

# Indian Opinion

No. 40—VOL. XVIII. FRIDAY, OCTOBER 1ST, 1920.

Registered at the G.P.O. as a Newspaper  
PRICE FOURPENCE

## NOTES AND NEWS

**W**E have before us the protest addressed by the Newcastle Indian Ratepayers' Association to the Prime Minister against the sanctioning of the Durban Corporation Extended Powers Ordinance, 1920, and the ordinance amending the Tramways Ordinance in certain respects. Indian Ratepayers fear that once the principles laid down in these ordinances become law they would in course be subjected to them and gradually every right—few and limited as they are—which they have to-day will be taken away from them.

The Act to amend in certain respects the War Special Pensions Act (No. 42 of 1919) and to make further provisions for the payments of benefits or awards to persons described in that Act and others has now been gazetted. The Cape Corps, the Cape Coloured Labour Regiment, the Cape Auxiliary Horse Transport Companies were taken in in this Act but South African Indians who served in the Great War do not fall within the provisions of any of these Acts.

"The time is ripe for prohibition" was the subject debated at the last meeting of the Indian Y. M. C. A. Mr. Harris, secretary of the Y. M. C. A. in Johannesburg presided. Mr. B. L. E. Sigamoney spoke in the affirmative while Mr. Gladstar Harris took up the negative. The meeting by a majority voted itself "Dry."

A pension of £1200 per annum has been awarded to Mrs. Annie Botha, widow of General the Rt. Hon'ble Louis Botha P. C., the late Premier of South Africa.

In the Report of the Superintendent of Education we notice in regard to the Education Department Library he says: "The new Library Catalogue is ready for distribution. A copy will be issued on application to all European Heads of Schools. Copies will also be issued to European Assistants who have been regular users of the Library." But the Indian Heads and their Assistants evidently are not to have the advantage or benefit of the Library and look elsewhere, they must, for the books this Library holds.

It is difficult to imagine anything more immoral (says India), than the use of Indian troops to crush the independence "struggling to be free" in Mesopotamia, Asia Minor, and Egypt. Indians did not spend their blood and treasure in the war to enslave others; they fought to win freedom for the oppressed. And they fought, on pledges the breaking of which they are now called upon to support by fighting again. Apart from the immorality of it; the legality of it is open to question. Indian troops cannot be employed out of India except under a resolution of Parliament. Has Parliament passed a resolution sanctioning the present use of Indian troops in Mesopotamia, Palestine, Turkey or Egypt?

A Proclamation by the King-Emperor "to my Viceroy and Governor-General, to the Princes of the Indian States and to all my subjects of India," was published in London recently announcing that the Prince of Wales will be unable to take a journey to India this year without assured danger to his health. The Proclamation adds that the Duke of Connaught will be sent in his stead to inaugurate the new Councils.

### DURBAN INDIAN MARKET

**T**HE Durban Corporation on representations that were made to them reserved ten stalls in the Indian Market for the Indian Returned Soldiers. The stalls were to be put up for public auction amongst them. It now appears that on the 21st September a notice under the hand of Mr. Donnelly, the Superintendent of the Market, was posted on some of the pillars in the Market calling for tenders in respect of these stalls, which had to be in at the Superintendent's office not later than the 27th day of the same month.

When the very short notice calling for tenders was pointed out to the Superintendent, he replied that Mr. Dunning had been notified. Mr. Dunning who had held the rank of Captain was in charge of the Indian Camp during the War but we are not aware that he is in touch with the Indian Returned Soldiers.

We understand that a letter has been addressed by one of them to the Town Clerk as the Chief Administrative Officer of the Durban Corporation, drawing his attention to the very short notice given and suggesting among other things an extension of the time within which tenders had to be lodged and that notices be published in the Press. The Corporation did a graceful act in reserving stalls for the Indian Returned Soldiers and we are sure that the Corporation would like to feel that every of these soldiers who desired to do so had the opportunity of tendering.

But, known as it is, the rents of the stalls in the Market have gone up by more than 300% and in addition the Corporation had an Ordinance in the Provincial Council passed to enable them to levy license fees on these stalls (to which both the community and the present Stallholders have lodged objections). The Returned Soldiers would be subject to those and a payment of a bonus either at a public auction or on a tender all of which will bear hardly on the man who spent his years in the service of the country—while others profited—to return to civil life to make an extraordinary payment of a bonus or on tender for the opportunity to enable him to endeavour to make his living.

