M. Burg by 3-1 for the Senior Natal Cup, a trophy much coveted by all soccer enthusiasts. The Shamrocks of Durban also annexed the Junior Natal Cup by inflicting the narrow defeat of 3-2 on Colonials of P. M. Burg. On the same day the Annual Juveniles intertown was staged at P. M. Burg and after a ding-dong battle the City eleven emerged victors by 2-1.

On Monday, 7th August, the annual Five-a-side Tournament was staged on the City grounds. Blistering heat and an overwhelmingly large crowd of spectators were the chief features of the day. A number of Durban teams also competed. In the Senior division Sastri College of Durban topped the list with Sydenham of Durban runners-up. In the Junior division the Shamrocks of Durban were awarded the match by the referee but in view of a protest lodged by the young Natalians of P. M. Burg, the match has not yet been decided. In the Juvenile section the Schools of P. M. Burg emerged victors with the young Natalians of P. M. Burg very close runners up. On the whole the soccer was of a high order. A fancy dress Five-a-side match also brightened the tedium of the day's proceedings. The various trophies were presented immediately after the finals.

We hear that Mottee (Kid) Singh is hard at practice and that he is resolute on making Sunny Thomas look like a punching ball when he meets him on September 2nd, in the Durban Town Hall.

Few know that the Kunwar Sir Maharaj Singh is a versatile tennis player. In spite of his age, which apparently in his case seems not to be a retarding factor, he showed some of the local champions how to strike the ball, when he played on the Spes Bona court in Gale Street, Durban, on Tuesday afternoon, 8th August. His careful placing and drives, though now not characterised by much force, is indicative of the high standard of play he must have attained in his College days. The Kunwar obtained his "Blue" in tennis as well as in boxing.

On Sunday, 13th August, an Inter-District match between Mayville and Durban will be played on the Durban grounds (Currie's Fountain) at 3 p.m. The following will represent Durban:—A. Thomas, Nagiah, George Singh, Malan Chetty, J. Sookraj, M. Valoo, R. A. Naidoo, P. Naridoo, Rajoo Pillay, G. Ramruthen (Capt.) and S. Padaychee.

Reserves:—O. H. Bux, N. Perumal, A. Pillay, and S. M. Pillay.

Indian Technical Institute

The following classes are now being held. Indian students may join at once.

Evening Classes At Sastri College.

Bookkeeping, Shorthand, Commercial Arithmetic, Typewriting English Correspondence, Afrikaans etc

Mondays, Tuesdays, Wednesdays and Thursdays from 7 to 9 p.m.

Afternoon Classes In Domestic Science.

Practical Dressmaking at Sastri College

4 to 6 p.m. on Fridays.

Practical Cookery at Albert Street School

4 to 5-30 p.m. on Tuesdays.

Continuation Classes At Carlisle Street School.

Reading, Writing, Arithmetic, English, History, Civics, etc.

Beginners Standard I. to Standard VII.

Other Classes will be opened if sufficient students express their desire for such Classes.

Students prepared for the National Technical and Commercial Examinations of the Union Department of Education.

P. R. PATHER,
Hon. Gen. Secretary.

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Day and Evening Classes—Individual Tuition.

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Open daily, Monday to Saturday, 8-30 a.m. to 11 a.m. Infants, young children, nursing and expectant mothers.

Lady doctors give free attendance.

Tuesday morning 8-30 o'clock. Friday afternoon 3 o'clock.