

INDIAN OPINION

Founded by
MAHATMA GANDHI
IN 1903

No. 38.—Vol. XXXVI.

Friday, September 30th, 1938.

Registered at the G.P.O. as a Newspaper.
Price Fourpence.

NOTES AND NEWS

The Task Of Native Representatives In The Senate

FOR frank out-spoken Europeans to truly represent non-Whites in Parliament is an unenviable and a thankless task. Mr. J. H. Hofmeyr had to resign because he could not tolerate untruth and injustice. Senator E. H. Brookes who is another champion of the cause of justice and righteousness and is one of the Senators representing the Natives was also moved to open out his mind on the same question that had led Mr. Hofmeyr to resign and it is interesting though not at all surprising to see how he was reprimanded by his co-Senators for stating the true position. Speaking on the second reading of the Appropriation Bill Senator E. H. Brookes said,

that for the fifth year in succession the Senate had received the Appropriation Bill in the last few hours of the session. The senate was intended to be a house of review where legislation could be considered calmly and dispassionately and where errors of detail were corrected. The Senate was important in the protection of the constitution, in the discussion of international affairs and in safeguarding native interests. The native representatives in the Senate represented taxpayers who were not represented in the Assembly, and these members should have more time in which to discuss to interests of the people they represented. Their appointment was based on a special knowledge of the reasonable wants and needs of the coloured races of the Union according to the South Africa Act, and although at this time of international trouble one should stand by the Prime Minister, and although one appreciated the services which the Prime Minister had given to the country, one could not but criticise the appointment of Senator Fourie. It could be said without challenge that this appointment was not primarily made to fulfil the provisions of the South Africa Act. One could not escape the suspicion that it had been made in order to get the Government out of a difficulty. He appealed to the Government to make more considered appointments and not

to regard the mere election of native representatives as relieving them of their obligations under the South Africa Act. The Natives Representative Council, he added, could become a very important body if its resolutions were not continually ignored by the Government.

Taken To Task

See how the other Senators took Senator Brookes to task for uttering the truth in the mildest possible form.

Senator Boydell said,

that in view of the present European situation some of Senator Brookes' remarks were mischievous. Senator Brookes was harming the people he represented by his remarks about Mr. Fourie. Native representatives would have to be more tactful if they wanted the support of the House.

Senator M. J. Vermeulen said,

the Senators representing natives would only enjoy the co-operation of other Senators if they impressed upon the natives that they were receiving the best possible treatment from the Government.

Senator C. J. van R. Smit said,

it was harmful to the interests of the natives to exaggerate their legitimate grievances. For that reason the representatives should be extremely careful in what they said.

The Minister of Native Affairs (Mr. Fagan) said,

the decisions of the Native Representative Council were very fully considered by the department. Nothing could be done for the natives unless the great body of European public opinion could be enlisted in support of what was proposed to be done.

What is actually meant by "tactful?" Senator Vermeulen defines it thus: "to impress upon the Natives that they were receiving the best possible treatment from the Government." Senator Smit further defines it thus: "to be extremely careful in what they said." In plain words it would mean that one should be downright hypocrit. If that is the part that is demanded of the Senators representing the legitimate interests of the non-Whites woe be to non-Whites!

Asiatic Land Laws Commission

It is learnt that there is a distinct likelihood that the terms of reference of the Asiatic Land Laws Commission will be extended. For sometime past it has been felt, it is stated, that these terms in their present form which limit the inquiry to an investigation of evasions by Asiatics of existing land legislation, do not go to the root of the problem. It has been strongly urged upon the Government recently that the question of occupation of property by Asiatics should also be included in the scope of the Commission's inquiries. Moreover, it is understood that the Minister of the Interior is also considering the advisability of extending the Commission's terms of reference in such a manner as to bring within its purview the ground covered by the Feetham Commission. When the recommendations of this Commission were brought before Parliament last week strong objection was voiced against its provisions and it was withdrawn. It was complained by anti-Asiatics that the Feetham investigation was carried out several years ago and the position, especially on the Rand, was altered materially in that time and public opinion on the subject has stiffened considerably. The Commission has heard a good deal of evidence since it began its inquiry several weeks ago but much of this, it is stated, is of little value since it relates to transaction during a period covered by a legalising Act of 1932. The Commission, over which Mr. Justice Murray presides, will continue to receive evidence next month but, it is authoritatively anticipated, the extension of its terms of reference will be announced before long. In that event the whole scope of its investigations will be widened and its report may not be presented until next year.

Is this not a case in its miniature form of Herr Hitler dealing with Czechs? All this trouble and heart-burning is because "public opinion" has stiffened against Indians acquiring ownership of land even if they are prepared to pay the price for it. Can there be anything more unreasonable, unjust, unnatural, inhuman? Has "public opinion" or those who wield it such a thing as a conscience?

Question Of Good Faith

Commenting on the adjournment of the motion in Parliament for the acceptance of the Feetham Commission recommendations for the exemption of certain properties held by Indians from the restrictive provisions of the Gold Law *The Star* (Johannesburg) writes:

"It would be extremely regrettable if the virtual shelving of the motion could be construed as unwillingness on the part of the Government or the Assembly to implement undertakings made many years ago, or as evidence of a change of heart towards

a course that even Dr. Malan six years ago recognised as both just and expedient in dealing with the Indian in the Transvaal.....The issue certainly concerns specifically the Transvaal and particularly the Reef. But it has a far wider significance. It concerns ultimately the good faith of the Union Government as a whole towards one section of the people whose quite genuine grievances and present disabilities it promised, as far back as 1932, to remedy. The charge of bad faith against the Government in this matter cannot, at this stage, be sustained.

Indian Opinion

FRIDAY, SEPTEMBER 30TH, 1938

War Clouds In Europe

BY the grace of God the war which threatened to break out between Germany and Czecho-Slovakia any moment last week has been postponed, though not averted. The world, however, remains in suspense for there is no knowing what is to happen within the next few hours.

