

INDIAN OPINION

Founded by
MAHATMA GANDHI
IN 1903

Nos. 42 & 43.—Vol. XXXVI. Friday, November 4th, 1938.

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

NOTES AND NEWS

Colour Bar In The Cape

JUDGMENT of absolution from the instance was delivered in the Supreme Court in a case in which a Coloured man, Percival Marks, and a Chinese, Sous Wong, sued the Port Elizabeth Electric Tramway Company for £20 and £25 damages respectively alleging that they had been refused transport on the Company's buses and, as a result, suffered injury to their reputations and feelings. They also asked for perpetual interdicts restraining the Company from refusing to carry them on any of their buses. The Court ordered the defendants to pay costs, jointly and severally. The case, which was known as the "bus colour bar case," was heard at Port Elizabeth and Mr. Justice Pittman reserved judgment on October 20. Action was brought by the defendant's whose actions were consolidated to test the right of the Company to refuse them permission to ride as passengers on its buses. The plaintiffs had attempted to obtain accommodation on the buses which, according to their certificates, were reserved except for four seats at the rear of the bus which were occupied at the time. The buses all had municipal licences and motor transport certificates and, in terms of the latter, the buses were, it was alleged, bound to refuse other than Europeans. The plaintiffs maintained that the Company must, under common law, carry them. The court held that the plaintiffs' contention could not be upheld. The obligations of the Company in respect of the persons it had to carry were contained in the certificates issued and their validity had not been contested.

Colour bar had never been known to exist in the Cape Province on public vehicles, such as tram cars, buses or even trains, especially those under Government control. The above judgment of the Supreme Court therefore comes as a shock and certainly does not mark a change for the better for non-Europeans in general and Asiatics in particular in that Province. While in Natal and the Transvaal the local authorities have acquired powers to create these invidious distinctions based on colour or race no such powers have existed

in the Cape and the recent attempt to seek those powers by introducing the Cape Segregation Ordinance proved abortive. If our brethren in the Cape take this lying down they will soon find themselves in the same position as is existing in the other Provinces. They should be alert and exert themselves to nip the evil of segregation in the bud.

Implicit Obedience And Discipline In Public Work

Mr. Subhas Chandra Bose, President of the Indian National Congress in the course of a speech at a largely attended public meeting in North Calcutta said the following words which are applicable to all public workers:—"Our fight for freedom is not simply against British Imperialism but also against those individuals or groups in our country which function as so many allies of the imperialistic power. We must spot out such blacklegs from amongst our kith and kin and at first try to persuade them to join our fighting ranks for national emancipation. Should these endeavours not meet with the desired result we should not hesitate to take drastic steps to amputate such diseased limbs from our body politic without being deterred by any form of sickly sentimentalism. For traitors in the garb of friends deserve to be dealt with more ruthlessly than the open and avowed enemies." Continuing Mr. Bose stressed the imperative need for the cultivation of a spirit of discipline and implicit obedience by the rank and file of the Congress to the direction of veteran generals of the national army. In this connection he referred to the Khare episode over which he regretted to find a lot of fuss being made in certain sections of his countrymen. In a country like Germany, Mr. Bose added the act and indiscipline with which Dr. N. B. Khare stood charged would have been dealt with by the offender concerned being set off from the mouth of the cannon. But here in India they had let him off with only a resolution of condemnation.

Peace At What Price?

Mr. Lloyd George's words uttered at the City Temple, London on the Munich Agreement are worthy of note. He

declared that the relief he experienced after the Munich Agreement was now beginning to be suffused with a sense of shame that peace had been purchased at the price of conscience and honour. Speaking of Czecho-Slovakia, Mr. Lloyd George said: "We handed over a little democratic State in Central Europe wrapped in a Union Jack and Tricolour to a ruthless dictator who would deny freedom to both the Czechs and Germans alike. We have descended during these years the ladder of dishonour, rung by rung—can we go any lower?" Mr. Lloyd George added: "We all shared in the sort of thrill of relief which passed through the country when we realised that we would be spared, at any rate for some time, from the horror and squalor of war, but we have lost honour and we have not gained tranquility." He asked how many nations would follow Great Britain's lead to-day. Instead of 58 nations, Britain could not get two to follow her to-day, he said. Mr. Lloyd George declared that in the end there would be no peace. There would be war, and war without friends.

Gandhiji On Englishmen's Virtue

In the course of an article in *Harijan* entitled "To The Readers" Mahatma Gandhi makes reference to the illness of his secretary Mr. Mahadev Desai from overwork and concludes thus:—

"I have often expressed the opinion among friends that in the matter of capacity for detachment Englishmen are far in advance of us. No matter how important national affairs may be, they will keep their meal hours and hours of recreation. They are not unnerved in the face of dangers or impending calamity. This may be called working in the spirit of the Gita. Among the political workers in India there are very few who come up to the Englishmen's standard. This English detachment is worthy of emulation. That it is used for the exploitation of the so-called uncivilised or semi-civilised races of the earth is another matter. It would be a distinct gain to the national cause if the leaders and workers strictly keep their hours. No man is expected to do more than he

really can. If at the end of the day there is surplus work left or he cannot get through it without missing a meal or encroaching upon the hours of sleep or recreation, there is mismanagement somewhere. I have no doubt that if

we cultivate the habit of punctuality and act according to programme, the index of national efficiency will go up, our advance towards our goal will be rapid, and the workers will be healthier and longer lived."

Indian Opinion

FRIDAY, NOVEMBER 4TH, 1938

Asiatic Land Laws Commission

WE publish elsewhere in this issue the memorandum submitted by the Agent-General for India to the Asiatic Land Laws Commission sitting in the Transvaal to enquire into the evasions by Asiatics of the laws prohibiting them from acquiring ownership of land. The Agent-General has dealt with the position quite lucidly and has stated that Law 3 of 1885 should be abolished and Indians should be given the facilities for the ownership of land—a fundamental privilege and right which is enjoyed by any permanent section of the population in any country. We endorse every word contained in the Agent-General's memorandum.

But is this question of ownership of land by Asiatics in the Transvaal ever going to be settled? The way in which it is being dealt with by the Government we do not think it will. The question was first dealt with in 1919. That did not settle the question and the Transvaal Asiatic Land Tenure Act was passed in 1932, and under it the Feetham Commission was appointed to deal with the question thoroughly. The South African Indian Congress including the Transvaal Indian Congress condemned the measure in the strongest terms as one laying down the principle of segregation thus violating the Capetown Agreement. We need not enter into the history of subsequent events in detail here as to what a strong fight the Congress put up on the question with the Government of India delegation at the time of the second Round Table Conference, and the mass meetings held throughout the country vehemently condemning the legislation, and the threat by the Transvaal Indian Congress to resort to Passive Resistance. Whilst this was going on, however, there was a section of the community in the Transvaal which had invested large amounts in property and was afraid of having to suffer great material loss and therefore opposed the stand taken by the Congress and formed itself into a body known as the Commercial Indian Associa-

tion. The then Agent-General for India did not co-operate with the Congress which was opposing the legislation but recognized the new body and the Agent-General's office lent it its fullest active support. This new body fully co-operated with the Feetham Commission by tendering evidence and supplying every minutest details about properties owned and occupied by Indians. No Commission could have dealt with the question more exhaustively and its recommendations fell far short of the requests made by the Commercial Indian Association in the matter of exempting areas where Indians could be allowed to occupy land and in the condonation of the evasions of the land that had already taken place. The Feetham Commission's recommendations which were introduced in Parliament at the tail end of the last session were not considered, some anti-Asiatic members having taken objection on the ground that years have passed since the Commission had made its enquiries and that things had vastly changed since calling for a fresh enquiry.

