

NOTES AND NEWS

Europeans Employed By Asiatics

THERE are apparently no scruples needed in seeking political gains in S. Africa. Anti-Asiatics can go on telling their electorates as many lies as they wish to. Mr. G. J. Naude, formerly M.P.C. for Potgietersrust, and now organiser of the Nationalist Party in the Transvaal, was reported by the *Star* (Johannesburg) to have said that in Natal and the Cape mixed marriages were permitted by law, and that 3,000 white girls were in the employ of Asiatics.

If we might venture to inform Mr. Naude, though mixed marriages in Natal and the Cape are not prohibited, the number of white girls in the employ of Asiatics is the largest in the Transvaal where mixed marriages are prohibited. The mixing up of the question of mixed marriages with that of the employment of white girls by Asiatics therefore does not hold water. Moreover, to say that 3,000 white girls are in the employ of Asiatics is an exaggeration of facts which anti-Asiatics have always been accustomed to. Not even in the whole of the Union is that number employed by Asiatics. Only two Asiatic firms in the whole of the Union have the largest number of white girls employed in their business and even they do not number more than two to three hundred, to put it at the highest figure, and they are under the direct supervision of European managers and hardly mix with Asiatics. Beyond this the number of white girls employed by Asiatics is negligible. We can safely say that it does not come to three figures. A writer in the *Star* in reply to Mr. Naude's statement says that the number of white girls in the employ of Asiatics in the entire country does not exceed a tenth of what Mr. Naude alleges and that he is prepared to back this up with a £100 cheque to be donated to the *Star* Seaside Fund or the Nationalist's fund provided that Mr. Naude will do likewise if his statement is disproved. We think Mr. Naude should either be prepared to take up this challenge or be brave enough to admit that he has been talking about things he did not know.

Kimberley Indians And The S.A.I.C.

A meeting of Kimberley Indians was recently held under the auspices of the Indian Political Association. Officers and members of the Indian Welfare Association were also present. The meeting was held to hear Mr. A. I. Kajee and his associates who had been to Capetown to make representations to the Government in connection with the anti-Asiatic Bills before Parliament. Referring to the recent deputation to the Minister of Agriculture, Mr. Kajee said that Colonel Reitz, in addressing the deputation, said that laws had to be framed according to the temper and temperament of the white people of South Africa, though he himself did not believe in doing injustice to any section of the community, and that he was sorry to say that the Indian community would ever be a tragic one.

Resolutions

A resolution was adopted at the above meeting recording emphatic protests against the Provincial Legislative Extension Powers Bill and the Transvaal Asiatic Land Bill "which in principle are wrong in that they seek to create economic colour bar to the detriment of the Indians and other non-Europeans," and calling on Parliament to reject these Bills "as they are unnecessary, insulting and casting an uncalled-for slur on Indians as a race." A second resolution was taken to approach the South African Indian Congress Executive and appeal to it to take all necessary steps to restore unity between all sections of the Indian community. The meeting reiterated its full faith and confidence in the South African Indian Congress.

We must note here that there is no sense in passing a resolution of "full faith and confidence" in the South African Indian Congress when no such body is constitutionally existing. We would wish that at least at such a critical time leaders of the community would act with more sense of responsibility than they are doing. Kimberley Indians would have perhaps been correct if they had expressed their "full faith and confidence" in Mr. A. I. Kajee and his associates. But we challenge the existence of the Congress

or the right of Mr. Kajee or anybody speaking in the name of the Congress. We are sorry to have to say bitter things to our own countrymen but we sincerely believe the time has come when we should clean our own house and amend our own selves in order to be able to put up a clean fight for our rights and interests in this country. If the words of Colonel Reitz will not bring about that much-needed awakening in us as well as in the Government of India then our days are numbered in this country.