The British Prime Minister's rush to Berschtesgaden to interview Herr Hitler last week brought some relief but the proposals submitted by the Anglo-French Governments to the Czech Government were utterly disappointing and it seemed cruel to force a small nation into submission by a great power merely by the threat of military action. The Czech Government, however, agreed unwillingly to accept the proposals. Then Mr. Chamberlain went to Germany again to resume the talks with the Dictator but quite obviously the British Prime Minister found himself faced with a stone wall for Herr Hitler was not only unbending but his demands had stiffened to the extent that Mr. Chamberlain had to confess he could not advise the Czech Government to accept them. These demands were in reality an ultimatum with a time limit up to October 1. The Czech Government's reply to that was that the Czech nation preferred death to

living as a nation of slaves. There was anxiety throughout the European world; mobilization was going on in full force in Britain, France and other countries as a measure of defence. The catastrophe was awaited with fear and anxiety. The heads of other great nations, President Roosevelt, President De Valera, made earnest appeals, in the name of humanity, to Herr Hitler to stay his hands and to continue the efforts at solving the problem by peaceful negotiations. While these lines are being penned slightly relieving news has arrived that the representatives of Britain, France, Germany and Italy are discussing at Munich, Germany, the renewed possibilities of an arrangement regarding Czecho-Slovakia and probably the preliminaries of European appeasement. This brings a ray of hope but the Almighty alone knows what is to happen on October 1. In the meantime another very touching personal message has been sent by President Roosevelt to Herr Hitler in which he makes an appeal that negotiations should continue until a peaceful settlement is found and thereby resort to force avoided. "The conscience and impelling desire of the people of my country demand," says Mr. Roosevelt, "that the voice of their Government should be raised again and yet again to avert war."

"The question before the world to-day, Mr. Chancellor," says Mr. Roosevelt, "is not a question of errors of judgment or injustices committed in the past. It is a question of the fate of the world to-day and to-morrow. The world asks of us who are at this moment the heads of the nations the supreme capacity to achieve destinies of nations without forcing upon them as the price the mutilation and death of millions of citizens."

If this principle were followed the world would have been much happier. It has been truly said, "there is enough in the world for everyone's need but not enough for everyone's greed." Let us hope this spirit will pervade Germany and guide her on the right path.

The European world to-day is terror-stricken and in its troubled time has begun to think of God. Prayers are held all over. But to think of God in times of trouble and to violate His law at other times is not going to avail us anything. Is God going to listen to such prayer? Indeed there is much to pray for to-day. This is not the only crisis. What about the daily massacres of innocent lives in China, what about the rivers of blood flowing in Spain, what about the suffering Arabs in Palestine, what about the tortures the Jewish community is being subjected to, what about the subject races that are suffering under the British rule, such as Indians in India, and in the Dominions such as the non-Europeans in South Africa? What about the rape of Ethiopia? The vanquished Ethiopians have already been forgotten and Mussolini is hailed by the great powers as the victor.

This sort of prayer is of no avail. It is merely adding to the cup of sins which is full up to the brim. What is needed is a real searching of the heart, the shedding of all greed, all prejudices, hatred for the other person, be he of whatever race or complexion, and the treating alike of all human-beings. If this lesson is not learnt at this hour, then God will assuredly appear in the form of Hitlers and Mussolinis to teach it to us. It is therefore no use deceiving our ourselves and deceiving Him by prayers which have no meaning. An honest attempt to mend our ways is the real need of the hour.

A CHINESE PROFESSOR VISITS MAHATMA GANDHI

MR. MAHADEV DESAI, Mahatma Gandhi's secretary, writes in *Harijan* dated August 27:—Prof. Tao, who had been out on the mission of the unity of all Chinese at home and abroad, passed through India on his way back home. He was from Hankow the fall of which was being regarded as imminent, but no fall and no losses seemed to perturb him—so determined he seemed to be with the rest of his nation to see the thing through. He had sent messages whilst in London for being allowed to have a few minutes with Gandhiji, and though I told him that Gandhiji would not speak to him, I had not the heart to turn him away. Gandhiji's only way of relief from high mental tension is silence, and he has resorted to it for reasons I have explained in the press. But even that silence has had to be partially abandoned by way of answering questions by writing—for the sake of visitors like these. So he apologized to Prof. Tao: "I am exceedingly sorry to receive you when I am in distress. I may not break my silence even to speak to you. But of course you will say whatever you want to. You may speak, I may not."

Prof. Tao explained that he was a member of the People's Council of Action of all China. This was a body of 140 or 150 drawn from all parties in China, under which the whole of China was united to meet Japanese aggression. There was all round economic and agrarian and industrial activity and unity—political, territorial, military, racial, he explained. All parties—even the Communists—were working hand in hand against the common foe, all parts of the country were united in fighting the common danger, under one supreme military command of Chiang Kai-Shek, who is Generalissimo and Director-General of the Kuomintang. And lastly there was racial unity. Not only were the Chinese Communists desirous of seeing China free from imperialist oppression, and would co-operate with the Kuomintang in order to realize Dr. Sun Yat Sen's dream of an independent China; even the bulk of the fifty million Mussalmans of China had spurned Japan's blandishments. They did not want to be reduced to the status of Formosans and Koreans, and their Federation expressed the solidarity of the Muslims against Japanese invasion. Prof. Tao was happy that a Medical Mission from India was sailing to China as a token of India's sympathy, and he asked Gandhiji if he had any suggestions to offer in order to fight the war to a successful conclusion.

"I do not know," wrote Gandhiji, "that I can throw any light on the problem at the present moment. My method is so radical, that it is wholly inapplicable to your struggle. You cannot all of a sudden change the course of the struggle. A nation in arms cannot all at once give up arms and accept non-violence as its weapon."

