

# Indian Opinion

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## NOTES AND NEWS

IN the month of February last the Town Council of Durban, it will be remembered by our readers, had a sale of land belonging to the Corporation and as a result of one plot of land being purchased by an Indian the feelings of the European purchasers rose to a hundred degrees and before matters could get any worse the sale was postponed for a week. The matter was later discussed by the Council in committee and it was ultimately decided by the Council to postpone the sale indefinitely. It would now appear that an Ordinance has been prepared for introduction during the coming session of the Provincial Council; and it was submitted to, and approved by the Town Council last Monday. This measure gives the Town Council authority when selling or leasing land to make various stipulations regarding the use to which the land is to be put and, among other stipulations, specifically legalising restrictions limiting ownership or occupation to Europeans, Asiatic or Natives or persons of any one or more of such classes. Thus the Corporation will be able to insert in the title deeds or lease of any property a condition that it shall not be sold or leased to a European, Indian or a Native.

We give below the text of the Private Draft Ordinance in connection with the above matter:—

The Town Council of the Borough of Durban in selling or leasing any immovable property belonging to the said Borough, may, with the consent of the Administrator, make provision in the Conditions of Sale or Lease as to the style, class or value of buildings to be erected thereon, and for restricting the use of such property solely to purposes of residence or business, and for restricting the ownership or occupation thereof or both by persons of European descent, Asiatics or Natives or persons of any one or more of such classes, and may insert in the Title Deeds or Leases of any such property the conditions necessary to give full force and effect to such provisions and or restrictions.

In response to the call for help for the families of the police officers who were killed during the recent great strike on the Rand the Transvaal British Indian Association have, on behalf of the Transvaal Indian community, collected £85 3s. 6d. a cheque for which amount has been forwarded to the *Star*, Johannesburg.

It is again notified for general information, says the Union Gazette, dated 7th April 1922, that an increasing number of immigrants are arriving at Union ports who are unable to read and write a European language and are consequently prohibited under section four (1) (b) of the Immigrants Regulation Act No. 22 of 1913. As these cases undoubtedly result in hardships to the individuals concerned, friends and relatives of intending immigrants to the Union are advised to notify such persons of the requirements of the Act and to discourage such as are unable to meet these requirements from proceeding to the Union, as the provisions of the Act are being strictly enforced. In future no person will be admitted who cannot comply with the educational test provided for in the Act.

It is with profound regret that we have to record the sad and untimely death of Jagrani Devi, the wife of Pandit Bhawani Dayal which took place last Saturday morning at their residence at Jacobs after a short illness. The body was brought into town on Sunday morning and the funeral left from Kapitan's Tea-Room in Grey Street at 9-30. The funeral was followed by a large number of Indians representing all sections of the community. The body of the late Mrs. Bhawani Dayal was cremated at the crematorium near Umgeni, the ceremony being performed according to Hindi rites. Mr. Ismail Gora in a short speech expressed regret on behalf of the Indian community at the loss sustained by Pandit Bhawani Dayal and prayed for the eternal peace for the departed soul.

Those who were in, and who followed the great Passive Resistance Struggle in 1913 require but little introduction of Mrs. Bhawani Dayal. It was when, apart from other innumerable humiliations placed on His Majesty's British Indian subjects, the Union Government even refused to recognise the validity of Indian marriages performed under the tenets of an Indian religion, that the Indian women realised that that was not only an insult to their religion but an insult to Indian womanhood and one among those who volunteered to undergo any suffering rather than accept such humiliating conditions was the late Mrs. Bhawani Dayal who, with a smiling face, went to gaol with her year and half old baby in her arms. Apart from this the late Mrs. Bhawani Dayal, though she has not been known outwardly, has, during the short time that she lived, done a good bit of social service. She was a blessing to the poor and illiterate round about where she lived, in that, she gave them some of the knowledge she was blessed with and guided them to the right path. She also taught their children in the vernacular language of which she possessed a good knowledge. As a wife she had proved a true wife. She was of very great assistance to her husband not only in their domestic affairs but even in public life. The latest step Pandit Bhawani Dayal has taken by the sole inspiration and on the only strength of his dutiful wife is the establishment of a Press with the intention of publishing a journal in the Hindi language called *Hindis* for the social, religious and political advancement of the Hindi people in this country. But "Man proposes and God disposes" has proved too true in the case of Pandit Bhawani Dayal whose hopes have shattered to pieces. By the sudden and untimely death of his dear wife he has sustained a loss that can never be filled. But none can stay the hands of Providence. In extending our heartfelt sympathy to Pandit Bhawani Dayal we pray that this thought may be a consolation to him and that the Almighty may grant him patience and courage to endure the suffering that has befallen him and grant him the strength to continue and see through the noble work he has set his heart to.