## FACTORIES

### WOMEN AND OVERTIME

From the report on Factories just published by the Union Government. We take the following:—

"The need for some regulation of the employment of mothers in relation to childbirth has been generally recognised throughout the world, though large variations between the laws on the subject indicate that great differences of opinion exist as to the kind and extent of the regulations which are desirable.

"There is a widespread agreement as to the desirability of some period of exclusion from industrial work immediately after childbirth, and the majority of countries make some such provision.

"The Union Factory Act provides that no female shall work in a factory during a period commencing four weeks prior to the expected birth of the child, and ending eight weeks after. The Act further provides that out of a sum provided by Parliament an amount not exceeding twenty shillings per week may be paid for this period, provided that the Department is satisfied that the woman is solely dependent upon her wages, and that the father of the child is unable to provide such amount. In the case of a recalcitrant father, the Magistrate has power to make such an order, on application, as may seem just.

"The provisions of this section are becoming more widely known, and applications for allowances are increasing. Up to the end of the year a sum of £58-10s had been paid out under this heading.

"The Department has endeavoured to simplify the procedure to be followed in the investigation of each case, as there was a danger that if undue delays occurred the allowance would not reach the recipient at the time when the money was most needed, and the procedure followed is to pay out the allowance not later than the end of the first week after the woman has ceased work, and then, where possible, to recover the money from the father of the child.

"The necessity for a period of rest before childbirth may be said to have received additional evidence by a case which has come under the notice of the Department where a woman who has hitherto continued working up to the last possible moment has had five children still born, while the sixth, for which she has been compelled to lay off, has been born alive.

### OVERTIME

"The English Factory Acts contain no restrictions on the hours of work of male adults, but the Union Act, in addition to actually laying down the basic day and week for all classes of labour, also provides that, if these hours are extended, increased payment must be made at the rate of not less than time and a quarter. The Act further provides that overtime shall only be worked in the case of male adults for temporary periods, and, in order that check may be kept, a return of all overtime worked has to be sent in to the local Inspector each month.

"The hours of overtime allowed for women and juveniles has already been referred to.

"The terms of the section dealing with the question of overtime in respect of adults are in the common legal terminology "vague and embarrassing" as it is difficult to determine what is meant by a "temporary period."

"It may almost be taken as an industrial axiom that systematic overtime pays no one, but on the other hand there are times when the working of overtime is compulsory through shortage of labour or machinery, or some other emergency. Again there is a class of manufacturer who will always work long hours for the sake of economy unless checked; he is, however, the exception, but it is extremely difficult to draw a line between what may be called systematic overtime and overtime for a temporary period.

"The procedure adopted is to check carefully all returns sent in, and where these appear to be heavy

and continuous, an explanation is asked for, and it is pointed out that the spirit of the Act is against the practice; it would, however, be more satisfactory both to the manufacturer and the Department were the provisions of the Act more definite in this particular respect.

"The attitude of the employees themselves on this point is interesting, as the Trade Unions, to which many of them belong, are against the principle of overtime, but on the other hand many individuals display considerable irritation when their hours are curtailed.

"There is, however, no doubt that it has been scientifically proved that long hours do not make for economy, and the up-to-date manufacturer is just as keen as the employee to organise his factory in such a way as to cut out overtime altogether except for emergencies which cannot be foreseen."

## ANJUMAN ESHA-A-TUL ISLAM

(Contributed)

May Street, Durban, was the centre of attraction on Sunday the 19th September when under the auspices of the Anjuman Esha-A-Tul Islam a welcome was accorded to the Honourable Sirdar Syed Ali El-Edross of Surat, India, who is on a visit to South Africa. The reception was held at the Madressa Hall of the Anjuman which was decorated for the occasion. The hall itself was formally opened by the Honourable gentleman, the handsome edifice is the princely gift of Mr. Mohamed Motala of Durban, who built it entirely at his own expense in the sacred memory of his beloved parents.

The gathering was a large one and representative of all sections of the community including a fair number of Europeans. Moulvi Hajee Fatch Mahomed, Vice-President of the Anjuman presided. The Honourable gentleman was the recipient of an address from the Anjuman which read as follows:—

To His Eminence The Honourable Sirdar Syed Ali El-Edross. May it please Your Eminence.

We, the undersigned, on behalf of the Anjuman Esha-a-Tul Islam, desire to join the universal chorus of congratulation that has attended your advent to South Africa.