The Wardha Scheme And Education In China

Prof. Tao saw the difficulty and explained that the Chinese had not even time to think, the aggression was so sudden and so unprovoked. But he would like to discuss problems of national reconstruction. He had given up University work in order to take up peasants' education and he was deeply interested in the Wardha Education Scheme. "What exactly is the core of the scheme," he asked.

"The central fact is some village craft through which the whole of the man or the woman in the child can be drawn out."

But there was the difficulty of teachers, said Prof. Tao, and Gandhiji laughed. We had the same difficulty. "Would you have trained teachers to learn a craft or craftsmen to learn the art of teaching?" asked Prof. Tao.

"The average educated man," wrote Gandhiji, "can be expected easily to master a craft. Our craftsmen will require much longer time to acquire the necessary general instruction than an educated man, say like you, can require to learn, say carpentry"

"But," said Prof. Tao, "our educated man is after fat jobs and money. How can he be interested in this?"

"If the scheme is sound and appeals to the educated mind, it must prove attractive in itself and thus wean the educated youth from the lure of gold. It must fail, if it does not evoke sufficient patriotism from the educated youth. There is one advantage with us. Those who have received instruction through the Indian languages cannot enter colleges. It is just possible that they will find the scheme attractive."

Prof. Tao was deeply interested in our present political struggle. How were we going to acquire power at the centre?

"If we are true to our salt in the seven provinces, the accession of strength that will come to us will put us on the way to power at the centre."

"But the power is being felt everywhere and the Congress prestige has risen. Has it not?"

"The Congress prestige has risen. The people become conscious of their power and strength. The Government also recognize this. My fear is that this power may throw us off our balance."

Prof. Tao reverted to the question of mass education. He made an attempt to describe the Chinese system of 'relay' teachers whereby each man or woman who had learnt something had to pass it on to the next one he or she came across. Even the child, the "little" teacher, had to share his or her learning with his illiterate parents, and the Chinese through this system were liquidating illiteracy and ignorance on a mass scale.

"I have no doubt that it can," wrote Gandhiji. "I would like you to write for me a short note on how the 'relay' teachers and the 'little' teachers are taught, how they teach and with what result."

Prof. Tao said he would gladly comply. He had written a lot about it, but his papers had all preceded him to Hong Kong, and he would send a studied article from home.

Message To China

Prof. Tao would not go without a message from Gandhiji for the people of China. He explained that even a non-violent message would be welcome, for the Chinese were not averse to non-violence. They were engaged in a war of self-defence, but in other respects they were observing non-violence. Thus they would never touch non-combatants. They had no enmity against the Japanese people. On May 20 Chinese planes had flown over Japanese towns, and they might easily have spread death and destruction among the people of Japan in retaliation for the bombing of so many Chinese ports by Japan. But instead of raining bombs they rained handbills and leaflets showing the wrong of the war. It was a unique phenomenon, for as Dr. Kung had said: "we refrained from purely humanitarian grounds, our enemies are not the Japanese people but the Japanese militarists." In this, said Prof. Tao, they were but following the principle of non-violence.

"But," wrote Gandhiji in reply, "the self-inflicted restraint won't last when the real stress comes. The temptation will be irresistible. I shall not be surprised. It is inevitable. There is

no love in war. We have got to come to the conclusion that either there is to be complete non-violence or undiluted violence. Is not this enough message?" Prof. Tao wondered if some day the

Chinese might expect to have Gandhiji in their midst.

"I almost came to your country," wrote Gandhiji, "when those who had invited me had to stop me from going

owing to disturbances that had taken place. I do want to see peace reigning in your land during my life-time. Nothing will please me better than to visit your great country some day."

RECENT RIOTS IN BURMA

A telegram says:

"Burma riots deserve more attention than you paid. Whatever Government information, no peace till tenth, when I left Rangoon by aeroplane. Indians frightfully perturbed. They adopted your non-violence, suffered terribly. Effective steps urgently solicited."

THE step that I took immediately on receipt of a wire from Rangoon was the only effective step I could then take. I was not then even in possession of facts. Now there is before me a narrative of the cause of the Burmese fury. It appears that a Burman wrote a tract in disparagement of Islam some time ago. A Burman Buddhist who had become a convert to Islam wrote a counter tract attacking the original and also attacking Buddhism. No Indian had a hand in the writing of the counter tract. It did not attract notice at once, but the Burmese Press fiercely criticised it and inflamed the Burmese mind. The result was the savagery which took many precious, innocent lives and destroyed property worth, it is said, millions. Nor was it confined to Rangoon; it spread throughout Burma wherever there were Indian settlers.

If, as my correspondent says, "Indians adopted your (i.e. my) non-violence," I can only say they suffered less than they would have otherwise done. Non-violence has no limits. If a particular dose does not seem to answer, more should be administered. It is a never-failing remedy.

But why call it 'my' non-violence? Probably the wire is a gentle rebuke to me, so much as to say that my remedy failed. The pertinent question is whether they believed in non-violence as a sure remedy against violence, or was it undertaken because there was no help for it? I, however, need not wait for a reply. If one is to believe the papers, there was not complete non-violence practised by the Indians. I have, however, no difficulty in believing that a considerable number observed non-violence whether from belief or necessity.

The question for consideration, however, is 'what of the future?' There will no doubt be some kind of an inquiry. There may be some compensation paid to the losers. There would be some punishment meted out to the offenders who are not likely to be the prime movers but their dupes. I must confess

that I am uninterested in these proceedings. They will be no insurance against future outbreaks.

Indians in Burma should realise that they are at the mercy of the inhabitants of Burma. They have no Government in India that can really afford them protection. We know what is happening in other parts of the world; nor is it to be wondered at. England will never go to war with any nation or country because it has insulted or wronged Indian settlers in that country. It may, it will, make representations, sincere of course; it will lodge energetic protests even. But there her help will end. And in a case like the Burmese riots, the relief that the Government of India can afford will be next to nothing. What does it do, when riots take place in India itself? It can do very little after they are over. The utmost it can do is to take measures to quell riots when they take place. What have even Congress Governments been able to do after the riots that have recently taken place in some Congress Provinces? They do not admit of relief being granted to the sufferers except in rare cases. What is possible in Burma I do not know.