With this issue we present our readers with a portrait of the late Mrs. Bhawani Dayal with the sincere hope that it may serve as an inspiration to our brothers and sisters in fighting the battle for freedom.

A Reuter's message from Bombay states :—The first instance of Women Congress workers being sentenced occurred in Cocanada district, Madras, where the magistrate ordered a woman charged with making a seditious speech, and who refused to furnish security of good behaviour, to rigorous imprisonment for a year, or until the security was furnished.

Ever since Mr. Gandhi's imprisonment if we have been favoured by Reuter's agency with any important news in connection with the struggle in India this has been the first one and though the agency has considered it of importance to give the news it has not apparently considered it important to disclose the name of the "woman" sentenced by the Cocanada magistrate. The eyes of the Government of India and especially of the Madras Government have lately been on Mrs. Sarojini Naidoo who has ever since the imprisonment of all the leaders been more vigorously and fearlessly performing the task of instilling patriotism into the people with her poetic abilities. She has disclosed some of the heinous acts committed in the name of "law and order" which has been distasteful to the authorities. Hence it may be that our great National Poetess has been banned as one of the sedition mongers and treated in the manner reported above. But we do not know. We await authentic reports. One thing is however clear that the authorities in India have utterly failed in their conjecture that they would remedy the situation created by themselves by locking up all the leaders; for women are now taking the part of men and their part in the struggle will be even more effective than men.

#### THE COMING ELECTION

OUR readers will have noticed from an advertisement appearing in another column that the annual general meeting of the Natal Indian Congress is to be held on Sunday the 23rd instant when an election will take place of officials for the ensuing year. The Congress has after its birth completed one year and comparing to its age the progress it has made is no doubt to its credit. Apart from its other useful work, one good purpose the Congress has served is that it has practically put a stop to things being dealt with in a haphazard way. Every question is now being tackled constitutionally which is as it should be. Though the Congress has not taken any active steps in connection with the humiliations we are being constantly subjected to, it is a matter of satisfaction, that it has not failed in recording and forwarding its protests against such humiliations to the quarters concerned. It has also served usefully by educating public opinion in connection with matters affecting the Indian community. This one year's working of the Congress, together with the increasing disabilities that are coming over us in this country has been sufficient to bring home to our countrymen the urgent necessity of such a body being in existence. Having realised that fact, it should also be realised that such a body could not possibly be able to make the progress required unless its financial position were quite sound. And to make it sound the fullest support of the community is essential. The best way to give that support would be to enrol ourselves in increasing numbers as members of the Congress. Everyone who has his own welfare and that of his countrymen at heart, and who does not wish to sacrifice his self-respect and that of his countrymen, for the sake of his self-interest should lose no time in getting himself en-

rolled as a member of the Congress. Let us not forget: united we stand, divided we fall.

There are, no doubt, differences of opinion amongst us, and they are likely to be in any community. But it is wise to keep these differences to, and settle them amongst ourselves. It is regrettable that a few of our brethren who have been blessed with intellect and learning consider it wise to run every now and then to the English Press to give expression to their differences with their own fellow-countrymen. They may think they are thereby serving a useful purpose; but we believe their action to be totally unwise and we also feel that they are abusing their intellectual capacity. Such a step on their part helps no one. The gulf between themselves and their countrymen remains as wide as ever. They certainly do give some amusement to our enemies who make capital of our weak points and jeer at us; but to all right-thinking men they appear as fools. Thus they have much to lose and nothing to gain. To these our friends we would say that if they are at all sincere, and have the welfare of their countrymen in this country at heart, then they should come forward and work for the success of the Congress. We hope the coming election of the Congress will be a successful one, in that, such officials will be elected in whom the community will have full confidence and who will not hesitate to sacrifice their own self-interest when they are faced with matters of great importance to the whole community.