Although we have hitherto been denied the pleasure of your personal acquaintance, yet your esteemed name is well known to us in Natal.

As our brethren in India, and in particular the Province of Surat, have benefited by the actions of your most renowned ancestors, the El-Edrosses, so may we benefit by your sublime presence in our midst.

We rejoice at the opportunity accorded us, and we tender you our sincere thanks for having been graciously pleased to perform the opening ceremony of our Madressa (the gift of Mr. Mahomed Ahmed Motala, of Durban). Your distinguished name and your noble action will remain inscribed on the walls of the Madressa for all time.

We earnestly hope that your short sojourn in South Africa will be a pleasant one, and fruitful, spiritual benefits to our humble community.

In conclusion, we beg that you will be pleased to accept this token of goodwill, and we sincerely pray to the Almighty that He in His Mercy may grant you long life, health and happiness.

We beg to remain,

Your obedient servants in Islam,

Signed by the officials of the Anjuman

117, May Street,

Durban, 19th September, 1920.

The Donor of the Hall was also presented with an address which was in the following terms:—

To Mahomed Ahmed Motala Esq.

Durban, Natal, South Africa.

May the blessings of Allah be upon you.

Greetings:—We, the undersigned, on behalf of the Anjuman Esha-a-Tul Islam, desire to place on record our profound and sincere appreciation of your most famous and munificent action in erecting, entirely at your own cost, in the sacred memory of your beloved parents, a Madressa for the benefit of the Muslim children, and for the propagation of Islam.

You have, by your gift, rendered an immense service to the Muslim community, and done something to advance real human happiness by pursuing the path of guidance and learning the will of the Most High.

The handsome edifice has this day been opened by His Eminence the Honourable Sirdar Syed Ali El-Edross, of Surat,

India, will ever remain a striking testimony to your duty and mankind and your devotion to Islam. You have supplied a genuine need and thus enabled us to cultivate our moral and spiritual necessities.

We have noted with deep sense of admiration your everwilling and practical sympathy to the Anjuman since its inception, and it gives us extreme gratification to review and recall to mind your earnest and wholehearted actions in its support at all times, which will ever remain in our grateful recollection.

We trust you will be pleased to accept this address of appreciation, and will sincerely pray that, the Almighty may bestow His richest blessings on you, and grant you long life, health and happiness.

We beg to remain,

Your obedient servants in Islam.

(Sgd) Officials of the Anjuman.

113 May Street, Durban.  
19th September, 1920.

After the garlanding ceremony, and an address by the Chairman, several speakers followed including Mr. Parsee Rustomjee, who after a few congratulatory remarks donated the Anjuman with a cheque for £25 for the purpose of commencing a library, and welcomed the Honourable gentleman and congratulated the donor for his munificent gift. The donor then replied briefly and was followed by the guest of the afternoon, who in a lengthy address exhorted upon the community that if they wish to be good citizens and an asset to the Empire, they must educate their children not only in the vernacular, but in other languages also. He congratulated the donor on the noble example he has set in placing facilities to encourage and promote education. He also thanked the officers and members of the Anjuman for the address and welcome accorded him, and hoped that they will carry on their good work with renewed vigour and energy.

The whole gathering then partook of light refreshments and the proceedings successfully terminated at about 5 p. m.

### RELIGIOUS AUTHORITY FOR NON-CO-OPERATION

(By M. K. GANDHI IN *Young India*)

It is not without the greatest reluctance that I engage in a controversy with so earnest a leader like Sir Narayan Chandavarkar. But in view of the fact that I am the author of the movement of non-co-operation, it becomes my painful duty to state my views even though they are opposed to those of the leaders whom I look upon with respect. I have just read during my travels in Malabar Sir Narayan's rejoinder to my answer to the Bombay manifesto against non-co-operation. I regret to have to say that the rejoinder leaves me unconvinced. He had I seem to read the teachings of the Bible, the Gita and the Koran from different standpoints or we put different interpretations on them. We seem to understand the words Ahimsa, politics and religion differently. I shall try my best to make clear my meaning of the common terms and my reading of the different religions.

