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Third North American Congress

GUSTASP IRANI

Zoroastrians from all over North America and leading scholars on Zoroastrianism will converge at New York on 6 and 7 October to participate in the Third North American Conference and Symposium which is to be hosted by the Zoroastrian Association of Greater New York (ZAGNY).

Adoption of a united Zoroastrian calendar, uniformity of practice and religious ceremonies in non-traditional ways, the future of the Zoroastrian priesthood in North America and the education of Zoroastrian youth are some of the topics slated for discussion at the Conference which will be held on the first day at the Arbab Rustom Guiv Darbe Mehr in New Rochelle, New York. The organizers also hope that the leaders and representatives of the various associations on the continent will finalize the creation of a federation of North American Zoroastrian associations.

The symposium which will be held on the second day at the Carnegie Endowment of International Peace premises, in New York City, will comprise of talks and lectures by leading authorities on the Zoroastrian religion and will focus on Zoroastrian tradition and heritage in light of its culture, scriptures and theology. Speakers and

subjects, include Dr. J. Amighi on 'Changing Forms of Zoroastrianism'; Prof. Willard G. Oxtoby on 'One Heritage, Two Environments: Zoroastrianism in India and Iran'; Prof. E. Yarshater on 'History of Iran in the Legends of Zoroastrian and Later Literature'; Associate Prof. Dale Bishop on 'Languages and Literature of Zoroastrian Scripture'; and Prof. Kaikhosrou Irani on 'Philosophic Strands in Zoroastrian Theology.'

"The Congress looks both backwards in to our history and into the future of the community of America."

Oxtoby, Irani and Bishop are familiar to audiences in Bombay. Oxtoby of Trinity College at the University of Toronto, has resided in Bombay for several months to do research on the Zoroastrian community in India and abroad; Bishop, who teaches Iranian Studies at Columbia University, New York, was in Bombay earlier this year and delivered several

lectures on Zoroastrianism, and Irani, who teaches Philosophy at City College, New York, delivered several lectures on philosophy and Zoroastrianism in Bombay in July and August this year. Yarshater is a professor of Persian and Iranian studies at Columbia University and is also the Editor of *Encyclopedia Persica*.

"The Third Conference and Symposium looks both backwards into our history (the Symposium) and into the future of the Zoroastrian community in North America (the Conference)," writes Lovji Cama, president of ZAGNY, in a letter to *Parsiana*. The first North American Symposium was held in Toronto in 1975 and the second in Chicago in 1977.

At the 1975 meet, Jamshed Mavalwala, the then president of the Zoroastrian Society of Ontario, spelled out the objectives of the first symposium: "Our motive (is) to discuss and assess our current status, and our goals for the future...how much do we change to adapt successfully for a healthy future here, and how much of the rich heritage (of) our forefathers do we retain?" Mavalwala added that rather than initiate any specific action or address itself to any specific goal, the symposium aims "to provide a Forum

for the community to decide what the issues are, to debate them and suggest lines of action."

The Chicago symposium, according to a report by Keki R. Bhote, chairman of the meeting, passed a number of resolutions and suggested "possible" changes in the code of the practice of the religion. Many of these subjects are expected to come up for further discussion at the New York Conference. They include a proposal of adopting the Shanshahi calendar which has the Navroze falling on 21 March, a suggestion to open the ranks of Zoroastrian priesthood to all Zoroastrians, a resolution to infuse pride of, and identity with, the Zoroastrian heritage into the youth of the community through religious education, and the formation of an apex body that would represent the various associations in North America.

Aside from hosting the Conference and Symposium, ZAGNY has volunteered to try and accommodate out of town delegates. Special arrangements are also being made at the Symposium

location for children under 12 years while children between the years of 12 and 17 may attend the Conference and Symposium if they wish. Fees for the two-day meet are \$12.50 and include a lunch and snack.