Just before going to Press we have received the sad news of the death after a short illness of Mr. S. D. Shanker of Durban. The late Mr. Shanker was an enthusiastic young man whose life was an example to our growing generation. He was a useful member of the Natal Indian Congress Committee and even during his illness he was concerned about matters affecting the welfare of the community and used to enquire about the progress that was being made. Of the body known as the Arya Yuvak Sabha he was one of the liveliest members and it was to a great extent through his untiring energy and zeal that the Aryan Benevolent Home which, if it but only received the support of our well-to-do brethren, would be a blessing to our community, came into existence. By the death of the late Mr. Shanker the Congress and especially the Colonial-born Indians have lost one of their liveliest members and an energetic worker. We extend our heart-felt sympathy to the bereaved wife and family.

#### SHAKING THE MANES

[BY MR. M. K. GANDHI IN "YOUNG INDIA"]

How can there be any compromise whilst the British Lion continues to shake his gory claws in our faces? Lord Birkenhead reminds us that Britain has lost none of her hard fibre. Mr. Montagu tells us in the plainest language that the British are the most determined nation in the world, who will brook no interference with their purpose. Let me quote the exact words telegraphed by Reuter:—

"If the existence of our Empire were challenged, the discharge of responsibilities of the British Government to India prevented and demands were made in the very mistaken belief that we contemplated retreat from India, then India would not challenge with success the most determined people in the world, who would once again answer the challenge with all the determination at its command."

Both Lord Birkenhead and Mr. Montagu little know that India is prepared for all 'the hard fibre' that can

be transported across the seas and that her challenge was issued in the September of 1920 at Calcutta that India would be satisfied with nothing less than Swaraj and full redress of the Khilafat and the Punjab wrongs. This does involve the existence of the 'Empire,' and if the present custodians of the British Empire are not satisfied with its quiet transformation into a true Commonwealth of free nations, each with equal rights and each having the power to secede at will from an honourable and friendly partnership, all the determination and vigour of 'the most determined people in the world' and the 'hard fibre' will have to be spent in India in a vain effort to crush the spirit that has risen and that will neither bend nor break. It is true that we have no 'hard fibre.' The rice-eating, puny millions of India seem to have resolved upon achieving their own destiny without any further tutelage and without arms. In the Lokmanya's language it is their 'birth-right,' and they will have it in spite of the 'hard fibre' and in spite of the vigour and determination with which it may be administered. India cannot and will not answer this insolence with insolence, but if she remains true to her pledge, her prayer to God to be delivered from such a scourge will certainly not go in vain. No empire intoxicated with the red wine of power and plunder of weaker races has yet lived long in this world, and this 'British Empire,' which is based upon organised exploitation of physically weaker races of the earth and upon a continuous exhibition of brute force, cannot live if there is a just God ruling the universe. Little do these so-called representatives of the British nation realise that India has already given many of her best men to be dealt with by the British 'hard fibre.' Had Chauri Chaura not interrupted the even course of the national sacrifice, there would have been still greater and more delectable offerings placed before the Lion, but God had willed it otherwise. There is nothing, however, to prevent all those representatives in Downing Street and Whitehall from doing their worst. I am aware that I have written strongly about the insolent threat that has come from across the seas, but it is high time that the British people were made to realise that the fight that was commenced in 1920 is a fight to the finish, whether it lasts one month or one year or many months or many years and whether the representatives of Britain re-enact all the indescribable orgies of the Mutiny days with redoubled force or whether they do not. I shall only hope and pray that God will give India sufficient humility and sufficient strength to remain non-violent to the end. Submission to the insolent challenges that are cabled out on due occasions is now an utter impossibility.

#### MAULANA ABUL KALAM AZAD

##### EXTRACTS FROM HIS STATEMENT BEFORE THE COURT

"I had no intention of submitting here any statement oral or written. This is a place in which there is for us no hope, no demand, and no grievance of any sort. This is a turn, without passing through which, we cannot reach our goal.....Non-co-operation is essentially the result of absolute desperation at existing circumstances.....I want to make it quite distinct that the term non-co-operation applies only to the Government, its administrative system and its executive and political principles and not to any persons or individuals.