Now we have the Asiatic Land Laws Commission which is enquiring into any further evasions of the restrictive laws relating to the ownership of land by Indians and it was recently reported that its terms of reference might be extended to enable it to retrace the ground already covered by the Feetham Commission.

It needs to be explained here why the Commercial Indian Association is now not handling the question and why the Congress which opposed the very principle of the legislation is taking so much interest. The reason is that there is disunity among the leaders of the community and those at present in power in the Congress are not concerned with matters of principle. They are more concerned about safeguarding material interests. Moreover the present element in the Congress is repre-

sentative of those who are materially affected by the legislation and hence the Congress has relieved the Commercial Indian Association of its onerous task.

Now the point is that neither the present methods of the Government nor the attitude of the leaders of our community in submitting to every humiliation and being prepared to accept condonation for the few who may have evaded the law is going to settle this burning question. It is worthless for the Government to attempt to enquire into and for the Indians to attempt to conceal the evasion of the law. Whether on a large scale or on a small one the law has been evaded and it will continue to be evaded as long as there remains the slightest loophole left in it. The evasion of the law is no doubt an act of guilt, morally if not legally, and each time there is a compromise the guilty who has materially benefitted is condoned and the one who has honestly abided by the law remains the sufferer and he has to suffer from all sides. He suffers because he does not own land and he suffers because he has to be at the mercy of the rack-renter who has no scruples as regards taking a mean advantage of the unfavourable position of his victim. Thus the honest suffers while the guilty is condoned.

We talk of the persecution of the Jews by Hitler. Is Hitlerism wanting in South Africa? To deprive a person of the fundamental right to acquire ownership of land where he lives and where he carries on his trade or business; is that not Hitlerism? Such unnatural restrictions besides causing offence to those on whom they are imposed are bound to create other evils such as poverty, slum conditions, dishonesty etc. All these commissions are, in our opinion, a waste of valuable time and money. The duty of the Government is to see that every permanent section of the population of the country lives happy and contented and is given every opportunity for its moral and material advancement. And the only lasting solution to the question of ownership of land by Indians in the Transvaal is to repeal the old Republican Law of 1885 and to grant Indians the right to own land and to see that the poorer sections are not molested by the avaricious rack-renters. This is not an extravagant request in respect of a comparatively handful of peaceful and lawabiding people who form part of the permanent population of the Union and who have given and are still giving more than their share in its prosperity.

ASIATIC LAND LAWS COMMISSION

AGENT-GENERAL SUBMITS MEMORANDUM

IN submitting a memorandum before the Asiatic Land Laws Commission sitting in the Transvaal to inquire into the evasions by the Indian community of the laws restricting them from acquiring ownership of land, the Agent-General for India stated: "In view of the fact that the question of the right of Indians to own, use and occupy land in the Transvaal has for half a century been a matter of considerable anxiety to the Government of India, and has repeatedly formed the subject of representations by them to the British Government, the Transvaal Government, both as a Republic and a Crown Colony, and subsequently to the Union Government, as an issue of paramount importance, it is from all points of view desirable that I, as the representative of the Government of India in this country, should avail myself of this opportunity of placing before you my views on the enquiry which you have been commissioned to undertake. . . . In virtue of the position which I have the honour to hold in this country, I am privileged to offer my opinion on any subject affecting the Indian community, as an independent and detached observer and I trust that the remarks which I have to make in this memorandum will be regarded in that light.

2. "According to the terms of reference, you are in brief required to enquire whether and, if so, to what extent, the letter and spirit of any law restricting or prohibiting the ownership, use or occupation by Asiatics of land is being evaded, and to make recommendations in regard thereto. Land proclaimed under the Gold Law, to the extent which it has been dealt with by the Feetham Commission Report, is excluded from the scope of your enquiry. As there is no such prohibitory legislation in the Cape and Natal Provinces (except in the northern districts of the latter Province which formerly belonged to the Transvaal) and as there are only some 29 Asiatics in the Orange Free State, and as moreover the report of the Feetham Commission in respect of the Transvaal Reef area is exhausted, it follows that the enquiry is practically confined to the non-Reef area of the Transvaal. As, finally, there is no law prohibiting the use or occupation by Asiatics of land not proclaimed under the Gold Law, the enquiry is in effect confined to whether, and if so, to what extent, Asiatics have evaded the letter and spirit of the law prohibiting ownership in unproclaimed areas. By "law" is meant Law 3 of 1885 and Act 37 of 1919 as amended by Act 35 of 1932. Law 3 of 1885 is the basis of all subsequent legislation relating to Asiatics.

3. "At the outset I wish to point out that it is not possible legally to distinguish between the "spirit of the law" and the "letter of the law." Any inferences as to the spirit of the law can only be drawn from a study of the correspondence and discussions between the Republican Government and His Majesty's Government relating to the Law of 1885, and of the actual administration of the Law with reference to the understanding between the two Governments as to the implications of its provisions. The history of the Law is given in Lord Lyttleton's despatch referred to in the Report of the Asiatic Enquiry Commission of 1920. It has been summarised in the report itself and has been referred to at length in the Congress memorandum. There are, however, two salient facts that emerge from this correspondence, to which I would desire particularly to draw your attention, for they indicate the intentions of the Republican Government. Firstly, in reply to the protest by the British Government that Law 3 of 1885 was a breach of the understanding between the two Governments as to the meaning of the London Convention of 1884, the Republican Government emphasised that the Law was necessary for sanitary purposes and in the interests of public health. The law was amended to make this clear, and His Majesty's Government acquiesced in it on the understanding that it was primarily a sanitary measure. Secondly, the law was not in practice enforced strictly. To quote the report of the Asiatic Enquiry Commission (paragraph 26):

"Indians were permitted not only to trade but to reside outside locations. They were allowed also to own fixed property outside locations through a nominal European trustee. This practice arose from the case of an Indian firm (Mahomed Ismail and Company) who in March, 1888, purchased certain stands at Klerksdorp at a Government sale. When difficulties occurred regarding transfer to an Asiatic, the land was registered in the name of the Mining Commissioner, a Government officer, as trustee for the purchasers. This was done with the consent and at the instigation of the Government; and in subsequent cases of a similar nature other Government officers were instructed to adopt the same course."

The law of 1885 was passed in consequence of a memorial presented to the Volksraad by the Chamber of Commerce and signed by Mr. T. W. Beckett and Mr. E. P. Bourke. As the Commission have no doubt observed, Mr. Beckett

himself subsequently functioned as a nominee for Indian purchasers of property. From the time of the passing of the law in 1885 up to 1919 there was no attempt to prevent the indirect acquisition of fixed property.