At the outset let me assure Sir Narayan that I have not changed my views on Ahimsa. I still believe that man not having been given the power of creation does not possess the right of destroying the meanest creature that lives. I accept the interpretation of Ahimsa, namely, that it is not merely a negative state of harmlessness but it is a positive state of love, of doing good even to the evil-doer. But, it does not mean helping the evil-doer to continue, the wrong or tolerating it by passive acquiescence. On the contrary, love, the active state of Ahimsa, requires you to resist the wrong-doer by dissociating yourself from him, even though it may offend him or injure him, physically. Thus if my son lives a life of shame, I may not help him to do so by continuing to support him; on the contrary, my love for him requires me to withdraw all support from him, although it may mean even his death. And the same love imposes on me the obli-

gation of welcoming him to my bosom when he repents. But I may not by physical force compel my son to become good. That in my opinion is the moral of the story of the Prodigal son.

Non-co-operation is not a passive state, it is an intensely active state, more active than physical resistance or violence. Passive resistance is a misnomer. Non-co-operation in the sense used by me must be non-violent and therefore neither punitive nor vindictive nor based on malice, ill-will or hatred. It follows therefore that it would be sin for me to serve General Dyer and co-operate with him to shoot innocent men. But it will be an exercise of forgiveness or love for me to nurse him back to life if he was suffering from a physical malady. I cannot use in this context the word co-operation as Sir Narayan could perhaps use it. I would co-operate a thousand times with this Government to wean it from its career of crime, but I will not for a single moment co-operate with it to continue that career. And I would be guilty of wrongdoing if I retained a title from it or a service under it or supported its law courts or schools. Better for me a beggar's bowl than the richest possession from hands stained with the blood of the innocents of Jallianwala. Better by far a warrant of imprisonment than honeyed words from those who have wantonly wounded the religious sentiment of my seventy million brothers.

My reading of the Gita is diametrically opposed to Sir Narayan's. I do not believe that the Gita teaches violence for doing good. It is pre-eminently a description of the duel that goes on in our own hearts. The divine author has used a historical incident for inculcating the lesson of doing one's duty even at the peril of one's life. It inculcates performance of duty irrespective of the consequences, for we mortals, limited by our physical frames, are incapable of controlling actions save our own. The Gita distinguishes between the powers of light and darkness and demonstrates their incompatibility.

Jesus, in my humble opinion, was a prince among politicians. He did render unto Caesar that which was Caesar's. He gave the devil his due. He ever shunned him and is reported never once to have yielded to his incantations. The politics of his time consisted in securing the welfare of the people by teaching them not to be seduced by the trinkets of the priests and the pharisees. The latter then controlled and moulded the life of the people. To-day the system of government is so devised as to affect every department of our life. It threatens our very existence. If therefore we want to conserve the welfare of the nation, we must religiously interest ourselves in the doings of the governors and exert a moral influence on them by insisting on their obeying the laws of morality. General Dyer did produce a moral effect by an act of butchery. Those who are engaged in forwarding the movement of non-co-operation, hope to produce a moral effect by a process of self-denial, self-sacrifice and self-purification. It surprises me that Sir Narayan should speak of General Dyer's massacre in the same breath as acts of non-co-operation. I have done my best to understand his meaning, but I am sorry to confess that I have failed.

### NON-CO-OPERATION IN INDIA

The following appeal addressed to their countrymen has been issued by Sir Narayan Chandavarkar, the Hon. Mr. Gokaldas K. Parekh, the Hon. Mr. Phiroze Sethna, the Hon. Mr. C. V. Mehta, Mr. Jambadas Dwarkadas, Mr. K. Natarajan, Mr. H. P. Modj, Mr. Uttamji K. Trivedi, Mr. D. G. Bala, Mowji Goyindji, Mr. N. M. Joshi, Mr. Kanji Dwarkadas and others.

Convinced that the present situation in India is one which demands sagacious insight into India's future and broad outlook, rising above the irritating and

narrow expediences of the present, we beg to address this appeal to our countrymen, pointing out the danger of the principle and the practice of "non-co-operation," which Mr. Gandhi has made it his mission to preach as a solvent of India's political wrongs.

It is our humble but firm conviction that non-co-operation will not be that solvent. Far from it, we feel strongly that it will like all such extreme measures of popular agitation, result sooner or later, in a reaction and retard the progress of the country on sound, stable lines of constitutional development.

In the first place allow us to place before you the cardinal fact the "non-co-operation" is deprecated by the religious tenets and traditions of our Motherland, nay of all religions which have saved and elevated the human race. Whether it be the gospel of the Bhagwad Gita, the Koran, the Bible or the Zenda Vasta, all enjoin the performance of duty in a spirit of co-operation as the only lasting solvent of the problems of life, both individual and national.