I am concerned with attainment of permanent peace in so far as permanence is possible in this very impermanent life. When once religious animosity is roused, it has a knack of repeating itself with periodic regularity, if radical measures are not adopted by the communities concerned. One such measure is cultivation of mutual respect for the several religions professed by the parties. If the Buddhists of Burma have little regard for Islam and the Muslims for Buddhism, the seeds of dissensions are there. They will take little watering to sprout into the savery such as we saw the other day. I would, therefore, suggest a mutual understanding of these great religions.

My fear is that at the bottom of the riots there is an anti-Indian feeling due, perhaps, to economic causes. For, though Muslims seem to have suffered most, Hindus too seem to have come in for a fair share of the Burman fury. Therefore, Indian settlers must see to it that their dealings with the Burmans are fair and above board. It is said

that everything is fair in trade, and that no turpitude attaches to a trader taking advantage of his customer's ignorance and demanding from him even an unconscionable price for his goods. That kind of dealing will surely acerbate feelings. Wherever we have gone, even before the British rulers took possession of our country, we have depended solely on the goodwill of those among whom we have lived and with whom we have traded. Such is the history of our relations with Zanzibar, Aden, Java, etc.

Times have however changed. The people all over the world have become conscious of their rights. Whereas formerly foreign settlers in other lands did questionable things with impunity, they cannot do so now. Honesty has never been so much proved to be the best policy as it is now for those who do not or cannot back their dishonesty with gunpowder and poison gas. If India is to escape that training and is to adopt, as a free nation, peace as her motto, in every walk of life and in every country where her children go, they will have to practise strictest honesty in her human dealings.

To the Burmese friends one word.

When I was in Burma some years ago, Burmese priests were good enough to invite me to their conference and honour me with their address under the shadow of the mighty Pagoda. They were good enough, as Buddhists, to claim me as one of them. It, therefore, hurt me when I read of the mob fury which knew no distinction of sex or age and wreaked vengeance on persons who could never have had anything to do with the offending pamphlet. I have the greatest veneration for the Buddha. He is one of the greatest preachers of peace. The gospel of the Buddha is the gospel of love. It passes comprehension how representatives of that faith could give themselves up to savagery, and that on an apparently flimsy pretext. The pity of it is that, if the newspaper reports were true, even priests, the repositories of the Buddha's gospel, were to be seen among the mob, not stilling its fury, but actually taking part in loot, arson and murder. Would that the wise men among them would do a little heart-searching and take steps to prevent a recurrence of the tragedy which all right thinking persons must deplore!

WHAT IS THE MATTER WITH MONEY?

Money And War

WE all recognize that important causes of modern war are economic. Raw materials and markets are needed in order to make money profit. Munition makers obstruct peace proposals and fan war scares and general apprehension in order to make money. They realize vast sums out of war when it comes. Newspapers magnify international suspicions, jealousies and resentments in order to sell more papers. The money power of big advertisers warps the news. National prestige is measured largely in terms of money. Modern imperialism is largely motivated by desire for money power. Undue desire for money results in injustices and misrepresentations which in turn create resentments and hatred, with probable overt violence. On all but rare and relatively brief occasions the highly organized power of money and financial concepts dominates directly or indirectly all essential departments of the Government. Hence the stimulus that money supplies to greed and excessive competition is considerably responsible for militarism and for the threat to civilization which modern war contains. Because of the ambiguity and diversity of the functions of money, its use does not clarify, resolve and settle conflicts. Instead, it confuses men's minds and ethical impulses, creates resentments, suspicions, jealousies, rivalries and hatreds. Thus it creates occasions for the use of violence.

All nations are now engaged in economic warfare with one another constantly, and within each nation economic warfare goes on between different groups. Occasionally when this economic warfare reaches a critical stage it changes its form to military war and thus comes more clearly to the open. The change is more of outer form than of inner purpose or motive. Hence in order to do away with military warfare and its disastrous effects we must somehow do away with or greatly lessen economic warfare. I believe that suitable modifications in our chief economic instrument and stimulus, money, would do very great deal to accomplish this end.

A Relatively Simple Remedy

When we come to consider possible remedies, we return to the point that many of the unfortunate effects of money come from the combination of several functions in one instrument. It is possible, then, that many of the defects of money in its present form could be eliminated by having a different kind of money for each of its present functions, —five or six separate kinds of money,—but linked together somehow so that transfers easily could be made from one form to another.

By

RICHARD B. GREGG

In "The Modern Review"

(Continued from last week)

Separating The Functions Of Money

As a matter of fact, this separation into different kinds of money according to function has already been done in part, and for the brief period it was in effect it worked well. I refer to the stamp scrip which was used in 1933 in over a score of towns and cities in the United States, also in Europe earlier. The English economist, Mr. J. M. Keynes, approves of it in principle. Professor Irving Fisher of America urges its adoption. He described it clearly and fully in a little book called *Stamp Scrip*.

The best form of medium of exchange from all the other functions of money. It was only a medium of exchange, and it proved able to make the communities where it was used blossom like a rose all through the worst of the depression. Yet it was connected with the other functions of money by a simple device described in Professor Fisher's book. Also it could be deposited in a bank and thus converted into a store of value in the hands of the bank to the equivalent value in ordinary money. But it could not be hoarded. The bank had to pass it on.

I am not arguing here for the use of stamp scrip in the exact form that has been used. But I do suggest that it is not past the wit of mankind to extend that idea and split up money into say five or six forms, corresponding to its five or six functions. Simple means could be devised for connecting these different forms and making each one transformable into another as need might arise. All of those modifications and devices are for the experts to work out.