4. "With regard to the first feature referred to above I should like to say that Government may perhaps have considered itself justified in passing such legislation in 1885, because it was then only three or four years after the first Indian had settled in the Transvaal, and Government through inexperience or fear may have felt it necessary to take precautionary measures. But the history of the last fifty years has shown that from a sanitary point of view, legislation was quite unnecessary. From your own experience you know the conditions obtaining in the bazaars and locations, and that the local authorities concerned, instead of paying particular attention to sanitary conveniences, drainage, etc., in these areas, are inclined to neglect them. The Asiatic Enquiry Commission, 1921, in paragraph 109 of its report states unequivocally that "in places where they (Indians) are segregated for residential purposes, their sanitary requirements are neglected by municipal authorities." Moreover the Medical Officer of Health, Johannesburg, giving evidence before the Feetham Commission, stated that Asiatics "are as amenable to sanitary requirements as the average European of the poor class, and at times are an example to such Europeans." History has thus shown that legislation for sanitary purposes was quite unnecessary.

5. "Two conclusions emerge from the facts stated in the preceding paragraphs:—

(a) The law of 1885, so far as ownership of property is concerned, was primarily a sanitary measure, but subsequent events have shown that such a restriction was quite unnecessary.

(b) The so-called evasions of the Law were instigated by the Republican Government who, almost immediately after the passing of the Law, became a party to the adoption of a course whereby Asiatics were allowed to acquire all the rights attaching to ownership of fixed property.

6. "This enquiry is into the acquisition of property through nominees, companies or European and Malay wives since 1932, since any acquisition prior to that date has been condoned by Statute. I understand that so far only one case of the purchase of land by the European wife of an Asiatic after 1932 has been brought to the notice of the Commission. No further comment is necessary.

As regards Malay wives, it has often been asserted that marriages between Asiatics and Malays take place with a view to the purchase of property. But this is an obvious fallacy because in the Cape Province, where there is no restriction against the acquisition of fixed property by Asiatics, marriages between Asiatics and Malays are far more frequent than they are in the Transvaal. I may add that many Indians have a common religion with the Malays; that Islam never recognizes racial barriers; that outside their own community Malays are the only people of the same religion with whom Indian Muslims can marry; and that interference in their freedom to contract such marriages may well raise issues of more than material importance.

7. "Congress has pointed out that very few cases have been brought to the notice of the Commission in which the acquisition of property was subsequent to 1932 and in which there are reasonable grounds for suspecting that the Malay wife holds property for her Indian husband. Further that if there have been evasions of the law in this respect, they are on an insignificant scale. It was shown that from 1932 out of 122,215 deeds of transfer of fixed property, only 188 were in the name of Malay persons, and while the total value of the property concerned was £104,223,623, the value of the property acquired by Malays was only £98,143. In quoting these figures I must point out that they include purchases by Malay males, and wives of Malays. It follows therefore that the number of properties acquired by Indians through Malay wives must be very small, and their value infinitesimal.

8. "There is one further point to which I should like to draw attention while dealing with this aspect of the enquiry. If, as has often been stated, Indians marry Malay wives with the ulterior motive of purchasing fixed property, one would naturally expect to find a rapid increase in such marriages since 1932, when the law regarding the acquisition of property by Asiatics was considerably tightened up. Yet I understand that figures given by Malay witnesses before the Commission show that such is not the case. In fact the tendency is for the number of such marriages to decrease, because the disproportion between Indian males and females in the Transvaal is gradually disappearing. Formerly there were comparatively few Indian girls in the Transvaal, and Indian youths had to seek wives elsewhere. But since 1927 the position has altered, and now the numbers of Indian boys and girls of the same age are rapidly becoming equalized.

9. "In general, it cannot be gainsaid that the evidence before the Commission has so far revealed very few cases in which there is reasonable proof of evasion of

the law. The property concerned must be an infinitesimal fraction of the property in the Transvaal, whether in respect of area or value. Moreover it has been clearly established that where property has been purchased in the past, whether legally or illegally, it has mainly been for the purpose of occupation only, and with a view to securing livelihood by trade. In the Transvaal trade is almost the sole occupation open to an Indian, and the importance to him of security of tenure of his business site is so obvious as to need no comment. An Indian who is threatened with the loss of his business site, and thereby threatened with the loss of his trading licence, is placed in a terrible dilemma. And if he decides to preserve his livelihood by infringing what he considers to be an unjust law, he is only obeying the laws of self-preservation; just as a motorist, to avoid injury through an accident, will infringe a traffic law. In any case, the small number of evasions of the law that may have taken place has been largely due to the fact that Asiatics have been denied reasonable facilities for the ownership of land, a fundamental privilege and right of any permanent section of the population in any country. As Lord Sinha stated in his memorandum to the Imperial War Conference of 1918:

"On the contrary, the prohibition against ownership of fixed or landed property should be repealed by Parliament, on the grounds that it tends to foster insincerity on all sides, to deprive Indians of some of the elementary rights and responsibilities of citizenship, which are not denied even to the aboriginal natives and other non-Asiatic Coloured people of the Province, and especially in Natal, where the bulk of the Indian population in the Union is to be found. Transvaal Indians ought not to be compelled to regard themselves as possessing an inferior status, in this respect, to their compatriots resident in the Coast Provinces, as such a statute as Law 3 of 1885 is an anachronism and opposed to the spirit of modern legislation.

10. "At this point I may perhaps be permitted to refer to one aspect of the question which has so far not been dealt with in your enquiry. Law 3 of 1885 which is the focal point of the enquiry, apart from prohibiting the acquisition of fixed property in general by Asiatics, empowers Government to grant the right of ownership to Asiatics in such areas as may be set aside for their use and occupation for sanitary purposes. The clause is certainly permissive, not mandatory, but there seems to be no adequate reason why this right of ownership should not be granted, and Government in this respect has failed to carry out the intention of the law.

11. "Some reasons why it is necessary and desirable for Asiatics to be per-

mitted to acquire property have been indicated in the foregoing paragraphs. I have referred to the necessity of security of tenure in a business site for the purpose of trade, and have quoted from Lord Sinha's memorandum to the Imperial War Conference of 1918. In addition, it may be stated that the refusal of ownership rights tends to lead to slum conditions and the evil of rack-renting. No tenant will willingly spend money on the repair of another person's property. This factor in turn renders ameliorative social measures ineffective. The problems of slums and health and social welfare would be considerably reduced if the right of ownership were granted. The reasonable solution would appear to be to remove the root cause of the trouble, and it is accordingly suggested that this Commission recommend that Asiatics be given the elementary right to own land, a right which is held by any permanent and intelligent section of the population of any country."

ORIGINAL CORRESPONDENCE.

Nylstroom Friend's Generosity

TO THE EDITOR "INDIAN OPINION"

SIR,—I would esteem it a favour if you would be good enough to publish in your highly esteemed and widely-read paper the following account of a motor accident and our miraculous escape:—

On Sunday October 2, a party of us were travelling in two motor cars on our way to Louis Trichardt, and when about 23 miles beyond Nylstroom the back car in which were the Misses Khoja and Keshavjee, Messrs. K. K. Khoja and Hassim Keshavjee, one child and the native driver, skidded very severely, the car somersaulted no less than four times and when it finally came to rest it was totally wrecked.

At the first somersault Mr. Khoja was thrown clear, and the rest of us crawled out of the smashed car after the final turn, and now we come to the very miraculous part of the whole accident, in that apart from severe bruises, abrasions and superficial cuts not one of us was apparently seriously injured.