That being the religious aspect of the question, it behoves us now to point out its secular aspect, that is to say, the inherent weakness and futility of non-co-operation, as a political weapon for the redress of political injustice and wrongs. The history of nations affords no instance to show that it has, when employed, succeeded and done good. And the reasons are obvious, if we have due regard to the facts of human nature and do not allow ourselves to be carried away by sentimental considerations, inapplicable to the hard facts of politics and society. Non-co-operation can be effective, only if all or most or many of the vast mass of population in the country adopt it. That is impossible; and supposing a few do adopt it; there are sure to be vaster numbers of others to take their place. The result will only be that whereas at present the whole country is practically of one mind as to its political wrongs and can and does stand united in point of constitutional agitation, its keen sense of those wrongs will be thrown into the back-ground, its voices now unanimous will become divided and the sense of mischiefs of non-co-operation will take the place of the national sense of political grievances. In short, the country will be rent into division and will become a house divided against itself.

Already unmistakable signs are manifesting themselves to prove that the solid, sober sense of the country regards non-co-operation as a visionary idea. When this idea was first publicly started, the general feeling in the country declined to regard it seriously. Mr. Gandhi has, however, gone on preaching his doctrine and there is the serious danger that it may breed mischief before it ends in failure as it is bound to be.

The danger is that while non-co-operation is sure to prove a failure, some persons influenced by the great personality of Mr. Gandhi, for a time, and for a time only, may be carried away by the doctrine. It requires no great imagination to foresee that even the limited and temporary operation of this principle will lead to trouble involving serious consequences. What a calamity that will be for the country so soon after the shocking experience and innocent sacrifices of the last year!

In saying so, we are by no means, unmindful of the gravity of the political wrongs which have led Mr. Gandhi to preach and attempt the practice of non-co-operation. So far from being unmindful of them we feel them keenly, all the more now because of the very disheartening features of the debates upon the Punjab Tragedy in the House of Commons and in the House of Lords—in the latter House in particular and attempts still being made in some quarters both in India and in England to hold forth Sir Michael O'Dwyer and General Dyer and others palpably involved in India's humiliation as saviours of the honour of England and of the safety of India. This has shaken India's faith in British justice. Parliament and the Cabinet have not risen equal to the impera-

tive demands of the Tragedy in consonance with the British traditions of fair-play, justice and humanity.

The officers responsible for the Punjab massacres and the humiliation and degradation of the Indian people have not been dealt with as they deserve in spite of the fact that the unanimous voice of India has demanded, with due national emphasis, effective and adequate and stringent punishment—effective and adequate as the only remedies that will and can prevent in future, the subjection of the people of India to inhuman and humiliating treatment in the name of Martial Law and under the pretext of rebellion. So long as these measures, demanded by the practically unanimous voice of the country, have not been adopted, India cannot feel safe nor be sure of progress as an equal partner of the British Commonwealth. Then there is the Turkish Treaty involving the Khilafat question, which has deeply wounded not only the hearts of our Mahomedan brethren but also of others sharing with them the same national destiny, children of the same soil, bound together by the same ties of country and political and social fortune and, therefore, demanding the modification of the Treaty in consonance with the Prime Minister's solemn declaration that the Allies were not fighting to deprive Turkey of its capital, Constantinople, or of Thrace and Asia Minor.

For these political wrongs, active, steady and constitutional efforts are the only effective and lasting means of redress. It is not by impatience or by passive and therefore futile measures of non-co-operation that nations have helped themselves to redress wrongs and to secure justice. Non-co-operation is a gospel of impatience in politics; because Mr. Gandhi has himself publicly declared that by it he can bring about redress and reform for the country more rapidly than any other method of political agitation and movement can. We all wish and strive for a rapid progress but measures like those of non-co-operation are sure to defeat their own purpose.

Before concluding we feel that we shall be wanting in our duty if we refrained from making an appeal here to the Government also. Replying to a question in the House of Commons, about Mr. Gandhi and the non-co-operation, Mr. Montagu has declared that "if Mr. Gandhi presided in non-co-operation it would be absolutely impossible to take the same view of action as was taken last year." This declaration naturally gave rise to misgivings amongst people as to the character of the measures of repression which Government had decided to adopt against Mr. Gandhi and his movement. But since that declaration Lord Sinha has made a statement in the House of Lords. He has said that "he would not interfere too hastily or violently in an agitation of this nature but would let it kill itself in idleness. It could not last and was against the interests of the people themselves. Ruthless repression and coercion would result in disorder equally with passive resistance and direct action." We hope and pray these wise words will form the keynote of Government policy in dealing with the movement of non-co-operation.