Analogy Of Benefits From Improvement In Other Kinds Of Symbols And Tools

In all instances of a clarification or other improvement in a set of symbols, a great advance for mankind has resulted. For example, Arabic numerals in place of the clumsy Roman numerals and the limited alphabetic numeral system of the Greeks, constituted a great step forward. The Hindu invention of a zero sign and place values for numbers was another immense advance. Similarly the invention of the symbols of differential and integral calculus proved a vast boon to mathematicians, scientists and engineers. Another great step

was made in botany when Linnaeus invited his system of names to fit the classification of plants. The same thing happened when new instruments were invented, such as the telescope, turret lathe, and spectroscope. The wide adoption and use of the steam locomotive caused great social changes.

Splitting complex substances into simpler forms has often yielded great benefits. For example, a fractional distillation of crude petroleum into benzine, gasoline, many grades of light and heavy oil, coal-tar, dyes, and paraffine, each with well-marked characteristics and distinct standardised uses, developed many more uses than the original substance had, and also produced vastly greater real wealth. In some of their uses such substances can be thought of as tools.

Daylight saving, a simple shift in our time-measuring instrument, changes easily the habits of hundreds of millions of people. An improvement in our money tool could rapidly and easily accomplish for some of our moral habits more betterment, I believe, than centuries of purely moral exhortation and training. The long and ugly history of avarice could be tapered off, and human greed could be reduced to manageable dimensions. The desire for power would be diverted into more direct and open forms which could be controlled by disciplined non-violent resistance.

Relation To Socialism

Socialists would probably say that in all this I am barking up the wrong tree,—that the real remedy for our social and economic troubles lies in having the Government, a representative of all the people, take over and own and operate the means of production. Without going into the pros and cons of that remedy. I would point out that for it to operate successfully there must first be a strong and widespread growth in the spirit of co-operation and mutual responsibility. When I say operate successfully I mean a number of things. I mean effectively in relation to the quantity and quality of goods produced and their distribution. Yet also I mean operate without an expensive and tyrannical bureaucracy and the enslavement of all the people. I mean economic justice but I also mean an increase in goodwill and in universal respect for personality, resulting in a vast decrease of violence, both within the country involved and in its relations with other peoples. Such a growth in co-operation, mutual responsibility, liberty, and respect for personality seem to me highly improbable if not impossible in our present Western Culture in which pecuniary values override all others. A money reform of the sort herein suggested is, I believe, an essen-

tial precondition to the successful working of socialism, and I say it with all due respect for Russian accomplishments. For those who believe in Henry George's thesis, my answer is the same. Until the harmful stimuli of present forms of money and the moral and intellectual confusions created by its use are removed, I doubt whether any other deep going economic reforms can be permanently accomplished in the Western world. Modern society is so complex that there is no single root of or remedy for our ills, but there may be a certain chronological sequence or emphasis with which remedies must be

applied in order to win permanent all-round improvement.

Money Reform Not A Panacea

I do not believe that evil comes only from our environment, nor do I consider money the root of all wrong, or that there are no economic wrongs except those arising from its defects. I do not believe that human life was perfect before money was invented, or that some sort of reform of money would usher in on earth the Kingdom of Heaven, or that there are no causes of our present troubles more profound than the defects of money. Money reform is not a panacea. Yet all that I have said re-

mains valid. Money has been of immeasurable service to the human race, and in some form we must and will retain it. Every one of its functions is important and indeed indispensable. Nevertheless, we must realise its present intrinsic qualities and the indubitable effect which the regular and prolonged use of a tool has upon those who use it. I believe it is time to analyze and understand clearly and fully the defects and dangers of our present forms of money, and try to remedy them. Like all man-made things, money has imperfections, and some of these defects can be removed.

(To be continued)

South African News In Brief

Indian Child Welfare Society

THE poverty and lack of employment among the Indian people, was stressed by Mrs. G. Christopher, in reading the eleventh annual report of the Indian Child Welfare Society at the annual meeting in St. Aidan's Hall, last Sunday September 25. The Society depended upon the Community Chest and grants from the Provincial Administration and the Department of the Commissioner for Asiatic Affairs, for their funds, said the speaker. Indian school children received no medical attention and hundreds of them were refused admittance to schools owing to lack of accommodation. The society had assisted 78 families representing 325 children during the past year. Clinics were opened once a week for school children and mothers at Umgeni, Mayville, Clairwood and at the Magazine Barracks, and during the year 7,955 had received attention. As a result of the opening of the R. K. Khan Hospital Trust free dispensary at Clairwood that clinic had now been closed. The society had secured grants for mothers for 43 families, representing 165 children. Mr. D. G. Shepstone, chairman of the United Council of Social Agencies, addressed the meeting. Other speakers were Mr. C. J. Jordaan, magistrate of the Juvenile Court, and Commissioner of Child Welfare Work, Mr. A. C. Stead, Protector of Indian Immigrants, and Dr. K. Goonam.

A fuller report will be published in our next issue.

Union Parliament's Work

Altogether, 29 Bills were introduced during the session of Parliament, which ended at 7.15 p.m. on Saturday Sept. 24 and, of these, 17 Bills, including the financial measures, were adopted. The Bills adopted were as follows:—The South Africa Act Amendment Bill, Rand Water Board Bill, Second Part Appropriation Bill, Cape of Good Hope Savings Bank Bill, Second Railways and Harbours Part Appropriation Bill, Marketing Act Amendment Bill, Tourist Development

Corporation Bill, Attorneys, Notaries and Conveyancers Admission Bill, Public Health Act Amendment Bill, Railway and Harbours Act Amendment Bill, Land Bank Act Amendment Bill, Finance Bill, Income Tax Bill, Representation of Natives Act Amendment Bill, Second Pensions Supplementary Bill, Appropriation Bill, Railway and Harbours Appropriation Bill. The following Bills were rejected in the House, or were dropped:—Children's Act Amendment Bill, Higher Education Act Amendment Bill, Electrical Wiremen and Contractors' Bill, Disability Pensions Bill, Cape Masters' and Servants' Bill, Arms and Ammunition Act Amendment Bill, Gambling Laws Amendment Bill, Justice of the Peace and Oaths Act Amendment Bill, Accountancy Bill, Matrimonial Causes Jurisdiction Bill, Shops and Offices Bill, Customs Agents and Clerks' Bill.