The programme for the occasion is as follows:

CONFERENCE PROGRAM

Oct. 6, 1979

- 1.30 p.m. Consecration of the fire in the Prayer Hall
- 2.00 p.m. Invocation
- 2.15 p.m. Welcome
- 2.30 p.m. Leaders of the North American Zoroastrian Communities will give short talks on the future of North American Zoroastrianism followed by discussion.
- 6.00 p.m. Cocktails and snacks

SYMPOSIUM PROGRAM

Oct. 7, 1979

- 8.30 a.m. Registration
- 9.00 a.m. Invocation

- 9.10 a.m. Welcome
- 9.15 a.m. Symposium overview

SESSION I

- 9.30 a.m. Changing Forms of Zoroastrianism by Dr. J. Amighi
- 10.15 a.m. One Heritage, Two Environments. Zoroastrianism in India and Iran by Prof. W. G. Oxtoby
- 11.15 a.m. History of Iran in the Legends of Zoroastrian and Later Literature by Prof. E. Yarshater
- 12.30 p.m. Lunch

SESSION II

- 2.00 p.m. Languages and Literature of Zoroastrian Scripture by Prof. D. Bishop
- 3.00 p.m. Philosophic Strands in Zoroastrian Theology by Prof. K. D. Irani
- 4.00 p.m. Speaker and Topic to be announced later
- 5.00 p.m. Summation and closing prayer,
- 5.30 p.m. Cocktails.

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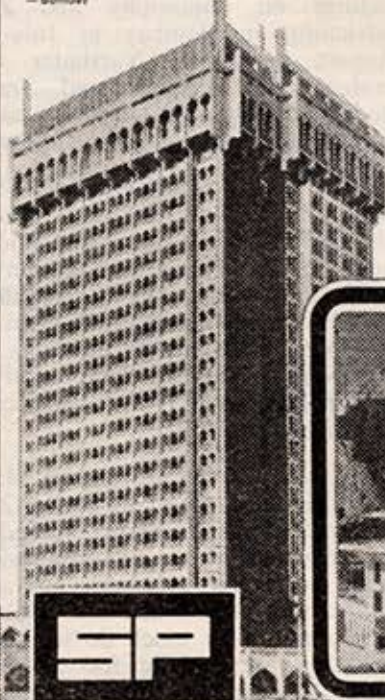
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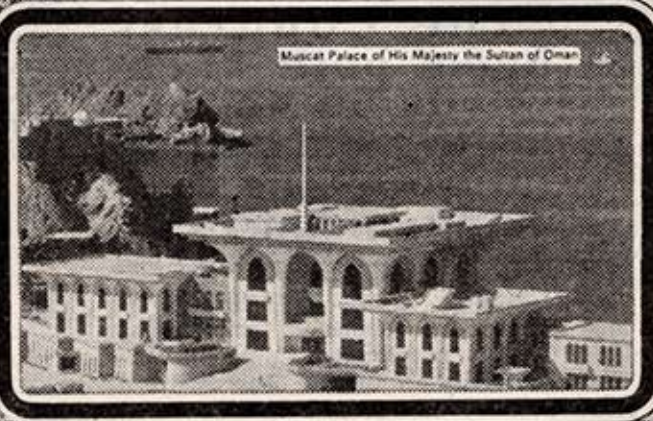
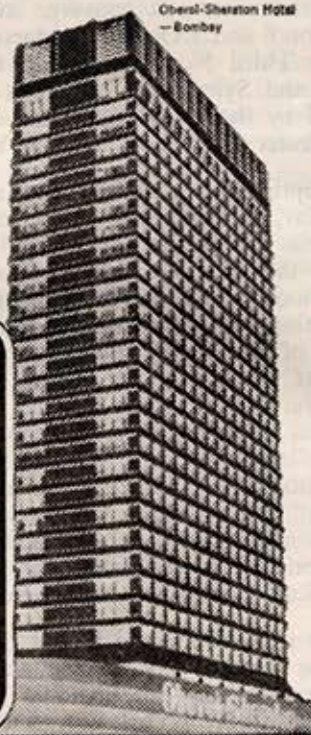
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The life of Dastur Dhalla—II

Wedding Bells

Second extract from 'Aek Atmakatha', the autobiography of the revered Dastur Dr. Maneckji N. Dhalla, noted Zoroastrian scholar and high priest of the Karachi Parsis; publishers, Dastur Dr. Dhalla Memorial Institute, Karachi, translated from Gujarati into English by Gool and Behram Rustomji.