#### WILL INDIA GO SINN-FEIN?

St. Nihal Singh says in a letter to the *Nation* :—

The action taken by his Majesty's Government on the Hunter reports has created a situation in India so grave that only imaginative and courageous statesmanship can keep India from going Sinn Fein. Indians who had expected even-handed justice, no matter who suffered, have been rudely shocked to find the Cabinet actually paying tribute to officials who are held by them responsible for the horrors through which the Punjab passed last year. They had every reason to expect from a nation which, during the war, denounced enemy air-raiders as 'baby killers', con-

demnation of air-raids by British officers over undefended Gujranwala and neighbouring villages, and they are aghast at His Majesty's Government endorsing bombing and machine gunning from the air on the plea of "military necessity." Their faith in British justice and good will has, in consequence, been so shaken as to jeopardise the foundations upon which rests India's connection with Britain.

If the events of last year have taught the authorities a lesson, they no doubt realise the danger of either ignoring the movement of non-co-operation with Government that is rapidly making headway all over India, or in using force to stamp it out. The new movement is a first cousin to *Satyagraha* and civil disobedience to laws. To crush those movements the officials used the drastic powers that they possessed under the Policy Act and the Defence of India Act. They made it difficult to organise and to hold meetings and processions, prohibited leaders from speaking in public and otherwise restricted their activities. They deported two of them to an unknown destination without charge or trial. These acts served only to provoke the people and to render collision with the authorities inevitable. The methods adopted to suppress the disturbances that ensued and to restore order, inflicted suffering and humiliation upon Punjabis. But the horror and humiliation failed to break the Punjabis' spirit, as is now demonstrated by the rise of the movement of non-co-operation with Government.

Just because this new movement has arisen after, and as a consequence of, the events of last year it needs to be handled with imaginative insight. It is plain from the evidence before the Hunter Committee that there still are Britons in India's pay who believe that "force is the only thing that an Asiatic has any respect for." These words are quoted from the written statement submitted to that Committee by Brigadier-General Drake-Brookman, D. H. C. M. G., Commanding Delhi Brigade, who did not hesitate to add that "if they had got a bit more firing given them it would have done them a world of good and their attitude would be much more amenable and respectful." That General was not the only one who spoke in that manner. On the contrary there was hardly a witness with military rank who appeared before that Committee, who, even when taxed with inhumanity, was not proud of having used force, and did not give the impression, or even frankly a vow, that he would not hesitate to use force again.

As the events of last year abundantly proved, this psychology is not confined to the military in India. Even the suggestion for the use of aeroplanes over undefended places came for the Lieutenant-Governor of the Punjab, as admitted by him. Many of the "civilians" in that Province were and are military men. Civil hospitals all over India are under military doctors. The manner in which civil authority abdicated at the first sign of what they considered to be danger, and let the military act as if they had the sanction of Martial Law, itself causes grave concern for the future.

The Secretary of State, in his despatch, foreshadows that the Governor-General's ordinance-making power, which last year proved the source of the mischief, is in future to be curbed. That power is statutory, and no remedy that is not statutory can possibly be effective.

Even when the Governor-General has been shorn of some of his arbitrary powers, the provincial executive will remain to be curbed. As understood at present, Provincial Governments are to remain outside legislative control, so far as law and order are concerned. Have not the events of last year demonstrated the danger of leaving them thus uncontrolled? Fortunately the Government of India Act is so drawn that the necessary safeguards can be given without altering a single letter of the Statute.

The talk of non-co-operation in India can be ended only by giving Indians indisputable proof of Britain's

desire to mete out justice, no matter who may suffer, that henceforward India is to be ruled with her consent, and not by force. So long as repressive measures like the Regulations of 1818, and 1819, permitting the executive to order deportation without charge or trial, and the Rowlatt, Press and Seditious Meetings Acts remain in force—so long as, in matters of personal and political freedom, Indians are not placed on the same level as other British citizens, there cannot possibly be the good-will necessary for whole-hearted co-operation. I am told that it is likely that H. R. H. the Prince of Wales will convey to India the happy news of the repeal of the Rowlatt Act. But is it wise to make India wait? Or, is it expedient to make His Royal Highness tour India attended by a Governor-General who cannot be said to be popular. Let Britain ponder and at once arrest growths that are likely, if allowed to spread, to poison the whole Indian body politic.—*Nation*.