We, however, decided to take no risks, and the leading car then loaded us all up and returned with us to Nylstroom, to the home of Mr. M. Mosom, who immediately summoned a doctor who rendered all the necessary assistance, and advised us that there were no internal injuries.

We must place on record our grateful thanks to Mr. and Mrs. Mosom and family for all the kindness shown to us, in that they refused even to accept payment for the services of the doctor, and insisted upon bringing us all back to Pretoria in their own car.—Yours etc,

HASSIM M. KESHAVJEE.

WHAT IS THE MATTER WITH MONEY?

The Linkage Of Functions

THE stamp scrip, though being only a medium of exchange, was connected with the other functions of money. It was tied to ordinary money by the device of the weekly small stamp. 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. The bank of course did not keep the scrip but passed it out to its customers, putting it immediately back into circulation, just as it usually does with the ordinary ten-rupee notes which you and I may deposit, only more quickly. Other connecting devices could be invented for use between the other forms of functional money which I have suggested. These forms could be integrated with our bank checking system, probably through modifications of the present form of cheques. The connecting links between the different forms of money would need to be some specific devices acting in definite, uniform fashion.

Possible Devices

The function of a store of value might be represented by specially coloured paper bills of several kinds, valid only for stated period. Then the appropriate kind could be used in relation to the special kind of work to be done. The speeds of conversion of different raw material into finished products, and the speeds of transport of different commodities might be governing factors here. One kind might be valid only for the maximum expectation of life of a person, thus doing away with some of the difficulties of unlimited inheritance of wealth. Perhaps there might be an agricultural scrip valid only for a year or for a season, with of course a mode of translating it into the store of value form or some other. Or if all banks were operated by the Government, storage of value might be confined only to bank accounts, with perhaps special arrangements as to the special kind of stored value represented by rights to money income inherent in corporate or Government securities. Especially large amounts or long terms of credit might be limited to community or governmental use. All of these modifications and devices are for the experts to work out.

Some form of stamp scrip money, by separating the medium of exchange function from all the others, would make it much easier for the Government or the Central Bank System to control the quantity of currency and its speed of circulation. This would in turn make possible better control of fluctuations in the measure of value function, and hence would stabilise prices of all commodities. Since the medium of exchange is, for the great majority of people, the

By
RICHARD B. GREGG
In "The Modern Review"

(Continued from October 7)

most important function of money, stamp scrip could well be adopted pending the working out of the other forms, thus beginning promptly with the most important change. We do not need to wait until all the forms are worked out in complete detail.

If a separate form of money were created to act only as a measurable symbol of trust and credit, I believe that its divorce from the other present functions of money would do much to release people's minds from the confusion between symbol and reality in relation to mutual human trust, faith, credit and belief. The reality of that imponderable state of mind and feeling would become stronger. Also I believe certain other doubts would be resolved.

One Criticism And Its Answer

For instance, a critic of these ideas might well say that although the trust which people have in Mr. A. because of his conduct for many years is an undoubted reality and asset for Mr. A., yet as an asset it depends upon Mr. A.'s having lived in that community for a considerable number of years and his continuing to live there. Suppose he wants to move elsewhere, ought he not to be able to "cash in" on that asset and take it with him to the new place? That is, ought not the symbol to have reality and value by itself? What if his business keeps him always on the move?

My proposals do not really present this difficulty. The means by which value is created or stored need not be the same as that by which it is transferred, yet one form could be translated by appropriate devices into the others. The wise merchant's conduct gradually builds up a fund of individual and community trust in him and that trust expresses itself to a large degree in money tokens. To the extent that it does so, he can transfer it to a new place. That part of it which does not so express itself cannot be immediately transferred to another place. Some of it may later find a transferable expression. Some of it will remain permanently in the community. It will be part of the evidence, part of the foundation of past acts which have given all the people of that community a common faith in humanity. That is the case at present and would continue to be so if changes in money were put into effect. Nobody can pump out of the community every bit of trust which his honest deeds have created. We

should be glad to leave with the community a considerable part of that trust, for it goes to form an environment of security for us and our children. Our little daily acts grow like a coral reef. Trust is not, and cannot be made, a wholly unilateral affair. An attempt to make it so creates resentment and mistrust. Indeed a person's willingness to leave behind him some of the trust he has created, to "lose" some of it to the community, is itself one of his assets. He recognises the truth of life that time and repetition are necessary for growth, that all humanity is one, so that he cannot act merely for and unto himself. The more richly and vigorously he has lived upon this basis, the less he loses when he moves to a new locality. His life has become more widely known and his character is stronger and more quickly realised in the new community.

Furthermore, a person's mode of action and its results become part of his character and are, to careful observers, perceivable in his eyes, mouth, voice, carriage and manners. If he moves to a new town, he takes his character with him and it is perceived by the strangers there. So some of the trust which the first community had in him he carries wherever he goes, not in his pocketbook but in his body and personality. It cannot be stolen from him.

We dare not try to separate ourselves entirely from the community in this matter. Nor should we try to externalize and express in tangible, transferable form all the trust which we feel towards others or which they feel towards us. We would lose both inner and outer security and power, more important to our life than any tangible thing. Indeed, one of the great dangers of our present form of money is that it turns into individual fortunes the wealth created by the community, and then trust, goodwill and moral health wither and decline. In this respect money has acted like private appropriation of community created values in land, the effects of which were so clearly stated by Henry George.

(To be continued)

PROPERTY OWNERS!

A waiting list of reliable tenants always on hand. Rent collection is our speciality; Satisfaction guaranteed; Estates administered; Absentees represented etc.; Money advanced on first mortgage.

NATAL BUREAU OF COMMERCE
& ESTATE CO.

392 West Street, Durban Phone 25439.

GANDHIJI ON THE CZECH SITUATION

Under the caption "Logical Consequence," Gandhiji writes as follows in *Hartjan*.

ONE must feel happy that the danger of war has been averted for the time being. Is the price paid likely to be too great? Is it likely that honour has been sold? Is it a triumph of organized violence? Has Herr Hitler discovered a new technique of organizing violence which enables him to gain his end without shedding blood? I do not profess to know European politics. But it does appear to me that small nationalities cannot exist in Europe with their heads erect. They must be absorbed by their larger neighbours. They must become vassals.

Europe has sold her soul for the sake of a seven days' earthly existence. The peace Europe gained at Munich is a triumph of violence; it is also its defeat. If England and France were sure of victory, they would certainly have fulfilled their duty of saving Czecho-Slovakia or of dying with it. But they quailed before the combined violence of Germany and Italy. But what have Germany and Italy gained? Have they added anything to the moral wealth of mankind?

In penning these lines my concern is not with the great powers. Their height dazes me. Czecho-Slovakia has a lesson for me and us in India. The Czechs could not have done anything else when they found themselves deserted by their two powerful allies. And yet I have the hardihood to say that if they had known the use of non-violence as a weapon for the defence of national honour, they would have faced the whole might of Germany with that of Italy thrown in. They would have spared England and France the humiliation of

suing for a peace which was no peace; and to save their honour they would have died to a man without shedding the blood of the robber.

I must refuse to think that such heroism or call it restraint, is beyond human nature. Human nature will only find itself when it fully realizes that to be human it has to cease to be beastly or brutal. Though we have the human form, without the attainment of the virtue of non-violence we still share the qualities of our remote, reputed ancestor the ourangoutang.