Springs Market Boycott Ended

A dispute had arisen between Indian fruiterers and greengrocers and the Springs Municipality over a restriction said to have been imposed in the Municipal Market which is now reported to have been settled. On September 1 the Indian Market Association, consisting of 22 members, with Mr. G. Bundhu as president, was formed, and immediately imposed a boycott on the market. At that time Mr. Bandhu told a representative of *The Star* (Johannesburg) that the grievance was that buyers of produce were no longer allowed to inspect produce before purchasing it. Previously they had been allowed to inspect it, and then bid for it, but the Council placed a prohibition on these inspections. Two days later Mr. A. C. Day, the Market-master, issued a statement in which he said that until recently wholesalers had been allowed behind the barriers while the sales were in progress. The public complained, however, and the Council gave instructions that no one except the auctioneers were to be allowed among the produce. "Without consulting or

placing any grievances before me a boycott was instituted." Mr. Day, in his statement, announced that the instruction of the Town Council had been withdrawn to a certain extent, and the wholesale buyers were allowed behind the barriers to remove their purchases. It was announced that the boycott would be lifted, an agreement having been reached. The Springs Indian Market Association will not be dissolved, and in future its aim will be to look after the interests of the Indian buyers.

Mixed Marriages Commission

The Mixed Marriages Commission heard evidence in private in Pretoria last Monday, September 26, and stayed in the capital for two days. It spent the rest of the week in Johannesburg to hear evidence, also in private. The Johannesburg meetings were to be the last on its itinerary, but it may decide to extend its investigations. The Commission consists of Mr. C. W. de Villiers, K.C. (chairman), Mr. O. P. Brink, Professor R. W. Wilcocks, Mrs. M. O. Malherbe and Mrs. M. B. Spilhaus, M.P.O. Mr. A. B. Kriegler is secretary.

Contravention Of Mealie

Control Act

Ismail Akoojee Loonat, a mealie trader at Standerton, appeared before Mr. H. H. Marais in the Magistrate's Court on 10 counts of failing to export the required maize quota in terms of the Mealie Control Act, and one count of failing to render a required return of maize transactions for June, 1937. Mr. C. J. Uys, maize quota inspector, gave evidence that Loonat failed to export 3,604 bags of maize between July 1, 1937, and October 31, 1937, the quota of 10,812 bags bought from producers, the amount involved being £812. At the request of the defence, the case was adjourned until October 10.

For Contravening Clothing

Industry Agreement

Louis Roy and Chandos Peyton, directors of the Protea Clothing Factory, Salt

River, Capetown, were each found guilty on Saturday, September 24, on 290 counts of contravening the agreement for the clothing industry. Roy was fined £138 10s. and Peyton £46 10s. Half the total fines imposed on Roy and the whole of those imposed on Peyton were suspended for two years conditional on good behaviour. The Court also made a civil order against the company for the payment of £189 16s. arrears of wages and holiday pay to the Department of Labour for distribution among the employees. Notice of appeal was given.

Colonial Born And Settlers' Indian Association

Last Sunday at Puntan's Hill, Durban, a public meeting of the Indian community was held at which a very large gathering was present. Mr. R. S. Ram Naidoo presided. The meeting was addressed by the officials of the headquarters of the Colonial Born and Settlers' Indian Association (Durban) namely, Advocate A. Christopher (President), Mr. P. R. Pather (jt. hon. secretary), and Mr. K. Soobramoney (representing the Pietermaritzburg Branch.) The speakers explained the various activities and the aims and objects of the Association, which is particularly out to improve and uplift the poorer section of the Indian community which has in the past been sadly neglected. The meeting unanimously resolved to form a branch of the Colonial Born and Settlers' Indian Association, to be known as the Puntan's Hill Branch, and the following officials were elected: Chairman, Mr. R. S. Ram Naidoo; vice-chairman, Mr. V. J. Naidoo; jt. hon. secretaries, Messrs. A. Ram Naidoo and Y. R. Boosana; hon. treasurer: Mr. K. R. Veer Naidoo; committee: Messrs. S. Applesamy, A. V. Veerasamy, A. V. Marie, Y. C. A. Naidoo, N. E. Applesamy, B. A. Ramsamy, A. Ramamurthi, B. R. Applesamy, E. N. Naidoo, C. R. Ramloo, D. E. Applesamy, D. S. Naidoo, D. C. Naicker, G. Abbai, S. Appana, C. C. Ram Naidoo, R. R. Veer Naidoo, G. C. Applesamy, Y. R. Vengeta, E. V. Ram Naidoo.

Appellate Court Decision On Contracts

Judgment was delivered on Friday, September 23, by the Appellate Court, Bloemfontein, in the matter of the Union Government versus Vianini Ferro Concrete Pipes (Pty) Ltd, in which the point at issue was whether a contract for supply to the Government of estimated requirements over a period of one year bound the Government to buy all such requirements from the contractor or merely gave the Government an option to buy them from the contractor, leaving it free to obtain such goods from whatever source it chose. Dealing, *inter alia*, with the clause of the contract providing that where it was not expressly stated in the tender form that estimated quantities were subject to minimum and maximum margins such estimated quantities might

be varied to any extent within the limits of the requirements of the establishments concerned the Court held that the clause did not give the Government or the tenderer the right to vary, but that the variation was determined by the amount of the requirements. Estimated (as a measure of amounts) must give way entirely to actual requirements. The Government's appeal was dismissed with costs.

Trade Agreement Between India And Union

The Minister of Commerce and Industries (Senator Fourie) moved that the House agree to the preliminary commercial agreement between India and the Union. This was the first agreement ever made between the two countries. In 1932 attempts were made when the Ottawa Agreement was signed to come to an understanding with India, but difficulty arose. Another unsuccessful attempt was made in 1937. The present agreement was a purely formal one, based on most-favoured nation treatment. It was hoped that a more comprehensive agreement could later come into existence. The motion was agreed to.