## NOTICE

### DURBAN AND DISTRICT RENT BOARD

In terms of Section 4 of Act 13, 1920, all Lessors of Property situated in that portion of the Borough of Durban, known as WARD 4, are hereby called upon to supply the following information, which must be in possession of the Secretary by NOON 13th OCTOBER 1920, and the Lessor shall verify by solemn declaration the correctness of the information given in the return.

Necessary forms may be obtained from the Secretary at the Durban Rent Board Office, Indian Immigration Trust Board, Stanger Street. Returns may be declared at the Rent Board Office.

The information required is as follows:—

- (a) The Lessor's full name and address, together with the name and address of his agent (if any).
- (b) The situation of each property so let;
- (c) The name of, and the rent paid by, each Lessee set out opposite to the particulars aforesaid of each dwelling, and where any dwelling is let to more than one Lessee, the name of, and the particulars of the rent paid by, each lessee, likewise set out.

N. B. Sub lessor comes under the heading of lessor. Dwelling means any room or place occupied as a human habitation if any money is stipulated to be paid to the lessor.

Lessor's attention is drawn to Section 5, WHICH PROVIDES A PENALTY FOR NONCOMPLIANCE WITH THIS NOTICE.

By order of the Board,  
JNO. L. FARRELL,  
Secretary.  
Durban Rent Board,  
September 10th, 1920.



# BOOKS FOR SALE

To be obtained from the *Indian Opinion Press*, Phoenix, Natal. Postal Orders to be made payable at Durban. We have just received the following books from India. The prices given include cost of postage:—

Price post free s. d.

## BIOGRAPHIES OF EMINENT INDIANS:—

Dadabhai Naoroji, Gopal Krishna Gokhale, Rabindranath Tagore, M. K. Gandhi, Babu Surendranath Banerjee, Budhadin Tyabji, Pandit Madan Mohan Malaviya, The Right Hon. Sayed Amir Ali, H. H. Shri Sayaji Rao Gaekwad, Sir Sayed Ahmed Khan, H. H. the Aga Khan, Swami Rama Tirth, V. Krishnaswami Aiyar, Kristo Das Pal, Dewan C. Rangachari, W. C. Bonnerjee, A. M. Bose, Behramji M. Malabari, Ravi Varma, Lala Lajpat Rai, Keshinath Trimbak Telang, Swami Dayanand Saraswati, Mrs. Sarojini Naidu, Swami Vivekananda, Toru Dutt, Ishwar Chander Vidyasagar, Sir Salar Jung, V. P. Madhava Rao, D. E. Wacha, Sri Ramakrishna Paramahansa, Sir Pherozshah Mehta, Rahimtulla Mohamed Sayani, Dr. Raah Behari Ghose, Nawab Mohsin-ul-Mulk, Sir C. Sankaran Nair, Lal Mohun Ghose, Raja Ram Mohan Roy.

## FRIENDS OF INDIA SERIES:—Lord Morley, Sir Wm.

Wedderburn, Rev. Dr. Miller, Sir Edwin Arnold, Chas. Bradlaugh, Edmund Burke, Lord Minto, Sister Nivedita, Henry Fawcett, John Bright, A. O. Hume, Sir Henry Cotton, Lord Macaulay, Lord Ripon, Mrs. Annie Besant — A Sketch of her Life  
Sri Ramanaujacharya  
Sri Bankaracharya

Glimpses of the Orient To-day, by Saint Nihal Singh  
Mr. Gandhi's Speeches and Writings—1896 to 1917

Maitreyi  
Essentials of Hinduism  
Aggressive Hinduism

Aspects of the Vedanta

Indian Industrial and Economic Problems, by Prof. Kaje

Essays on Indian Economics, by Ranade

Essays on National Idealism, by Dr. Coomaraswamy

Sri Sankara's Select Works

Vaishnavite Reformers of India

India's Untouchable Saints

The Governance of India, by Govinda Das

Gokhale's Speeches

Dadabhai Naoroji's Speeches

King George's Speeches

Ten Tamil Saints

For India's Uplift, by Annie Besant

The Indian Demands, by G. A. Natesan

Nation Building, by Annie Besant

Warfare in Ancient India

Position of the Women in the Vedas

Hinduism, by Dr. Barnett

Letters of John Chinaman

Hindu Social Ideals, by P. J. Mehta

M. K. Gandhi,

A Study in Indian Economics by P. Bannerji

English Traits and Representative Men, by Emerson

War and Peace, Vols 1, 2, and 3, by Tolstoy, each

Reflections on the French Revolution, by Burke

Bhagavad Gita, Mrs. Besant's Translation

The Indians of South Africa, by H. S. L. Polak

Late of M. K. Gandhi (in Tamil)