THE STORY SO FAR

Dhalla was born into a poor Dastur family in Surat on 27 August 1875. The only brother to his three elder sisters, Dhalla was three when his mother died. In 1878 the family moved to Karachi when an uncle arranged for a job for Dhalla's father as a supervisor and caretaker, night and day, of the newly opened Hirjibhai Behrana's Daremeher. Though the family was still poor, life became a little more comfortable than it was in Surat.

My scholastic career commenced at the age of six at the Parsi Virbaiji School. Two years went by and a grand and glorious event took place in my life, the greatness and importance of which I was incapable of understanding. My uncle took me in his lap and explained that he was getting me married very soon, and that very day he was to go to the school and ask for a month's leave of absence. Word went round at school that I was to be married; my companions began to tease and taunt me. This was annoying, but on my way back home my uncle comforted me that my companions were envious because I was getting married while they had remained single. This explanation seemed sound, so I was no longer ashamed of marriage. My greatest joy was that this had served as an excuse to get leave from school and I would enjoy a voyage to Bombay and thence to Surat, Navsari and other places.

Two of my uncle's nephews Jamaspi and Faramji Arjani, lived at Arjaniwada in Navsari. Jamaspi was a white-turbaned, orthodox mobed. He had a shop in Bombay. His younger brother, Faramji, was fair-complexioned and handsome with light green eyes. When he was young his father wished him to follow the priestly profession, but my uncle was not of the same opinion. He explained that priesthood had lost both honour and status, hence he should be taught English. The Senior Mr. Arjani did not agree with him at first; but eventually, he surrendered his stand of making a mobed of his younger son. To the end of my uncle's life, his nephew was grateful to him for rendering him this great service in furthering his future prospects.

"They are taking away to Karachi the daughter of a family whose dog it would be difficult for them to maintain."

Besides learning English he studied Avesta and Pahlavi. Later he spent his life as the Manager of an old Parsi firm of Bombay, conducting its business between Calcutta and Hongkong. At both these places he was respected as an honoured member of the community, and he was the Hon. Secretary and Treasurer of the Anjuman of both the centres. His headgear was the stiff red-spotted Chinese turban and like the Sethias of olden days, he

wore full and curly whiskers. With his fair features and gold-rimmed spectacles he resembled the Chinese nobility.

Since the middle of the 18th century when Parsi firms began to establish trade relationships with China, Parsi Sethias sent their agents to serve in their branches there, on condition that they did not take their families with them. They were sent on a seven-year's contract and their boarding and other incidental expenses were on the firm's account. At the termination of the contract they came home on a few months' leave and brought along with them quite a fair sum of money.

This senior member of our family possessed a good income. He had an only daughter. She had been betrothed to his older brother's son. My uncle had chosen his sister's older son's five year old daughter to be my bride and his proposal was willingly accepted. Besides these two couples my future child-bride's sister's marriage had also been arranged with an elderly mobed in the family. Of the three couples, two were aged 25 and 30 while both of us were almost the same age. I was eight while my beautiful bride-to-be, Cooverbai was five years old.

The senior-most member of our family who had amassed a good fortune through his flourishing trade with Bengal and China had arranged with his elder brother to celebrate the marriages of these three couples in grand style. There exists a superstition in our community even today that should the marriage of three couples be fixed for the same day, two would have the ceremony performed in one room while the third couple would be married in another room.

My wife's uncle was a reformist in most ways, but as my conservative father-in-law himself did not object, the superstitious members of the family could not have their way. Besides, all the senior members had unanimously agreed to have us engaged without having our horoscopes scrutinized to find out whether they corresponded or not. Again by-passing current custom, the wedding day had been fixed without consulting a Brahmin. As my bride's Navjote had not yet been performed, that ceremony took place on the wedding morning.