Like most occurrences of the present era this movement also is nothing novel. History bears ample testimony to the fact that whenever a ruling authority has taken up arms against liberty and truth, courts of justice have lent themselves admirably to purposes of a most facile and unfailling weapon for the practice of such iniquity. The authority of the law courts is a power which can be used equally to do justice and to perpetrate injustice. In the hands of an equitable

Government they are the best instruments of justice and truth; but in the hands of tyrannical and autocratic Governments no weapon is deadlier than these for purposes of revenge and iniquity. No pure-minded and truth-loving section of humanity can be found, including even the inventors and savants of sciences, which has not some time or other stood in the dock before a court of law.....

The iniquities of courts of law constitute an endless list and history has not yet finished singing the elegy of such miscarriages of justice. In that list we observe a holy personage like Jesus who had to stand in his time before a foreign court convicted even as the worst of criminals. We see also in the same list Socrates who was sentenced to be poisoned for no other crime than that of being the most truthful person of his age. We meet also the name of that great Florentine martyr to truth, the inventor Galileo, who refused to belie his observations and researches merely because their avowal was a crime in the eyes of constituted authority.....When I ponder on the great and significant history of the convict's dock and find that the honour of standing in that place belongs to me to-day, my soul becomes steeped in thankfulness and praise of God.....

The bureaucracy in India is nothing more nor less than the domination which powerful individuals will always normally attain over a nation decaying by its own neglect and internal weakness. In the natural course of things such dominant authority cannot possibly countenance any nationalistic awakening or agitations for progress, reform or justice. And as such agitation would spell the inevitable downfall of its dominant power, it seeks to kill all agitation by declaring it a crime against constituted authority. No power would tamely submit to movements likely to bring about its own decline, however much such decline might be in the ultimate interests of justice. The posture of affairs is merely a struggle for existence in which both sides fight desperately for their principles. An awakened nation aspires to attain what it considers its birth-right and the dominant authority would fain not budge an inch from its position of unquestioned sway. The contention might almost be advanced that the latter party even like its opponent is not open to any blame inasmuch as it is merely putting up a fight for its own survival and it is quite an incidental matter that its existence happens to be inimical to perpetuation of justice. We cannot deny facts of human nature and its inseparable characteristics. Like good, evil also desires to live in this world and struggle for its own existence. In India also such a struggle for the survival of the fittest has already commenced. Most certainly, therefore, nothing can be a higher crime against the domination of Government, as at present established, than the agitation which seeks to terminate its unlimited authority in the name of liberty and justice. I fully admit that I am not only guilty of such agitation but that I belong to that band of pioneers who originally sowed the seed of such agitation in the heart of our nation and dedicated their whole lives to the cherishing and breeding of this holy discontent....

The history of politics teaches us that foolishness and recklessness of consequences are always the companions of a decadent power. The Government thought that by sheer repression it would annihilate the Khilafat and Swaraj movements and stop the *hartal* of the 24th. Accordingly it declared the Volunteer Corps to be unlawful and many workers were indiscriminately arrested. It fancied that the Khilafat and the Congress Committees would become inactive and inactive by the mere arrest of the Executive and the prohibition of the Volunteer Corps. Thus would the *hartal* be automatically stopped. But very soon the Government came to learn that repression was practised against national awakening is no fatal thing for a nation but instead breathes new life into it. Neither was the *hartal* stopped, nor did the Khilafat

and the Congress Committees become moribund, nor was the work of the volunteers stopped even for a single day...

According to my belief it is my duty to speak out at the present moment and I cannot fall short of the full performance of my duty, just because it might be construed into a crime.... Most certainly I have stated that the present Government is oppressive. If I do not say this, what else am I to say? I fail to understand why it should be expected of me that I should call things by any but their right names. I refuse absolutely to call black white.... I have certainly been asserting that only two paths are open to us in this matter of our duty. The Government has to refrain from all this iniquity and deprivation of liberty; or if it cannot bring itself to do so, it has to be wiped off.... I believe in the evils of the present Government most assuredly. I could not at the same time pray that it may not mend its ways and yet be long lived....