These are no idle words I am writing. Let the Czechs know that the Working Committee wrung itself with pain while their doom was being decided. The pain was quite selfish in a way. But on that account it was the more real. For though numerically we are a big nation, in terms of Europe, i.e. in terms of organized scientific violence, we are smaller than Czecho-Slovakia. Our liberty is not merely threatened, we are fighting to regain it. The Czechs are fully armed; we are wholly unarmed. And so the Committee sat to deliberate what its duty was by the Czechs, what part the Congress was to play if the war could burst on us. Were we to bargain with England for our liberty and appear to befriend Czecho-Slovakia, or were we to live up to the creed of non-violence and say in the hour of trial for afflicted humanity that, consistently with our creed, we could not associate ourselves with war even though it might ostensibly be for the defence of Czecho-Slovakia whose very existence was threatened for no fault of hers, or for the only fault that she was too small to defend herself single-handed. The Working Committee had almost come to the conclusion that it would deny itself the opportunity of striking a bargain with England but

would make its contribution to the world peace, to the defence of Czecho-Slovakia and to India's freedom by declaring to the world by its action that the way to peace with honour did not lie through the mutual slaughter of the innocents, but that it lay only and truly through the practice of organized non-violence even unto death.

And this was but the logical and natural step the Working Committee could have taken, if it was to prove true to its creed. If India could gain her freedom through non-violence, as Congress men are to believe they can, she could also defend her freedom by the same means, and hence *a fortiori* could a similar nation like Czecho-Slovakia.

I do not know what actually the Working Committee would have done if the war had come. But the war is only postponed. During the breathing time, I present the way of non-violence for acceptance by the Czechs. They do not yet know what is in store for them. They can lose nothing by trying the way of non-violence. The fate of Republican Spain is hanging in the balance. So is that of China. If in the end they all lose, they will do so not because their cause is not just, but because they are less skilled in the science of destruction or because they are undermanned. What would Republican Spain gain if it had Franco's resources, or China if she had Japan's skill in war, or the Czechs if they had the skill of Herr Hitler? I suggest that if it is brave, as it is, to die to a man fighting against odds, it is braver still to refuse to fight and yet to refuse to yield to the usurper. If death is a certainty in either case, is it not nobler to die with the breast bared to the enemy without malice against him within?

Things In General

Hindu Young Men's Association (Maritzburg)

THE Agent-General for India, Mr. B. Rama Rau, was given a very warm welcome by the Indian community of Maritzburg, when he presided at the 33rd anniversary celebration of the Hindu Young Men's Association held in its hall on Sunday, October 16. Mr. Rau in addressing the people said that it was necessary for Indians to show some of the finer sides of their religion and culture. He also mentioned that the Oriental attitude towards life would do much towards alleviating the present wave of distrust and unrest in the world. He said that he succeeded in getting 51

Radha Krishnan the great Indian exponent of Hindu Philosophy to accept an invitation to tour South Africa and give a series of lectures. He hoped the Indians would take advantage of this visit in getting a further insight into their philosophy and that it would also be educative to the Europeans. Unfortunately for the past few years there has been disunity among Indians, and this failure to unite for the good of all had not gained the respect of Europeans. He was optimistic and was of the opinion that a healthier atmosphere had been created recently by the co-operation of the leaders of the Natal Indian Congress and the Colonial Born and Settlers' Indian Association with regard to a joint cele-

bration of the centenary of the City. The Conference was then declared open by him. In welcoming the Agent-General, the president, Mr. V. K. Pillay said that the association had been founded by Prof. Paramanand. The objects of the institution were, he said, to promote unity, create a desire to study the vernacular and to encourage people to make a deeper study of religion. Nominally the association was sectarian, but actually it had used its building for the purposes of education, physical culture, sports, social and political meetings. The hall served a very useful purpose in the communal life. The past Agents-General, he said, had addressed meetings on various phases of Indian

problems in this hall. Mr. Pillay said that a Tamil school was opened in 1907, and was still being conducted. Both boys and girls were taught. The association also had a free public library, which had a good collection of English, Tamil, Hindi and Gujarati books. The buildings, for the past few years, had been let to the Education Department for the purpose of conducting an Indian Girls' School. This experiment had proved a success and the Provincial Administration would shortly erect its own buildings for Indian girls from Standard IV upwards. The association had been fortunate in obtaining the support of Mr. Koopie Murrie, who had erected a building and given it to the association. The Mayor of Maritzburg, Mr. F. J. Lewis, said that the Agent-General had achieved something which he had tried and failed—that of bringing about unity in the Indian community. He thanked him for this. Delegates from all parts of Natal were present.

Durban Indian Child Welfare Society

At the adjourned eleventh annual general meeting of the Durban Indian Child Welfare Society, held in the St. Aidan's Hall, Short Street, Durban, on Sunday October 16, the following officials were elected for the ensuing year:—President: Mr. R. P. Das; vice-presidents: Mrs. Nundoo, Mr. R. Somasundram, Mrs. P. Singh, Mr. B. A. Maghrajh and Mrs. A. Naicker; hon. secretary: Mrs. G. Christopher; hon. treasurer: Mr. D. S. Chetty; committee: Mrs. A. M. Seethal, Mrs. A. N. Pillay, Messrs. P. B. Singh, A. Christopher, S. L. Singh, P. R. Pather, Mrs. Grace Paul, Mr. O. Munsamy, Mrs. P. M. Pather, Mrs. F. T. Moodley, Mrs. G. R. Paul, Mrs. C. M. James, Mr. M. N. Pillay, Mrs. Gopal Pather and Mr. K. M. Govinder.

Carolina Indian School

A long felt want has been supplied the Indian community of Carolina, Transvaal, by the opening of the Carolina Government Indian School. For many years the children of the town had been deprived of education. The opening of the school has been largely due to the efforts of Messrs. J. R. Maharaj and Tar Mahomed Ally. The Education Department has appointed Mr. J. J. Maharaj as the Principal of the school. Mr. Maharaj was on the staff of the St. Paul's Government-Aided Indian School, Pietermaritzburg, for two years.

Parent-Teachers' Meeting At Chaka's Kraal

At a parent-teachers' meeting held at Chaka's Kraal Government-Aided Indian School recently, many items of interest were discussed. The headmaster, Mr. S. Dwarika, pointed out the grave consequences of the irregular attendances of the pupils and the necessity of having all their set books at the beginning of the year. An executive committee compris-

ing Messrs. John P. Lutohmansing, K. S. Moodley, B. Dwarika, S. Dwarika (headmaster) and J. Misra, was formed to investigate the cause of frequent absence of certain pupils, to ascertain the number of pupils of school-going age who are not attending school and to devise means, if possible, by which indigent pupils may receive free school books.

Indian African Clearing Station

The Indian African Clearing Station in Beatrice Street is now open from 8.30 a.m. to 1 p.m. and from 2 p.m. to 4.30 p.m. every day except Sundays and public holidays, and on Saturdays from 8.30 a.m. to 12.30 p.m. The V.D. Clinic is open on Thursdays from 3.30 to 5 p.m. There is also a Dentist Clinic on the above mentioned days, at the same time.