The New Governor-General

Sir Patrick Duncan, the new Governor-General of the Union, and Lady Duncan, arrived in the Union on Monday, April 5. A civic reception was given in honour of Their Excellencies at the City Hall, Capetown. In the course of his reply the Governor-General said:

"We are not coming among you as strangers, but as South Africans. After the greater part of a lifetime spent in South Africa, I have been appointed by His Majesty to be his representative as your Governor-General. It is an honour which I deeply appreciate but which at the same time carries special responsibilities beyond those usually attaching to this high office. One of those responsibilities I wish at once to mention. My life in South Africa has been spent in public affairs and by consequence has been involved in political controversies. From now on it is my duty and my intention to know no distinction between citizens, no favour or disfavour based on political differences. In that same spirit I shall look confidently to all South Africans, whatever their political affinities or associations may be, to accord to me that co-operation and support which are necessary to the adequate discharge of my office...I have always taken and will continue to take a deep interest in the welfare and progress of the native peoples."

In the name of the Indian community of the Union we extend to Their Excellencies a very hearty welcome and assure them of our loyal co-operation in all matters of general welfare and progress of the country.

Indian Opinion

FRIDAY, APRIL 9TH, 1937

An Insult To India

THE Select Committee which sat on the Provincial Powers Extension Bill and the Transvaal Asiatic Land Bill, has completed its deliberation and both the Bills have been amended. Mr. Hofmeyr was to have moved yesterday for permission to introduce a Bill, to amend the law relating to the ownership of land by Asiatics, which takes the place of the Transvaal Asiatic Land Bill. We cannot deal with this Bill here since the terms of the Bill are not yet known to the public. The European Women's Restriction of Employment Bill, which takes the place of the Provincial Powers Extension Bill, was published in Capetown on Tuesday night after the first reading having been secured on Monday and the second reading having been set down for April 15.

The difference between the old Bill and the new is that while the former placed the power in the hands of the Provincial Authorities to introduce measures prohibiting the employment of *Europeans* by *non-Europeans* the latter is to be a Union measure providing that *Asiatics* may not employ *European women* except under Ministerial authority, nor may European women work with or under the direction of an Asiatic. That six months after the Act becomes law, no European female may be in the employment of an Asiatic except with the written permission of the Minister. This permission may not, however be granted unless the Minister of Labour is satisfied that the European female is not under the direction or supervision of any person other than a European, or employed or housed on premises containing the dwelling or sleeping quarters of an Asiatic; or at a place where she is likely to come into contact with Asiatics other than as customers over the counter. The Bill excludes from the meaning of Asiatic, the Jew, the Syrian and the Cape Malay. Any person who is an accredited representative of any foreign State who is

on diplomatic service in the Union and any person who is employed by such a person is exempted from the operation of the Act and a Japanese national is also exempted, while there is in force an agreement between the Government of the Union of South Africa and the Government of Japan to facilitate trade between the Union and Japan. The Bill also prohibits a European woman who is married to an Asiatic from employing a European woman. To go a step still further this Bill, while it does not apply to non-Europeans, other than Asiatics, as did the previous one, it does prohibit even a non-European (e.g. a coloured or a native) from employing a European if he or she happens to be married to an Asiatic.

The Bill also defines Asiatic Companies but since that is of particular interest only to those who seek to evade the law we need not make mention of it here.

The present Bill has some redeeming features in that it places qualified discretionary powers in the hands of the Minister, it excludes European males whose employment by Asiatics it does not prohibit, while the previous Bill did, and it keeps intact the principle that Provincial Authorities may not enact laws based on race discrimination. The previous Bill, if passed, would have, for the first time, violated that principle for which we have been fighting for so many years. This, however, does not improve the evil character of the Bill. On the contrary, the fact that the scope of the Bill, unlike the previous one, has been limited to Asiatics only, makes it all the more venomous and insulting to Indians and to India.

If the Bill establishes anything it establishes the principle that the Indian as a race, is lower than the Native and the coloured races and the Cape Malays of this country. For it allows a native, a coloured or a Cape Malay to have in his or her employ a European woman but if such a person is married to or is living with an Indian the Bill prohibits

him from having in his or her employ a European woman. The implication is that the Indian as a race is the basest of all living beings and that he cannot in any way be trusted to associate with an European woman.

And pray what has warranted this piece of insulting legislation? Just a handful of marriages between Europeans and Asiatics? If that is so we must say that the legislators are lacking in all sense of proportion in introducing legislation to penalise the whole community for the fault (if fault it be) of a few individuals. The present Bill is wholly unwarranted and no community with even a spark of self-respect will ever tolerate it.