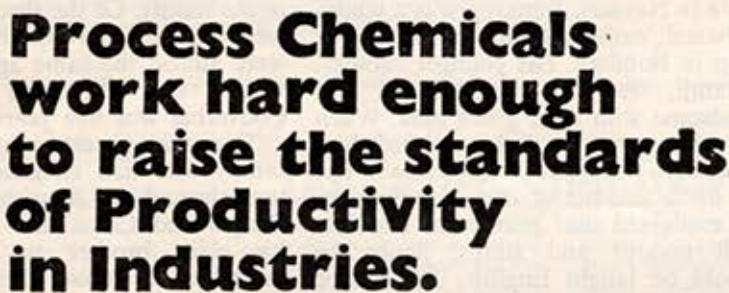
We were given the sacred bath in the evening and my sister was dressing me. Of the three bridegrooms one was to wear the white turban, another the Chinese Khokha and the black turban was decided upon as my headgear. I did not approve of the black turban and so I refused to wear it. When persuasion could not prevail my

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sister pinched me hard. I could not bear it and cried aloud. My dear uncle and father came to my rescue. They tempted me with all kinds of prizes and succeeded in persuading me to put it on.

Accompanied by the din of drums and the inharmonious tones of pipes, trumpets, flutes and a medley of instruments our wedding procession moved forward. I was walking between the two bridegrooms. They were 5'9" whereas I was four feet, but my six inch tall turban graciously added to my height. It is said that when the procession passed through the Karkaria Wada, a winsome old woman seeing the grown-up grooms in that age of child-marriages, remarked: "Behold! These two men, fit to be fathers, posing as bridegrooms!" Hearing this the older bridegrooms were most embarrassed.

When we were seated to get married, the larger coconut had been put into my hands. My wife-to-be snatched it away. My aunt did not favour this; and again, when milady was quicker than myself in throwing grains of rice

over the dividing veil and everyone applauded happily; "The girl has won", her displeasure was doubled. She already had cause to be annoyed, hence it was hard for her to endure the fact that the future daughter-in-law was gaining an upper hand over her husband.

"As my bride's Navjote had not yet been performed, that ceremony took place on the wedding morning."

Professional singers of the city had been engaged days in advance to come to the house morning, noon and night to regale the guests. One of them joked with her companions, "they are taking away to Karachi the daughter of a family whose dog it would be difficult for them to maintain!" My aunt's feelings were deeply injured to think that our poverty was the cause of such a remark from a perfect stranger.

Later, when I heard this topic of the dog and the daughter being discussed by the members of my family, a very deep and lasting image of my own poverty and my wife's aristocratic lineage was imprinted upon my impressionable mind.

The decisive words: "I do" had been pronounced and our romance commenced. As soon as the priests had showered their blessings, each had to feed the other with a mouthful of curd and candy, so I felt certain that there existed some mysterious and abiding bond between us. We stayed on in Navsari for 15 days after the wedding. Our friendship grew during that period. All her toys she freely placed in my hands. Our dear ones enjoyed teasing us. If anyone should beat me in jest, my partner protected me and attacked the miscreant. My dear ones had always been mine, but for some inexplicable and unfathomable reason I had won this little girl whom I had not set eyes on a fortnight ago. Now she was mine and I was hers. But I had to leave her behind and return to Karachi with my elders.

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NORTH AMERICA

Unifying the Continent

The formation of a federation of North American Zoroastrian associations is under active consideration. Already a subject of much discussion, the associations are expected to further explore the setting-up of the continental body at the Third North American Zoroastrian Conference scheduled for 6 and 7 October in New York.

"Though nothing specific has crystallized as yet," noted Professor Kaikhosrou Irani of New York during his recent visit to Bombay, "the idea of an apex body is a popular one which enjoys the considerable support of the community" (in North America). Irani, who represented the Zoroastrian Association of Greater New York (ZAGNY) at a meeting in Montreal last year, was optimistic on the eventual formation of the central body. "I really don't see any obstacles in the path of a general consensus" he said. Representatives from Quebec, Ontario, Chicago and New York attended the meeting.

Ms Dolly Dastoor, president of the Zoroastrian Association of Quebec, noted during her visit to Bombay that the "unifying" organization was a result of the needs of the community in America. "We can't keep referring back to India all the time," she said, "our conditions are quite different from those existing here." Yet she feels that it would be folly for each association to attempt to solve their problems separately as it would lead to more confusion.

"We can't keep referring back to India all the time."

Irani capsulizes the concept of the central coordinating body: "A place where we can articulate the consensus of the associations and even promote consensus."

Both Irani and Dastoor feel that the central body will be a non-decision making one and the resolutions passed will be treated only as recommendations by the various constituents. The ZAGNY Newsletter states that two names have been proposed for the body: The United Zoroastrian Association of North America and The Federation of North American Zoroastrian Association.