Farewell To Miss E. Pechey

A farewell reception was accorded to Miss Bethrela Pechey, by the Dannhauser School Management Board recently. Miss Pechey, who was on the staff of the school for the past five years, resigned on account of ill health and is returning to Maritzburg. A large gathering assembled in the school hall and Mr. Sheik Abdool, on behalf of the Indian community, presented Miss Pechey with a purse of £5. Among the speakers were Messrs. S. O. Vawda, R. Loganathan, D. Lazarus, R. Patak, C. Gopaul, S. Bhawani, S. Sadanandan, R. G. Mabaraj and Miss G. Maharaj (Glencoe).

Greyville Barathi Matha Sungum

The above sungum celebrated its fifth anniversary recently. A large gathering of over 400 ladies attended among whom were many prominent Indian ladies. The celebration began with prayers and hymns as a mark of respect to the late Mrs. Nadase Pillay (Yellamal), one of the enthusiastic patrons of the sungam. Prayers were offered to the Goddess of knowledge and skill, Saraswati. Various musical and vocal items were presented by the members of the sungum. The afternoon was prolonged by an unique Tamil Drama, Gnana-soundri, presented by the girls of the M. K. Gandhi Senthamil School, who performed their parts with great efficiency. A notable feature was the performance of Tamil Goommie by the girls of the Tamil School, who were prize-winners at the Eisteddfod this year.

Natal Indian Congress

(Dannhauser Branch)

The annual general meeting of the Natal Indian Congress (Dannhauser Branch), was held at the local Indian school hall on Sunday, October 16, under the chairmanship of Mr. Sheik Abdool, president of the local branch. The secretarial report was submitted dealing with various activities of the local branch. The financial statement was also submitted and confirmed. The following officials were elected for the ensuing year:—Patron: Mr. Sheik Abdool; vice-

presidents: Messrs. R. Patak, D. Lazarus, S. O. Vawda, Moses Ellery and Ismail Vawda; secretary: Mr. R. G. Maharaj; treasurer: Mr. Kader Hoosen; committee: Messrs. Narain Amidas, Soorajlal Maharaj, D. R. Mistry, Ramcharan Singh, Hajee Mia and Mrs. R. Patak.

Natal Indian Congress

(Newcastle Branch)

The annual general meeting of the Natal Indian Congress, Newcastle Branch, was held at the Madressa Hall, Newcastle, on Sunday, October 3. Mr. I. S. Vawda presided. Mr. O. J. Christopher, secretary, submitted a statement on the activities of the branch. The following were elected office-bearers for the ensuing year:—President: Mr. I. S. Vawda; vice-presidents: Messrs. Jawahir Singh, G. M. A. Vawda, D. Hachai, E. I. Lockhat and E. D. Moola; secretary: Mr. O. J. Christopher; treasurer: Mr. Y. A. Jadvat; committee: Messrs. A. R. Singh, K. R. Singh, B. Dadoo Ram, G. Ram-saroop, Ramlall Singh, S. M. Vawda, G. H. Mayet, A. M. Hansa, David Poon-samy, S. Moothoo and C. V. Aboo.

Shree Gopallal Hindu Temple

Dipavali celebrations were held in the Temple hall on October 23 by the children of the Hindi Patashals, Verulam. Mr. Choonilal Raghavjee presided and presented 150 packets of fireworks. Speeches were made by Mr. L. Rajkumar and others. Mr. S. R. Maharaj, the secretary of the Temple, distributed sweetmeats on behalf of the Temple Committee.

Rev. Andrews On Mr. Hofmeyr's Resignation

"A most serious event in South African history in recent years," observed the Rev. C. F. Andrews, commenting on the resignation of Mr. Hofmeyr from the South African Cabinet, in a press review at Bangalore. Mr. Andrews said that Mr. Hofmeyr had long been opposed to the Union Government's hard racial policy and actually voted against his own Government when the Act was passed depriving the Cape Province Africans of educational franchise. Though Mr. Hofmeyr then offered to resign his position in the Cabinet, he was so valuable that General Hertzog agreed to his remaining in the Cabinet even after that. Rev. Andrews thought that Mr. Hofmeyr regarded Mr. Fourie's nomination as breach of faith, because Mr. Fourie never had taken an outstanding interest in the African races. The resignation had revealed, said Rev. Andrews, how very far the Government under General Hertzog was prepared to yield to racial prejudices.

Mr. S. B. Mehd Returns

Mr. S. B. Mehd, after spending about five months in India has returned to the Union, by the *Kenya*. After spending a few days in Durban, he will proceed to Johannesburg.

Doings In India

Tagore's Tribute To Gandhiji

DR. RABINDRANATH TAGORE, addressing the Santiniketan inmates on the occasion of the celebration of Mahatma Gandhi's birthday said: "The needs of great men, however great, are answerable to time, but the dedication that lies behind them remains beyond the reach of temporal standards. Mahatma Gandhi's work has won world recognition, but what is more for us to realise is the spirit that has given a dynamic vitality to his actions, utter self-giving to truth, indomitable, fearless and regardless of consequence. It is this that has invested his life work with imperishable significance." Dr. Tagore added: "Changing historical circumstances demand a constant revaluation of system of ideas, and of particular traditions in politics or in social affairs, the process of readjustment continues. But the principle of truth, which Mahatma Gandhi has brought into the arena of public affairs, must endure. In an era of organised, cunning and wholesale dissemination of falsehood, Mahatma Gandhi has stood for bare honesty in political negotiations, transcending all details of programme and individual opinions. He has chosen from the outset the path of character, not of policy. In the larger sphere of national services, Mahatma Gandhi has brought the same avowal of truth in his dealings with our country's humanity. He has given full worth to our rural population, to the oppressed classes, and made us feel that not a few professional politicians, but the peoples constitute the foundation of our national existence. I remember an occasion when I had to preside at the Pabna Provincial Conference in the early days of the Congress. One distinguished politician, who shall remain nameless, openly scoffed at my suggestion that village peoples should be given responsibility in-shaping their destiny. At that time our faces were turned westward. Educated men were engaged in petulantly refusing favours, or in propitiating their masters in a recognised manner. All that has changed now and our people have found their dignity in the love that one great soul has brought to them. An immense reservoir of creative power has been tapped, and our country is on the move." The Poet concluded: "To this great soul in a beggar's garb, it is our united privilege to offer felicitations on his birthday. I send my homage of loving admiration and the rejoicings of this Ashrama to him on this auspicious occasion."

Work Before Women

"That the women of India and the world should unite together in the cause of world peace and resist war at any cost, which might bring untold misery and suffering to their sons and husbands, that the women of India of all castes, creeds and colour should work for communal harmony in the country and that true awakening in woman consists in her taking a rightful place beside man and share the country's struggle for emancipation." This message was delivered by Mrs. Sarojini Naidu at the Maharashtra Women's Conference, which opened its session under the presidency of Mrs. Maneck Lal Premchand. Mrs. Naidu declared: "Women's supreme mission and duty should be to work for dynamic and creative peace."