Free Seats For The Test Match

Cape Times provided free seats for the last Test Match played at Newlands, for thirty school children who forecast correctly the members of the Springbok team for the first Test Match. Some of the competition winners came from as far away as Bredasdorp. The school children were all entertained to tea and cake by the *Cape Times*, during the interval, and this gave them an excellent opportunity to secure the autographs of the players.

Tea Worth £30 A Pound

The Aga Khan, when he visited the India Tea Pavilion at the Empire Exhibition in Glasgow, drank tea costing £30 a pound. The tea was a flowery, gold-tipped, "broken orange" Pekoe. It had been made in an old Tibetan teapot which had originally belonged to a former Dalai-Lama.

Befriending Lonely Young Wives

Following the suicide of a young woman of Harringay, England, which was believed to have been due to her extreme loneliness in spite of the fact that she lived in the city, the Vicar of St. Paul's and his wife have decided to form a "Young Wives' Fellowship." The Vicar feels that the problem of lonely wives in urban areas is a serious one, and the object of the fellowship will be to befriend and make friendships for young married women, and to teach them the secret of making friends. Dances, afternoon teas, informal concerts and talks will be planned when the fellowship opens.

Mahatma Gandhi's Birthday

The 70th birthday of Mahatma Gandhi will be celebrated at the M. K. Gandhi Library and Parsee Rustomjee Hall, Queen Street, Durban, on Sunday, October 2, at 2.30 p. m. by the Natal Indian Congress. All are cordially invited by the secretaries to attend.

Prayer Meeting

A prayer meeting will be held at the St. Aidan's Hall, Cross Street, Durban, on Sunday, October 2, when prayers will be offered for world peace by members of all denominations. The convenors of the meeting are Swami Bhawani Dayal, Rev. W. H. Satchell, Moulvi Abdool Wahed and Mr. Shapurji Jivanji Randeria.

Social And Personal

THE office of the Agent-General for India has closed in Capetown on Saturday, September 24 and re-opens at Durban on October 1. All correspondence intended for the Agent-General for India should now be sent to P. O. Box 1262, Durban.

Master O. H. Suleman, youngest son of Mr. H. S. Ebrahim of Pretoria, is leaving next week for Paris for his medical studies.

Obituary

Death Of Babu Chandu Singh

The death at the age of 80 years of Babu Chandu Singh took place recently at his residence at Oakford near Verulam. The late Babu Chandu Singh was a well-known personality in his district. He had opened a retail business in 1915 and was also a sugar cane planter. He was one of the founders of the Shri Gopallal Hindu Temple of Verulam. He took an active interest in collecting funds to build the Temple which is said to be the largest one in South Africa. He was also a life trustee of the Verulam Hindu Crematorium and Burial Ground and the president of the Ramayan Sabha of New Glasgow. The late Babu Chandu Singh leaves behind five sons and three daughters and a large family to mourn their sad loss.

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Doings In India

(EXTRACTS FROM A. I. O. C. FOREIGN LETTER)

Prof. S. C. Tow

PROF. S. C. TOW, Director of Peoples' Education and member of the Political Council of China, is visiting India. At a public reception in Calcutta on August 12, Prof. Tow said, "I came here to express my gratitude to the great contributions which your great people have made to China and I want to say in return of our gratitude to you that we have preserved Buddhism for you, and there are great works in Chinese translation in your literature which we have taken for our study and which we preserve now in rich treasury. You have not only taught the Chinese people, you have taught the whole world. I have found out that in Mathematics zero point had been invented by India. Without zero modern mathematics cannot be worked out and modern civilisation cannot be built up. Without that contribution, European civilisation would have been a zero. You have another more important thing than this mathematical contribution. You have taught the people of the world to value human life. Your conception of mercy, your conception of love, are guiding the people of the world. If the world does not listen to you and follow this guidance, then modern civilisation that they have built up will become a zero. So you have much to teach us and you have taught our nation much. And I have great respect for your great nation and civilisation." Referring to the effect the Indian medical unit will produce on the Chinese people, Prof. Tow said that the sympathy of the Indian people will be looked upon to be as deep as the Indian Ocean and as ennobling as the Mount Everest.

Hindu Marriage Reform

Three important social bills are now before the Central Legislature. They seek to remove the social and legal disabilities of Hindu married women. Though Indian women enjoy equal political and civic rights, their social and legal disabilities are great because unreformed marriage and inheritance laws yet persist. The three bills are: (1) Hindu Women's Right of Divorce Bill. It allows the right of divorce to women on grounds of desertion, impotency, change of religion and marriage to another by the husband. (2) The other two bills seek to restrain polygamy: (a) Hindu Monogamous Bill. It forbids and penalises the man from marrying a second time during the life time of a wife. (b) The Hindu Polygamous Marriage Restraint Bill introduced by Mrs. Subbarayan, the only woman member of the Central Legis-

lature elected on Congress ticket, allows a conditional right of remarriage both to the husband and the wife. Either of the partners on petition to the Civil Court can secure permission to remarry provided the grounds for remarrying are: (1) Desertion for over 5 years, (2) Adultery for over a year, (3) Cruelty endangering life and safety, (4) Incurable or infectious diseases for over 5 years. Even under these circumstances when the man secures permission to remarry he must first return the dowry and the ornaments of the wife and should give her a third share of his property both movable and immovable. Mahatma Gandhi has expressed the fear that these bills will not provide for all cases. But he says, "the law should be made and the relief available no matter whether it will be availed of or not." He has suggested that all the three bills should be formulated into one and be passed through the joint support of all. Mrs. Munshi, a member of the Bombay legislature, is also moving two social bills: (1) To prevent bigamy; (2) to prevent unequal marriage i.e., marriage between a man of over 45 years old and a woman under 18 years of age.