Of course practically speaking it is highly unpatriotic on the part of those Indians who employ Europeans in preference to their own countrymen. We would strongly advise them to employ their own brethren in preference to Europeans, whether male or female, wherever it is possible for them to do so. We are opposing the present Bill because it is a question of honour of India. It has shed even the remotest hope of their existing a spirit of friendliness between India and the Union of South Africa as a result of the recent visit of that much vaunted Goodwill Delegation to India. When we see Japanese Nationals being exempted from the Bill the only conclusion we can come to is that "Might Is Right" is the slogan of the Union of South Africa. It will readily submit to Might but never will it yield to Right. The goodwill delegation to India seems to have returned convinced of the weakness of India under the present foreign rule. Else the Union Government would never have dared to be so callous in its treatment towards its Indian population. Indians must voice their protest against the Bill in no uncertain terms. If they fail to do so they will have proved unworthy of their Indian heritage. We pray that better counsel may prevail upon General Hertzog's Government and that they will not soil the Union Statute Book by placing on it such an obnoxious piece of legislation thus incurring the wrath of the whole Indian nation.

NEW WHITE WOMEN EMPLOYMENT BILL

DEFINITION OF TERMS

THE European Women's Restriction of Employment Bill which takes the place of the Provincial Powers Extension Bill, was published in Capetown on the night of April 6.

The new measure defines the terms 'Asiatic' and 'Asiatic Company,' and provides that Asiatics may not employ European women except under Ministerial authority, nor may European women work with or under the direction of an Asiatic.

Six months after the Act becomes law no European female may be in the employment of an Asiatic except with the written permission of the Minister. This permission may not, however, be granted unless the Minister of Labour is satisfied that the European female is not under the direction or supervision of any person other than a European, or employed or housed on premises containing the dwelling or sleeping quarters of an Asiatic; or at a place where she is likely to come into contact with Asiatics other than as customers over the counter.

"Meaning Of Asiatic"

"Asiatic" means any person belonging to a race or tribe whose national or ethnological home is in Asia, other than a person belonging to the Jewish or Syrian race or tribe or to the class of persons known as Cape Malays.

But the Act shall not apply to any person who is accredited to the Governor-General as the representative of any Government, State or as Consul-General, Consul or Vice-Consul for any foreign State and who does not carry on any trade or business in the Union, and any person who is employed in the Chancellery or office of any such first-mentioned person; or to a Japanese national while there is in force an agreement between the Government of the Union of South Africa and the Government of Japan to facilitate trade between the Union and Japan.

"Asiatic Company"

An Asiatic company is defined as "any company having a director or manager who is an Asiatic, or any company of whose shares the majority, or

a number representing more than half the share capital, or a number representing a value in excess of half the aggregate value of all the shares of that company, or a number entitling the holder thereof to a majority or preponderance of votes, dividends or other benefits, are held by an Asiatic, or any company, where of debentures for an amount in excess of the share capital are held by Asiatics, or any company whose activities or assets are in any way under the control of Asiatics; any association of persons (other than a company) of whom one is an Asiatic or is married to or is living with an Asiatic."

The first reading of the Bill was secured on Monday last and the second reading has been set down for April 15.

Mr. Hofmeyr was to have moved on Wednesday for leave to introduce a Bill to amend the law relating to the ownership of land by Asiatics. This refers to the other measure formerly known as the Transvaal Asiatic Land Tenure Bill, which, before it went to the Select Committee, was designed to prevent European women who married Asiatics from owning land.

PROTEST AGAINST NEW CONSTITUTION

GREETED WITH HARTAL

THE introduction in India on April 1, of the new Constitution, was marked by a hartal observed throughout India. According to a Reuter's message, general calm prevailed. Minor disorders occurred at Patna, Delhi and Bombay, where a few arrests were made. No special steps were taken by the authorities although the police everywhere were prepared for emergencies.

In Bombay the stock exchange, all commodity markets, many shops, Nationalists newspapers and a number of mills were closed.

The Calcutta Corporation passed a resolution closing the Corporation's offices and schools for a day as a protest against the constitution.