Sino-Japanese War

Yene Naguchi, renowned philosopher-poet of Japan, has addressed letters on the Sino-Japanese war to Mahatma Gandhi and to Rabindranath Tagore. In the course of his letter to Poet Tagore, he writes, "The present war is a declaration towards the West to leave hands from Asia. It is the war of 'Asia for Asia.' Since the war began we grew spiritually strong and true, ten times more than before. If Chiang Kai-shek wishes a long war, we are quite ready for it. Five years? Ten years? Twenty years?—as long as he desires my friend." Poet Tagore replies, "You are building your conception of an Asia which would be raised on a tower of skulls. I have, as you rightly point out, believed in the message of Asia, but I never dreamt that this message could be identified with deeds which brought exaltation to the heart of Jamer Lane at his terrible efficiency in manslaughter. The doctrine of 'Asia for Asia' which you enunciate in your letter, as an instrument of political blackmail, has all the virtues of the lesser Europe which I repudiate and nothing of the larger humanity that makes us look far across the barriers of political labels and divisions. You do not realise that you are glorifying your neighbour at your own cost. But these are considerations on another plane; the sorrow remains that Japan, in the words of Madame Chiang Kai-Shek which you might have read in the *Spectator*, is creating so many ghosts. Ghosts of immemorial work of Chinese art, of irreplaceable Chinese institutions, of great peace-loving communities, drugged, tortured, and destroyed. 'Who will lay the ghosts?' she asks. Japanese and Chinese people, let us hope, will join hands together, in no distant future, in wiping off memories of a

bitter past. True Asian humanity will be reborn. Poets will raise their song and be unashamed, one believes, to declare their faith again in a human destiny which cannot admit of a scientific mass production of fratricide."

A Frontier Muslim And The Congress

A report that Mian Jafar Shah, a prominent member of the Frontier Assembly and a Congressman has resigned from the Congress party was circulated by certain interested people. Mian Jafar Shah has unequivocally contradicted the report. "Death alone can separate me from the Congress," he declared. "The Congress is built on the bones and blood of my people and we are waiting to enrich it with still greater sacrifices and sufferings, which alone can win the great goal of freedom."

Autobiography Of Mr. Subhas Bose

The London correspondent of the *United Press* announces that the autobiography of the Congress President, Mr. Subhas Chandra Bose, entitled "India and My Life," is very likely to be published in a couple of months' time. The book has been priced at Rs. 6-6 and will be published simultaneously in England and India. It may be recalled that as Mr. Bose's book entitled "Indian Struggle," has been banned from being circulated in India under the orders of the Government of India, his publishers in London approached him with a request to write his autobiography which would in effect be an interesting chronicle of one of the stormiest periods of the Indian freedom movement. Accordingly when Mr. Bose went to London towards the end of last year, he made over to his publishers a substantial portion of the manuscript. The delay in the publication of the book is attributed to the fact that, until recently, Mr. Bose could not give the finishing touches to the manuscript in view of his pre-occupations incidental to his elevation to the exalted position of the presidentship of the Indian National Congress.

Pandit Jawaharlal To Return To India

Pandit Jawaharlal Nehru was due to return from Europe at the end of October or early in November.

The Sporting World

Verulam Deepavali Sports Union

THE fourth annual children's sports under the auspices of the above union were held on Sunday, October 23, at the sports ground, Verulam. There were about 800 children from the local schools and surrounding districts. Most of them participated in the various items. It was a very enjoyable day, appreciated by the parents and children. Suitable prizes were distributed to the winners by Mr. T. P. Sam, a patron of the union. Messrs. Choonilall Bros. presented a large bundle of handkerchieves for distribution. At the conclusion of sports, Professor Varadaoharyulu together with Messrs. N. Subbiah Naidoo and N. K. Sham, delivered speeches on Deepavali in Hindi, Tamil and English. Light refreshments were served to the children and parents by the union. Messrs. Choonilall Bros. and R. Ragnath & Son entertained the officials and guests to afternoon tea. The following are the office-bearers for the current season:—Life-Patrons: Messrs. Jutha Jeewa and E. Kistan Das; Patrons: Messrs. C. Raghavjee, V. Subben, N. Raghavjee, B. Jutha, R. T. Singh, T. P. Sam, A. Parasuraman and Ramsagar Singh; President: Mr. S. Sham; vice-presidents: Messrs. S. R. Maharaj, M. G. Juggath, S. M. Singh, V. Govindasamy, C. Kistan, S. Chinsamy, B. Sham, N. Jutha, S. R. Maharaj (Durban), M. Juggath, V. Raghavjee, G. Bechoo, T. Rughbar, G. K. Singh, L. M. Singh, D. P. Samuel, S. Choonoo and S. Ramperahad.

Soccer At Tongaat

A very large crowd witnessed two fine matches at the Indian sports ground, Tongaat, on Sunday, October 23. The teams were the Hill View Rangers of Tongaat and the Clairwood Riverside Football Club. The "B" division match resulted in a draw, 1-1. The "A" division played later, resulting in a win by 3-0 for the Hill View Rangers. Both teams played good soccer and kept the spectators excited throughout both the matches. Any team wishing to play the Hill View Rangers Football Club during the next soccer season, should communicate with the Hon. Secretary, c/o P.O. Box 27, Tongaat, Natal.

M.D.I.F.A. In Transvaal

The Mayville District Indian Football Association's representative team were the guests of the Transvaal Indian Football Association during the Michaelmas holidays in Johannesburg. The M.D.I.F.A. Association's team, under the management of Mr. C. Moonsamy, played the representative team of the Transvaal Indian Football Association on the Natal Spruit ground, and resulted in a victory for the Mayville by 5 goals to 3. The following players and officials travelled:—Messrs. Gordon, Pandoo, Amod Khan, Bobby Singh, Rasool Khan, Mustappa, Jock

Raman, Bobby Chetty, S. C. Vallen, C. P. Francois, David Savaris, Nagiah Naidoo, V. Paliap, J. Padayachee, Ganas Acharie (captain), C. Moonsamy (manager), S. Rajgopaul (trainer) and V. S. Vadival Pillay (secretary). During their stay in the Golden City a bus drive of three hours was planned which approximately covered the main parts of the City, and a Sacred Concert in the Ritsa. A banquet and a farewell dance in the Darajah Hall was held, and the function was graced with the Agent-General's presence.

Wedding Reception

A wedding reception was given by Mrs. O. H. A. Jhaveri, on the evening of October 17, in the Supper Room of the Durban City Hall, in honour of the marriage of her eldest daughter, Miss Jubeda Jhaveri, to Mr. Mahomed Cassim of Louis Trichardt, Northern Transvaal. The bride was beautifully gowned in a Silver Benares Sari, with an all over design of gold leaves. The guests were seated at small tables, beautifully decorated with vases of blue and pink flowers carrying out the colour scheme of the wedding party. At the main table a beautiful bridal cake of white icing and handsomely decorated with gold and silver flavours was given the place of honour, which, during the evening was out by the bride, assisted by the bridegroom and handed around to the guests by two little flower girls. Amongst the distinguished gathering were Mrs. Mahomed Ebrahim, Mrs. H. I. Jhaveri, Mrs. Ernest Whitcutt, Miss Thelma Whitcutt, Mrs. Osman, Mrs. and Miss Maall from Johannesburg, Mrs. Scott Macnab, Mrs. and Miss Butler, Mrs. Abdulla Moosa, Mrs. I. Moosa, Mrs. Paruk, Mrs. Bobat, Mrs. Seedat, Mrs. Dinshaw, Madam Duven, Mrs. Lawrence, Miss Sylvia Lawrence, Miss English, Miss Kriel, Mrs. W. Schuurman, Miss Highet, Mrs. Phiroze, Mrs. Shaik Abdulla, Mrs. and Miss Ginalwa, Mrs. Randeria, Mrs. Shaik, Miss Amena A. B. Dada, Mrs. Adam Jhaveri, Mrs. S. M. Jhaveri, Mrs. Vrajlal, Misses Brunet, D. Taylor, F. Slatter, Hawa Osman, Mrs. Hasani Raboobe, Mrs. S. Himed, Mrs. and Miss Maghrajh, Mrs. and Miss Purmasir, Miss C. Myers and many others. During the evening the guests were entertained to delightful musical numbers given by Mrs. Teulon's trio, and to a Hindustani song beautifully rendered by Miss Amena Osman.