Floods

Heavy monsoons and incessant rains have brought devastating floods in four provinces—Assam, Bengal, Behar and Orissa. All the tributaries of rivers Ganges and Brahmaputra have overflowed causing floods in Assam and a large portion of the lowlying gigantic plain. Vast tracts of land are under water stretching like a street for miles. Railway lines and bridges have been washed away in several places and the railway service is constantly being dislocated. At places the telegraph and telephone communications had to be suspended for short periods. As yet it is difficult to estimate the damages. But in the United Provinces alone all the eastern districts of Azamgarh, Bahraich, Ballia, Gonda, Unnao, Gorakhpur and the hill district of Almorah are affected. More than 4,000 villages are under water. Thousands have been rendered homeless and many are dead. Standing crop in all the flooded area is entirely destroyed and the condition of cattle is grave. In Behar, Darbhanga, Muzaffarpur, Purnea and several other districts are affected, while all the eastern districts of Bengal are in great distress. The local Congress committees, the Provincial Governments and the public in general are carrying on rescue work.

Indo-Burmese Riots In Burma

Than Tun, member of the Dhobama Asi-Ayone, Burmese nationalist organisation, gives a graphic description in the Congress Socialist of the recent Indo-Burmese riots. The main facts and causes of the riot are as follows: (1) A Burmese Muslim published in 1936 a book containing attacks on Buddhism and Gautama Buddha. In July, 1938, extracts from this book were published in the Burmese Press and roused the anger and indignation of Burmese Buddhists. (2) On July 26, a meeting was held at Shwedagon Pagoda, Rangoon, which was attended by 10,000 Buddhists. After demanding legal action against the book, the meeting decided to demonstrate in the Muslim bazaars. A stone was thrown at the demonstrators and they retaliated by throwing stones at the Muslim (Indian) shops. The European sergeants charged at the demonstrators and beat even the Phongyis, Buddhist priests, who were trying to pacify the crowds. (3) Even while the Burmese Government has been quite free in banning processions and demonstrations of workers on the British oil-fields and in warning or suspending nationalist newspapers for the publication of anti-imperialist articles, it took no action either against the book or against the demonstration. The Government had a whole month in which it could ban the book or take some similar action and thus prevent further worsening of the situation. The Government could also have banned the demonstration in time and thus prevented the riots. (4) The riot soon lost its communal or religious character and "stark want and poverty, growing economic discontent and appalling unemployment appeared in their nakedness behind this hooliganism." This shows that, whatever the starting point of a riot might be, its further development is very much dependent on the stark poverty of the colonial masses. (5) After the declaration of martial law, crowds were fired upon indiscriminately. Official figures calculated the dead at 60 and the injured at 300. It is believed that there were more casualties than those stated in official figures. The Indo-Burmese riots have shown that administrative inefficiency or connivance and stark poverty of the masses mingle with religious fanaticism to produce what have commonly come to be known as the communal riots of the colonial peoples.

The Sporting World

Opening Of New Indian Sports Ground At Mount Edgecombe

THE Natal Estates Indian Sports Ground will be opened at Mount Edgecombe on Sunday, October 2 at 2 p.m. by Mrs. W. A. Campbell. An important event of the afternoon will be a soccer match between Sastri College A and Natal Estates A, and another between Sastri College B and Natal Estates B.

Malvern Indian School Sports Committee

The seventh annual general meeting of the Malvern Government-Aided Indian School Sports Committee was held in the school hall on Sunday, September 18. The following were elected office-bearers for the ensuing year:—Patrons: Messrs. E. F. King, Geo. H. Hindson, H. Middleton and G. Mungar; President: Mr. S. J. Maharaj; vice-presidents: Messrs. A. B. Naidoo, K. P. Moodley, M. S. Moodley, F. M. Charles and P. S. Moodley; hon. secretary: Mr. R. J. Maharaj; assistant secretary: Mr. J. Gangoo; treasurer: Mr. S. M. Saib; auditor: Mr. V. K. Naidu; committee: Messrs. P. K. Pillay, V. N. Moodley, R. G. Kidd, M. Subratie, E. Sheikh, S. G. Naidoo, R. Lucken, N. Needhie, G. Samuel, A. S. Naidu,

By "Rambler"

P. H. Pillay, A. Abdool, Gopaul Naidu, M. Budram, S. S. Moodley, M. V. Naicker, A. S. Naidoo, Misses E. G. James and Y. Robertson. Mr. V. Sirkari Naidoo, the president of the sports committee, said that Mr. G. Mungar, the headmaster of the Malvern Indian School, has been appointed to a new headship at the Fairbreeze Government Indian School from October 10. They wished to place on record their sincere thanks and gratitude to him for his loyal and whole-hearted co-operation at all times, during his term of office of 30 years. Under the auspices of the Malvern Indian School Sports Committee, with collaboration with the other sporting bodies of Malvern, a public farewell reception will be given to Mr. G. Mungar, on Sunday, October 9, at 2.30 p.m. All are earnestly requested to attend. The committee makes an earnest appeal to the parents, guardians, well-wishers and friends to donate an amount which will enable them to give Mr. Mungar a fitting reception and to present him a substantial purse.

Tongaat Indian Physical Culture Club

At the second annual general meeting of the above club held on September 24, the following officials were elected for the ensuing year:—Patrons: Messrs. S. N. C. Vardacharyulu and K. G. Applesamy; President: Mr. V. V. Naidoo; vice-presidents: Messrs. P. M. Pillay, A. A. David, S. Naraina Pillay and M. A. Naidoo; hon. secretary: Mr. R. R. Naidoo; hon. treasurer: Mr. K. G. Ramana; asst. secretary: Mr. K. K. Govender; hon. instructor: Mr. K. G. Puckrey; asst. instructor: Mr. T. K. Moonsamy; Managers; Messrs. P. C. Pillay and C. M. Moodley.

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