Small processions of Congress adherents paraded the business area of Bombay carrying the Congress tricolour flag. The processions halted in front of European shops and banks yelling "Boycott the Constitution."

The majority of shops were closed to business in the centre of Delhi. A big procession paraded Delhi streets including a number of Congress members of the Central Legislature.

More Government Puppets Coming Forward

The latest province to form a Cabinet is Assam, where a coalition has been

established consisting of two Moslems, one Hindu and one Indian Christian formed under Sir Syed Sa'adulla.

A feature of the hartal, which was widespread was the unexpectedly large Moslem participation despite the call of Mr. Jinnah, president of the All-India Moslem League, to his co-religionists not to participate.

Immense crowds in every city and town good humouredly obeyed the Congress leaders' appeal to avoid trouble.

Owing to strong Congress influence great difficulty has been experienced in forming governments in some of the Provinces, the outstanding case being in Lucknow. The United Provinces are Nehru's own Province, and the ministry formed by the Nawab of Chattari consists entirely of titled Indians, including the Maharajah of Kumar and the Maharajah of Vizianagram, who captained the last Indian Cricket tour in England. Both the Congress and the minority ministries, believing that new elections may be ordered in six out of the 11 Provinces where the Congress has majorities, are hoping to win increased support from the electors.

Dummy Cabinets Will Not Survive

"Dummy Cabinets will not survive a single day. Let the Governors rule the provinces with the bureaucracy; it is just what we want. The Constitution is wrecked here and now." Thus Mr. Vallabhbhai Patel, former Congress President, is reported to have informed the *Daily Telegraph's* Bombay correspondent in discussing the situation created by the decision of Congress leaders not to accept the responsibility of government in six Indian provinces.

Pandit Jawaharlal Nehru, the Congress President, is reported to have declared: "This is a constitution with a democratic veil in the provinces, but it is essentially of a Fascist type concentrating power in the hands of the Governor General and the Governors. It is the culmination of the growth of the Fascist spirit of the British Government in India, and with the introduction of the Federal scheme its structure will be complete. We must fight the Constitution Act and we shall put an end to it."

Working Committee To Meet

Pandit Jawaharlal Nehru has called a meeting of the Congress Working Committee for April 10 to consider the situation arising out of the breakdown of negotiations for the formation of Congress Ministries.

MAHATMA GANDHI'S ATTITUDE TO CHRISTIANITY AND RELIGION

DR. CRANE, a distinguished clergyman from America, recently visited Mahatma Gandhi. Born with a long military tradition behind him he had served in the last War, but left active service in the midst of it, as he could not stand the spectacle of a brother taking the life of a brother, and had since been hooted and mobbed as a pacifist. Dr. John Haynes Holmes' *New Wars For Old* had changed his outlook, and he had since consistently opposed war as a repudiation of Christianity. He was in Bombay on the Bakr-Id Day and had actually seen cows being slaughtered publicly. He had also seen a talkie—*Takuram*—and had seen a crowd of Hindu audience applaud miracles. He had travelled with a well-educated Hindu who had told him that he believed in miracles of that kind happening. He was puzzled and perplexed probably because he did not distinguish between these outward forms of belief and the heart of the particular religions he had come across. At basis were not all the three religions one, and were not the representatives of each denying them at every step?

He wanted to understand Gandhiji's attitude towards Christianity, as he had heard diverse representations made about it, and he also wanted a simple statement regarding Gandhiji's attitude to religion in general.

"I shall certainly give you my reaction to Christianity," said Gandhiji. "Even when I was 18 I came in touch with good Christians in London. Before that I had come in touch with what I used then to call 'beef and beer—bottle Christianity,' for these were regarded as the indispensable criteria of a man becoming a Christian, with also a third thing, namely adoption of a European style of dress. Those Christians were parodying St. Paul's teaching—'Call thou nothing unclean.' I went to London, therefore, with that prejudice against Christianity. I came across good Christians there who placed the Bible in my hands. Then I met numerous Christians in South Africa, and I have since grown to this belief that Christianity is as good and as true a religion as my own. For a time I struggled with the question, Which was the true religion out of those I knew? But ultimately I came to the deliberate conviction that there was no such thing as only one true religion and every other false. There is no religion that is absolutely perfect. All are equally imperfect or more or less perfect, hence the conclusion that Christianity is as good and true as my own religion. But

so also about Islam or Zoroastrianism or Judaism.