Indian Wedding

The marriage of Matilda Phyllis, eldest daughter of Mrs. Eunice Daniel Israel and the late Mr. Daniel Israel, to Anthony Harold, eldest son of Mr. S. Theruvethes Teddy, was solemnised by the Rev. Gersigny, at St. Anthony's Church, Centenary Road, Durban, on

Saturday, October 24. Miss M. Lawrence presided at the organ. During the signing of the register Miss F. Peters sang "Ave Maria." Misses Eva Israel and Florence Hoover were the bridesmaids, and the duties of the bestman and groomsmen were carried out by Messrs. Henry Frank and Elias Aron respectively. At the reception which was held at the St. Aidan's Hall, Cross Street, Durban, the guests numbering not less than eight hundred, were received by Mrs. Eunice Daniel Israel. Mr. Isaac Anthony acted as Master of Ceremonies. Many congratulatory speeches were made.

Obituary

Death Of A Prominent Indian In Salisbury

The death occurred suddenly from heart failure on Tuesday, October 11 of Mr. G. M. Desai, a prominent member of the Salisbury Hindu community and manager of the firm of Bhimji R. Naik. Mr. R. Desai also owned a business in Gwelo. Born in India 45 years ago, Mr. Desai came to Rhodesia in 1909, and was highly respected by all those who knew him. He leaves behind a widow and four children. The cremation took place at the Hindu Cemetery and was largely attended. Wreaths were sent by the following:—Messrs. K. R. Vashee, K. M. Naik, V. N. Das & Co., Dayaljee & Co. and Rambhai & Co. (Bulawayo); Messrs. V. R. Desai (Que Que); Messrs. Mehta & Co., Patel & Co., Patel Bros. & Co., B. R. Naik, C. C. Patel, P. Laloo, H. N. Patel, M. Bhikubhai & Co. and Ashabhai & Co.

The Late Mrs. Munthee Ramtahal Kanhie

The death occurred on October 20 at the St. Aidans Hospital, of Mrs. Munthee Ramtahal Kanhie at the age of forty-five years after a brief illness. Her remains were cremated at Umgeni before a large gathering of mourners representing many organisations. Pundit Becharie Maharaj officiated. The late Mrs. Kanhie opened the Hall of the Sydenham Hindu Young Men's Society at Sydenham, the foundation stone of which was laid by Mrs. Sarojini Naidu. This Society was established by the Swami Shankernand when he visited South Africa many years ago. Mrs. Kanhie twice went to India and visited many holy places there. She made several donations to various Societies and educational institutions. She established at her own expense a Hindi school at Sydenham for boys and girls and paid the teachers for a number of years. There were many floral tributes from the various organisations with which she was connected.

Store of Ramdoolam on Farm Spinkop on Main Road, Esenembe with Stock in Trade on lease or outright sale.

PARTICULARS APPLY:

A. I. KAJEE (Pty) Ltd.,
175 Grey Street, Durban.

Buy Perfect DIAMOND RINGS and Flawless DIAMONDS direct from our factory!

Do you know through our "Factory to Finger" policy, you can purchase beautiful Diamond Rings and Flawless Diamonds at prices lower than wholesale? Why not call and inspect our large selection of exquisite gems to-day? Write, 'phone or call for our Free, clear-type illustrated catalogue.



AMSTERDAM

Diamond Cutting Works

62, Field Street, Durban

P. O. Box 2362. Phone 2-4888.

Also at Johannesburg and Capetown.

SWAMI VIVEKANANDA'S WORKS

	Rs.	As.
Lectures from Colombo to Almora	2	8.
Jnana—Yoga	1	12.
Raja—Yoga	1	4.
Karma—Yoga	0	12.
Bhakti—Yoga	0	12.
Karma & Bhakti—Yoga (in one volume)	1	8.
Essentials of Hinduism	0	8.
In Defence of Hinduism	0	4.
Modern India	0	6.
My Master...	0	4.
Chicago Addresses	0	4.

LIFE OF SRI RAMAKRISHNA

A comprehensive chronological account of the Master's wonderful life,—the only authorised edition of its kind in English.
(Fourth Edition)

Thoroughly revised and improved with a foreword by MAHATMA GANDHI.
Price. Re 4.

PRABUDDHA BHARATA OR AWAKENED INDIA

A high class English monthly started by Swami Vivekananda in 1896. It is devoted to Universal Religion, Indian Culture, Education, Art and other topics of international interest.

Annual Subscription: Inland Rs. 4, Foreign 11 Shillings.

Apply for a complete Catalogue:—

The Manager, ADVAITA ASHRAMA,
4, Wellington Lane, Calcutta, India.

Books for sale.

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

THE STORY OF MY EXPERIMENTS WITH TRUTH

By M. K. GANDHI.

This is an autobiography of Mahatma Gandhi printed in two volumes. Price 12s. 6d. for each volume.

JAWAHARLAL NEHRU An Autobiography

(Cheap Edition)

("For those who would understand contemporary India it is an indispensable book."—ALDOUS HUXLEY.)
Price 10s. 6d.

THE POWER OF NON-VIOLENCE

By RICHARD B. GREGG.

The writer has explained the method of resistance by non-violence in modern Western concepts and terminology. The book is worth studying. Price 5s. 6d.

INDIA AND THE WORLD

Essays by—PANDIT JAWAHARLAL NEHRU.
Price 7s. 6d.

Books for Sale.

The Story of Ramayana	6d.
J. C. BOSE.—His discoveries and writings with a biographical sketch and portrait	5s.
ESSAYS ON INDIAN ECONOMY—By Mahadev Govind Ranade.	Price ... 4s. 6d.
ESSAYS ON INDIAN ART, INDUSTRY AND EDUCATION.—By E. B. Havell	Price 3s.
INDIAN INDUSTRIAL AND ECONOMIC PROBLEMS.—By V. G. Kale, M.A.,	Price 4s.

From: The Manager,
'Indian Opinion'
Phoenix, Natal.

दिवानी! नेहानीसभर्गमां दिवाणी!!
दिवानीना तडेवारमां पारव'दर धीमां जनेला अेकस्त्रा
इपेशीयल भीमध भणवानुं स्थण.
जेने ३५ वर्ष वया साडेच आक्रिमां प्रभ्याति जेवनी डेम
महेरभातो अे शुं जतावे छे!
सोना छपर नील्ल वडाववाभां नथी आवतुं.
तेमज हमारी इरीमां छरम स्वादिष्ट लोचन नमवानी समवड,
दिवानीना दीवसोमां भीमध तेमज मसावेदार इरशाकु
इपेशीयल तैयार करवामां आवये.
वधु लक्ष्मी मदि वयो या भयो!

KAPITAN'S CAFE

'Phone
33-8577.

13a KORT STREET
JOHANNESBURG, 135