COLORADO

A new association

"Yet another association has come into existence—in Colorado". The Newsletter of the Zoroastrian Society of Ontario (ZSO) April issue, gives news of the formation of the Zoroastrian Association of Colorado (ZAC). Fali Chothia, president of ZAC writes to the community in Ontario: "We don't need to issue a Newsletter, because all 12 members are in Denver and we meet one another ever so often." The Association's first public meeting was addressed by Frederick M. Denny, associate professor of Islamic Studies and History of Religions at the University of Colorado; notes Chothia. The subject of the talk was 'The Contribution of Zoroastrianism to Islam, Judaism and Christianity.'

The address of the Association however, was not mentioned in the newsletter.

EUROPE

Trust in Europe

"A very long chapter in the history of the Association has come to an end with the establishment of the Zoroastrian Trust Fund of Europe—Incorporated," writes Shapur Captain, president of the Zoroastrian Association of Europe, Incorporated (ZAE). The proposal of the Trust Fund notes that the existing Association is "not a 'charity' under the narrow definition of the word 'charity' in Tax Law" and is unable to take advantage of the many benefits that are available to such charitable bodies. Rather than amend the clauses of the Association, however, it was proposed that a separate "charitable body" be established and the fund of the original organization be transferred to it.

The resolution on the trust fund was passed at the special general meeting held on 3 September 1978, soon after which an application for registration with the Board of Trade was made. The Certificate of Incorporation was issued on 1 December 1978 and charitable status was granted on 30 January 1979.

Two new trustees, Maneck A. S. Dalal, ex-regional director of Air-India, London and presently managing director of Tata Limited, London, and Bahman Mobed, a retired businessman from Iran, were elected in place of Cyrus Mehta and N. M. Dhalla. The election took place on January 27 on which occasion it was decided to change

the article of "Life Trusteeship" to "Trusteeship for seven years, subject to re-election."

Mazda Ni Roshni

"Many of the youth expressed the idea of publishing a newsletter so that Zoroastrians—previously 'cut off' from the community—would be bonded together by a communicative script. With the accumulation of ideas the newsletter soon became a magazine". So explains the editorial of *Mazda Ni Roshni*, a 36-page journal published by the young Zoroastrians of the Zoroastrian Association of Europe.

The objectives of the mimeographed magazine are "firstly, to investigate general news items that would interest, and concern our community and to report such items across the whole of

"Although the regular activities catered fully to the adults, not enough was being done for the youth."

society. Secondly, Zoroastrians wishing to express their ideas and attitudes on matters with which the magazine is concerned will now be given the opportunity to do so."

The first issue, a collection of poems, short stories, a cookery section, quizzes, local news, a colouring competition, articles on general interest to youth and two religious articles on prayers and the Kusti, was originally published as "*Mazda Ca Rashne*", a name that was changed in the subsequent issue of March 1979. The editorial writes: "*Mazda Ni Roshni* means 'Light of Mazda', indeed our previous name *Mazda Ca Rashne* means the same. However, the latter incorporates words from different languages creating an absurdity."

Reception to the first issue was mixed. In the Letters to the Editor column in the second issue some considered their efforts as "a good job" while others were "perturbed". In response the editorial hoped that the "second issue of our magazine will succeed in some way in erasing the rude shock of our last issue's printing."

The Joint Editors of the magazine are D. Behrooz, P. Sethna, Ms B. Sepai and K. Modi. Area Managers

are T. Sepai, Ms S. Madon and A. Bajirao. F. Madon has been designated as "Supreme Commander and Chief of Staff." Copies cost \$0.65 each, including postage (probably more for postage outside Europe) and can be ordered by writing to: The Joint Editor, K. M. Modi, 39 Newdene Avenue, Northolt, Middlesex, England.

According to an article by Ms Beroz Mody and Cawas Sethna in *Mazda Ni Roshni*, the Young Zoroastrians (YZ), are a group of youth, aged eight to 20, who in 1977 set up their own organization to arrange and manage their own function and activities. The origins of the group, however, are traced back to 1975 when it was "felt that although the regular activities (of the Zoroastrian Association of Europe) catered fully to the adult(s), not enough was being done for the youth." Consequently, it was decided to provide "some periodic forum for the young Zoroastrians." A group of adults visited other community centres to gain insight into ways of guiding young people and discotheques evenings were arranged in the basement hall of the Zoroastrian House in London.