Now, what is the reason that such is the firm belief of myself and of millions of my countrymen? The reasons for this have now become so patent to common knowledge that in the words of Milton, 'Next to the Sun itself they are about the clearest and most manifest facts in existence. About such universal facts all that I can say is—don't deny them.' I will only add that this faith of mine exists because I am an Indian, because I am a Muslim and first and last because I am a man.

It is my belief that liberty is the natural and God-given right of men. No man and no bureaucracy consisting of men has got the right to make the servants of God its own slaves. However attractive be the euphemisms invented for 'subjugation' and 'slavery', still slavery is slavery and it is opposed to the will and to the canons of God. I therefore do not consider the bureaucracy of India to be a legitimate sovereign and I consider it a bounden duty to liberate my country from its yoke. The notorious fallacies of 'Reform' and 'gradual transference of power' can produce no illusions and pitfalls in my unequivocal and definite faith. Liberty being the primary right of man, it is nobody's personal privilege to prescribe limits or apportion shares in the distribution of it. To say that a nation should get its liberty in graduated stages is the same as saying that an owner should by right receive his property only in bits and a creditor his dues by instalments..... Whatever philanthropic acts might be performed by a man who has usurped our property, his usurpation would still continue to be utterly illegal.

Evil cannot be classified into good and bad. All that is in fairness possible is to fix its gradations with respect to quality. For instance we can say very heinous robbery and less heinous robbery, but who can speak of good robbery and bad robbery? I cannot, therefore, at all conceive of any justification for such domination because by its very nature it is an act of iniquity....

Such is my duty as a man and as an Indian and religious injunctions have also taught me the same lesson. In fact in my view the greatest proof of the truth of my religion is that it is another name for the teaching of the rights of man. I am a Mahomedan and by virtue of being a Mahomedan this has become my religious duty. Islam never accepts as valid a sovereignty which is personal or is constituted of a bureaucracy of a handful of paid executive. Islam constitutes a perfected system of freedom and democracy. It has been sent down to get back for the human race the liberty which has been snatched away from it. Monarchs, foreign dominations, selfish religious pontiffs and powerful sections had alike misappropriated this liberty of man. They had been fondly nursing the belief that power and possession spell the highest right. The moment Islam appeared, it proclaimed that the highest right is not might but right itself. No one except God has got the right to make serfs and slaves of God's creatures. All men are

equal and their fundamental rights are on a par. He only is greater than others, whose deeds are the most righteous of all....

The sovereignty of the Prophet of Islam and of the Khalif was a perfected conception of democratic equality and it only could take shape with the whole nation's free will, unity, suffrage and election. This is the reason why the sovereign or president of a republic is like a designated Khalif; Khalifat literally means nothing more nor less than a representation; so that all the authority a Khalif possesses consists in his representative character and he possesses no domination beyond this representative authority.

If then Islam defines it as a duty of Mahomedans to refuse to acknowledge the moral justification even of an Islamic Government, if full play is not granted in it to the will and franchise of the nation, it is perfectly superfluous to add what under Islam would be the ruling given about a foreign bureaucracy. If today there was to be established in India an Islamic Government but if the system of that Government was based upon personal monarchy or upon bureaucratic oligarchy, then to protest against the existence of such a Government would still be my primary duty as a Mahomedan. I would still call the Government oppressive and demand its replacement.

I frankly confess that this original conception of Islamic sovereignty could not be uniformly maintained in its primal purity on account of the selfishness and personal domineering of the later Mahomedan sovereigns. The mighty magnificence of the Emperors of ancient Rome and of the Shahs of Persia had attracted the Mahomedan sovereigns powerfully to the dubious glory of great monarchical empires. They began to prefer the majestic figures of a Kaiser or a Khosroe to the simple dignity of the original Khalifs clad oftentimes in old tattered cloaks. No period of the dynastic sovereignties of Islam has however failed to produce some true Muslim martyrs who have made public declarations of the tyrannies and transgressions of such monarchies and had joyfully and triumphantly suffered all miseries and hardships which inevitably confronted them in the thorny paths of duty.