" " " (in Hindi)

From Colombo to Almorá

Essays on Indian Art, Industry and Education,

by E. B. Havell,

The Indian National Congress, its Origin and Growth	2	6
My Indian Reminiscences by Dr. Paul	2	6
Lift Irrigation	3	9
The Swadeshi Movement	2	9
Speeches on Indian Affairs by John Morley	3	6
Shri Madhwa Charya	3	6
Folk-lore of the Telugus	2	0
Hindu Psalms and Hymns	2	0
Rise and Growth of Bombay Municipal Govt.	4	0
Agricultural Industries in India	2	6
Improvement of Indian Agriculture	2	6
The Tragedy of Empire	1	9
Speeches and Writings of Dr. Ras Behary Ghose	3	6
The Hon. Mr. Gokhale and the Indenture System	2	0
The Golden Number of "Indian Opinion"		
Paper covers	2	6
Bound in cloth	3	6
The Story of the Ramayana, the Epic of Rama	2	0
The Hon. Mr. Gokhale's Tour in South Africa		
Special INDIAN OPINION Souvenir.	2	6
The Ethics of Passive Resistance	0	3
Indian Home Rule, by M. K. Gandhi	1	6
A Book—and its Misnomer	1	0
Asiatics Registration Amendment Act (1918)		
in English and Gujarati	0	6

## "Indian Opinion" Supplements

We have the following supplements on art paper for sale at two shilling per dozen, post free:—

The Hon. Dadabhai Naoroji, Mr. V. A. Chettiar (Chairman, Tamil Benefit Society of Johannesburg); Mr. Budree (Vice-president of the Transvaal Indian Association), The Late Mr. Narayansamy, South African Indian Stretcher-Bearer Company, Hon. Mr. Gokhale's visit, taken at Heidelberg station, Mr. L. Hans Raj B.A. (Hon. Principal D. A. Y. College, President Lahore Arya Samaj), Mr. Imam Abdul Kadir Bawazoor, Mr. Omar Haji Amod Johari, Mr. Joseph Royeyppen B.A. (A Natal born Graduate Passive Resister), Mr. Royeyppen (A Barrister-Hawker), Indian Volunteer Stretcher-Bearer Corps, Three Transvaal Ladies as passive resisters (Mrs. Sivaprasad, Miss Mianstee and Mrs. Somar), Mr. Amersoodin Fajandar, Mrs. Sheikh Mehtab, Asiatic Ordinance (A Chess play Cartoon), India's Great Loyalty (Cartoon), The Late Sir Pherozshah Mehta, Mr. Ratan J. Tata, Mrs. R. M. Sodha, Sir William Wedderburn, h., Pioneer Settlers of Tolstoy Farm, The Late Count Leo Tolstoy, The Late Rev. Joseph J. Doks, The Late Mr. S. Nagappan, The Right Hon. Lord Amthill, G.C.I.E., The Triumphant Arch outside Park Station (Mr. Gokhale's Visit), Shri Sanyasi Swami Shankaranand, Mr. Sorabji Shapurji of Adajan, Hanifa Bibi, H. H. The Amir of Afghanistan, Mr. Kallenbach, Mr. Kallenbach as seen walking from the Tolstoy Farm to Johannesburg, Mr. Henry S. L. Polak, Picnic Party at Tolstoy Farm, The Late Mr. M. H. Nazar, Shri Gopal Lal Hindu Temple Verulam, The Late Miss Valliamah Moolanar, Sons of the Empire (Indian Soldiers), The 60 Indians Deported to India by the Transvaal Government, The Indian Monument in Johannesburg, The Late Mr. Hajee Hossain Dawad, Indian Merchants who suffered imprisonment at Standerton, Babu Rabindranath Tagore, The late Hon. G. K. Gokhale, C.I.E., Right Hon. Syed Amir Ali, C.I.E., Sir Benjamin Robertson and Staff, Some of the Addresses presented to The Hon. Mr. Gokhale, Vrededorp Properties, The Late Mr. Abdoola Ladi Adam, Indian Strikers in Durban, (Three Pictures).