In July 1977, the first general body meeting of the Young Zoroastrians was held and a committee of youth was elected to look after their own affairs, according to the report.

Among the activities the YZ has arranged are indoor and outdoor games and sports, barbecues, bring-and-buy sales and lectures and talks on religious subjects.

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I, Jehangir R. Patel, hereby declare that the particulars given above are true to the best of my knowledge and belief.

Sd (Jehangir R. Patel)

1 March 1979.

Events and Personalities

In Praise of Secretaries

"If you work for a man, in heaven's name, work for him...speak well of him, think well of him—stand by him," might sound like the philosophy of a devoted wife but is in fact the motto of the National Institute of Personal Secretaries (NIPS), India, headed by Ms Homai Mehta. The first Indian to become the president of the Association of Secretaries in Asia (ASA), for 1979, Ms Mehta feels the motto encapsulates what is expected of a good secretary aside from her professional skills.

"A male secretary might hanker to be in the boss' Chair," says the petite Ms Mehta, "but a woman however ambitious, is less likely to play dirty and become the marketing manager, for instance." This difference in attitude Ms Mehta ascribes to the cultural conditioning which moulds a woman to be loyal to her husband and employer. "In fact, very few move on to managerial positions," she explains. Ms Mehta is one of the few exceptions to the rule. Now the faculty and administrative co-ordinator at Bombay's Sir J. J. College of Commerce, the one-time secretary sits in an office by herself, away from the sound of chattering typewriters.

Aside from loyalty, the soft-spoken administrator notes that charm, poise, a pleasant voice on the phone rather than a gruff one, are the traits which give women an edge in the field. She cites an example: a woman would be more successful in soothing an irate client than a man would.

Though the field is still a female bastion, "A secretary can no longer afford to be just a decorative piece," she notes. She regrets that many employers continue to treat their secretaries as an appendage of a typewriter and not as a professional. "Though today's management style is slowly changing, the secretary is increasingly being considered as part of a team rather than as a subordinate." This change in her functions has resulted in more demands being made on her and she must not only be competent in shorthand and typing "but intelligent, loyal, and able to

assume responsibility without supervision and have initiative."

With the result, "Many cannot cope with the stress and strain of corporate life and the higher expectations of employers," Ms Mehta notes, explaining that good secretaries are rare and can command starting salaries of Rs. 1,000 to Rs. 1,500, depending on the organisation and the individual. It is at the training level in secretarial school or in the first few months on the job itself that potential can be detected. However, a person who, aside from secretarial skills, has a good educational background including a bachelor's degree and considerable fluency in the English language, will as a rule perform better, in Ms Mehta's experience.

After acquiring a Government Commercial Diploma, Ms Mehta was for eight years a secretary in the sales department of TELCO. Much of her time is taken up with NIPS activities—organizing lectures and meetings for the members, training programmes for secretaries at junior, middle and senior levels and the publication of a bi-monthly newsletter. The NIPS also operates a placement bureau to help members find jobs and Ms Mehta is working towards having the NIPS con-



Mehta: 'part of a team'

News from the Media

duct certified, professional examinations for secretaries to prepare them for the managerial cadre. The NIPS, reportedly the only organised national-level association of top secretaries in India, is affiliated to the National Secretaries Association, USA and to ASA as well. The prime objective of the latter is to encourage friendship, understanding, exchange of ideas, unity and professionalism among the secretaries of Asia.

Despite all the frenetic activity to get recognition of a secretarial post as specialized, demanding qualified aspirants, stereotypes about the boss and secretary relationship still persist "When will the media stop caricaturing the secretary as someone who sits on the boss' lap!" she asks.

Dharma Prakash

From Nagpur comes a new quarterly magazine, *Dharma Prakash*, or the Radiant Light of Religion. Edited and published by P. A. Siganporia the 26-page publication carries articles in English and Gujarati on Zoroastrianism. Volume one, number three, for example includes articles on 'Rahe-Mazdayasni Greetings', by Dastur K. Dabu, 'What is Khshnoom?' by K. N. Dastoor, 'Prayers' by Cursetji M. Patel and an item on 'Zarathushtra the Prophet'.