The holy prophet of Islam has preached the following doctrine to the Muslims: 'That man is blessed with the best of deaths who proclaims the truth in the face of a tyrannical administration and is slaughtered in punishment of this deed.' The Scripture of Islam, the holy Quran defines the greatest attribute of the true Muslim to be 'that they fear not any being except God and whatever they consider to be the truth, they reckon not any authority in the public proclamation of such truth.' The Quran further defines the national characteristics of the Muslims as follows: "They are the witnesses to truth on God's earth." As long therefore as they continue to be Muslims they cannot desist from giving this public evidence. In fact it has designated Muslims as witnesses i. e. givers of the evidence of truth. When the prophet of Islam extracted a promise of righteousness from any person one of the clauses of such a bond used to be, 'I will always proclaim the truth in whatever condition and wherever I may happen to be.'.....

An outstanding object lesson in speaking the truth which their national history presents to the Muslims is to be found in the order of an autocratic monarch by which each organ of a victim's body was cut off. The charge against the victim was that he had proclaimed the iniquity of the tyrant. Firm as a rock he stood and took his punishment in all its heinous stages, but his tongue right on to the moment when it was severed went on proclaiming that that autocrat was a tyrant. This is an incident of the reign of the Emperor Abdul Malik whose dominion extended from Syria to Sind. Can any one then attach any weight to a sentence under Section 124 as compared to this terrible penalty? I concede that it is the moral decadence of Muslims and their renouncing the real Islamic life that is responsible for the bringing about of this fallen state.

While I am penning these lines I know there is still living in India many a Muslim who through his weakness pays homage to this very tyranny. But the failure of man to act up to the spirit of certain tenets cannot belie the intrinsic truth of those principles.

The tenets of Islam are preserved in its scriptures. These, under no circumstances, make it permissible for Muslims to enjoy life at the expense of liberty. A true Muslim has either to immolate himself or to retain his liberty, no other course is open for him under his religion. To-day the Muslims have come to a firm decision that in freeing their country from its slavery they will take their fullest share along with Hindu, Sikh, Parsi and Christian brethren... It is now their belief that to expect any justice from the British Government would be nothing but pure self-deception, so that if they really aspire to obtain justice there is only one single avenue leading to it, which is the attainment of Swaraj—meaning the Government of India for India and by the Indians themselves. In short, on these points my admissions have ever been absolutely clear and unequivocal.

The present Government is a most illegitimate form of bureaucracy. It is openly spurning the wishes and aspirations of millions of humanity. It has always given the preference over justice to prestige. ...Does tyranny acquire a right to be given a different name simply because it happens to be powerful and to possess jails?

In the words of the good and truthful national hero of Italy, Joseph Mazzini, I repeat 'we cannot possibly deny your evil doings just because temporal power happens to be in your possession for a time.'.....

Continuously in the last twelve years I have been training my community and my country in demanding their rights and their liberty. I was only 18 years old when I first started speaking and writing on this theme. I have consecrated my whole being to it and sacrificed the best part of my life, meaning the whole of my youth in my intimation for this ideal. For four years I have suffered internment but during my interment even, I have never desisted from pushing on my work and inviting people to this national goal. This is the perennial mission of my life and if I live at all I elect to live only for this single purpose. Even as the Quran says, 'My prayers and my observances and my life and my death are all for my Lord, the God of the Universe'. I am the first pioneer in this latest phase of that Islamic movement in India which has created a tremendous revolution in the political world of the Indian Muslims and has gradually elevated them to that pinnacle of national consciousness on which they are seen to-day. In 1912 I started an Urdu journal, the *Al-Hital*, which was the organ of this movement and the object of the publication of which was mainly what I have declared above. It is an actual fact that within the three years it has created a new atmosphere in the religious and the political life of Mohammedans of India.

In this war of liberty and justice, I have adopted the path of non-violent non-co-operation. Opposed to us stands an authority armed with the complete equipment for oppression, excess and bloodshed. But we place our reliance and trust, next to God, only upon our own limitless power of sacrifice and unshakeable fortitude.

Unlike Mahatma Gandhi my belief is not that armed force should never be opposed by armed force. It is my belief that such opposing of violence with violence is fully in harmony with the natural laws of God in those circumstances under which Islam permits the use of such violence. But at the same time for purposes of liberation of India and the present agitation, I entirely agree with all the arguments of Mahatma Gandhi and I have complete confidence in his honesty. It is my definite conviction that India cannot attain success by means of arms nor is it advisable for it to adopt that course. India can only triumph through non-violent agitation and India's triumph will be a memorable example of the victory of moral force.