"The *Dharma Prakash* is a personal and proprietary magazine which is not intended to make any profit," notes the publisher. "Its only ambition is to spread the divine knowledge of the Zoroastrian religion...we desire to enter vigorously into religious awareness for enrichment of the community. *Dharma Prakash* is a religious digest for desirable living."

The magazine has no subscription fee and carries in bold type a request, "kindly circulate this magazine amongst your relatives and friends." Tucked under the name is the proclamation, "the sun shines by day, moon shines by night but the Prophet Zarathushtra and his religion shines radiantly by day and night."

There is an appeal for donations and an invitation to submit articles for publications. The editorial address is *Dharma Prakash*, Govind Bhavan, Bezon Bagh, Nagpur, 440 004.

Tops in Asia

The quarterly Newsletter of the Iran League reports that "Behram Avari of Pakistan won a gold medal in boat racing at the recent Asian Games held at Bangkok." The bulletin adds that Avari was presented with another gold medal by the Pakistan Government

and that he will be participating at the Moscow Olympics.

Music scholarship

Reporting another achievement by a member of the community the Iran League newsletter writes that "Fali Pavri, son of Dr. S. R. Pavri, has been awarded a special Scholarship for Western Classical Music for six years by the U.S.S.R."

Agiary appeals

Trustees of the Bhuj (Kutch) Parsi Agiary are appealing for donations towards repair of the agiary building which is in a dilapidated state. Costs for "lasting repairs" are estimated to be Rs. 12,000 according to a printed circular.

"Please contribute," states the appeal "so that Parsis...can avail of the benefit of an Agiary for a long time to come." Cheques should be drawn in favour of "Kutch Parsi Anjuman Trust" and be sent C/o Pestonji A. Bhujwala, 4 Babulnath Road, Bombay 400 007.

Children's Book Fund Drive

Zarathushtra is the first of the Our Religion series of children's books to be compiled by Pilo Jungalwalla and sponsored by the Delhi Parsi Anjuman. The 16 page booklet, priced at Rs. 5 explains in large lettering the life of Zarathushtra and his teaching of one God, Ahura Mazda. Illustrated by Mehroo J. Wadia, in colours striking to the child's eye, and in a language easily read and understood by children, the booklet endeavours to fulfill "a crying need...so that our children may grow up knowing something about their faith and cultural heritage, according to the author."

Zarathushtra is to be followed by the Kusti Prayers, The Creation, and Ahura Mazda and His Divine Powers. However, in order to make this possible, a total of Rs. 60,000 is required in addition to the cost of paper, which has been bought through funds loaned by the Delhi Parsi Anjuman and is being kept by the Children's Book Trust on their behalf. Ms Jungalwalla requests various educational trusts to donate as generously as possible.

Nuclear Chemist

Dr. Ms Zarine Rustomji Turel, professor at the Institute of Science, has been appointed by the Maharashtra Government as the head of the Nuclear Chemistry Laboratory, presently under construction. A Ph.D. in Nuclear Chemistry, Turel was attached to the Bhabha Atomic Centre and over the last ten years has been with the Institute of Science, first as a lecturer and later as a professor.

Presently she is working on a project on atmospheric pollution. She has published 17 papers in various scientific journals which have won her acclaim from fellow scientists. Her research has contributed significantly to the study of neutron chemistry.

Jam-e-Jamshed, 14th August, 1979.

Gift to Kids

Ms Pirozbai Bharucha and Ms Manibai Bharucha, two samaritan sisters who had served as inspectors of municipal schools in Bombay for 30 years, have in their dying will bequeathed their entire provident fund for providing relief to the needy and poor children of the civic schools.

This was announced at a function in Bombay on Thursday by Shiavax R. Vakil, a director of Tatas who was appointed as executor of the will by the two sisters.

From this fund an amount of Rs. 30,000 would be released as first instalment during the current International Child Year, he added.

Over 200 civic school children were given milk and snacks at the function which was inaugurated by Mayor R. K. Chimbalkar at Gilder Lane Municipal School.

Free Press Journal, 17th August, 1979.

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