## OBITUARY.

## THE LATE MR. S. D. SHANKER.

The hand of death has robbed the Indian Community of one of its most useful members in the person of the late S. D. Shanker who passed away at his residence on Wednesday evening about 10.30 p.m. after a short illness. Deceased was born in Durban and received his education at St. Aidan's Cross Street School. From his schooldays he manifested a lively interest in matters affecting his school and his schoolfellows and on leaving school he was quickly identified with the local football association which he served as a committee-man for a number of years and was its secretary for three years. At the time of his death he was secretary of the Natal Indian Football Association, as also of the Durban District Indian Cricket Union. In Public affairs concerning the welfare of Indians he was ever a willing worker; in politics he was connected with the Natal Indian Congress and was a member of its Committee; in social service and religious endeavour he was to a very large extent the life and soul of the Arya Yuvak Sabha a society constituted practically of Hindi speaking Colonial Born Indians who are out to be of service to their countrymen in this country. And to the credit of this Society is the establishment of the Indian Benevolent Home for the aged, lame, blind and halt of the Indian Poor and to this noble work the deceased gave of the best of his last few years. Short as his life has been on this earth, he did much, sparing not himself in good works for the betterment and happiness of his fellowmen. Straight as a die, true to his word, fearless in life, sacrificing in deed, he was a credit to the Colonial-born Indians and a worthy son of India. With the bereaved wife will be the sympathy of the Indian Community.

## BOOKS FOR SALE

To be obtained from the *Indian Opinion Press*, Phoenix, Natal. Postal Orders to be made payable at Durban.

The Hon. Mr. Gokhale and the Indenture System	2 0
Essays on Indian Art, Industry and Education, by E. B. Havell,	2 0
The Indian National Congress, its Origin and Growth	2 6
My Indian Reminiscences by Dr. Paul	2 6
Life Irrigation	3 9
The Swadeshi Movement	9
Speeches on Indian Affairs by John Morley	3 6
Hindu Psalms and Hymns	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
Bhagavad Gita. Mrs. Besant's Translation	2 6
Asiatics Registration Amendment Act (1908) in English and Gujarati	0 6
Shri Madhwa Charya	6
Position of the Women in the Vedas	2 6
Hinduism, by Dr. Barnett	2 6
Letters of John Chinaman	2 9
Improvement of Indian Agriculture	2 6
The Tragedy of Empire.	1 9
Hindu Social Ideals, by P. J. Mehta	2 0

## South African Railways and Harbours

### Indian Festivities, Isipingo : Friday 14th April 1922.

In connection with the Indian Festival, to be held at Isipingo on Friday, 14th April, 1922, a special service of passenger trains will be run between Durban and Isipingo on Thursday, 13th April, and Friday, 14th April, 1922.

Accommodation for Indian and Native passengers will not be provided on ordinary trains between Durban and Isipingo on Friday 14th April.

For full particulars of service see posters exhibited at stations.

Johannesburg, April, 1922.

W. W. HOY,  
General Manager

## NOTICE

### NATAL INDIAN CONGRESS

The annual general meeting of the Natal Indian Congress will be held on Sunday the 23rd April, 1922 at 2-30 p. m. at Rawat's Hall, Victoria Street, Durban. Business:—

1. Report and Financial Statement
2. Election of officials

N. B. Members and intending members must in terms of the Rules pay their subscriptions at once to take part in the meeting.

A. CHRISTOPHER  
SORABJEE RUSTOMJEE  
Hony. Secretaries,  
Natal Indian Congress.

### BOOKS FOR SALE

Rise and Growth of Bombay Municipal Govt.	4 6
Agricultural Industries in India	2 6
Speeches and Writings of Dr. Ras Behary Ghose	3 6
The Story of the Ramayana, the Epic of Rama	2 0
A Study in Indian Economics by P. Bannerji	4 6
English Traits and Representative Men; by Emerson	2 6
The Indians of South Africa, by H. S. L. Polak	2 6
Life of M. K. Gandhi (in Tamil)	2 6
" " " (in Hindi)	2 0
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