"I therefore do not take it as literally true the text that Jesus is the only begotten son of God. God cannot be the exclusive Father and I cannot ascribe exclusive divinity to Jesus. He is as divine as Krishna or Rama or Mahomed or Zoroaster. Similarly I do not regard every word of the Bible as the inspired word of God even as I do not regard every word of the Vedas or the Koran as inspired. The sum total of each of these books is certainly inspired, but I miss that inspiration in many of the things taken individually. The Bible is as much a book of religion with me as the Gita and the Koran."

[With this he pointed to the two or three editions of the Koran with also a copy of the Bible lying on a bamboo shelf in front of him. He had read numerous commentaries on the Bible, but had not read many commentaries on the Koran, and that is why there were more than one edition now in front of him.]

"Therefore," said he, "I am not interested in weaning you from Christianity and making you a Hindu, and I would not relish your designs upon me, if you had any, to convert me to Christianity! I would also dispute your claim that Christianity is the only true religion. It is also a true religion, a noble religion, and along with other religions it has contributed to raise the moral height of mankind. But it has yet to make a greater contribution. After all what are 2,000 years in the life of a religion? Just now Christianity comes to yearning mankind in a tainted form. Fancy Bishops supporting slaughter in the name of Christianity!"

In Case Of Conflicting Teaching?

"But," asked Dr. Crane, "when you say that all religions are true, what do you do when there are conflicting counsels?"

"I have no difficulty," said Gandhiji, "in hitting upon the truth, because I go by certain fundamental maxims. Truth is superior to everything and I reject what conflicts with it. Similarly that which is in conflict with non-violence should be rejected. And on matters which can be reasoned out, that which conflicts with Reason must also be rejected."

"In matters which can be reasoned out?"

"Yes, there are subjects where Reason cannot take us far and we have to accept things on faith. Faith then does not contradict Reason but transcends it. Faith is a kind of sixth sense which works in cases which are without the purview of Reason. Well, then, given these three criteria, I can have no difficulty in examining all claims made on behalf of religion. Thus to believe that Jesus is the only begotten son of God is to me against Reason, for God can't marry and beget children. The word 'son' there can only be used in a figurative sense. In that sense everyone who stands in the position of Jesus is a begotten son of God. If a man is spiritually miles ahead of us we may say that he is in a special sense the son of God, though we are all children of God. We repudiate the relationship in our lives, whereas his life is a witness to that relationship."

Degrees Of Divinity?

"Then you will recognize degrees of divinity. Would you not say that Jesus was the most divine?"

"No, for the simple reason that we have no data. Historically we have more data about Mahomed than anyone else because he was more recent in time. For Jesus there is less data and still less for Buddha, Rama and Krishna; and when we know so little about them, is it not preposterous to say that one of them was more divine than another? In fact even if there were a great deal of data available, no judge should shoulder the burden of sifting all the evidence, if only for this reason that it requires a highly spiritual person to gauge the degree of divinity of the subjects he examines. To say that Jesus was 99 per cent divine, and Mahomed 50 per cent, and Krishna 10 per cent, is to arrogate to oneself a function which really does not belong to man."

"But," said Dr. Crane, "let us take a debatable point. Supposing I was debating between whether violence is justified or not. Mahomedanism would say one thing, Christianity another."

"Then I must decide with the help of the tests I have suggested."

"But does not Mahomed prescribe the use of the sword in certain circumstances?"

"I suppose most Muslims will agree. But I read religion in a different way. Khansaheb Abdul Gaffar Khan derives his belief in non-violence from the Koran, and the Bishop of London derive his belief in violence from the Bible. I derive my belief in non-violence from the Gita, whereas there

are others who read violence in it. But if the worst came to the worst and if I came to the conclusion that the Koran teaches violence. I would still reject violence, but I would not therefore say that the Bible is superior to the Koran or that Mahomed is inferior to Jesus. It is not my function to judge Mahomed and Jesus. It is enough that my non violence is independent of the sanction of scriptures. But the fact remains that religious books have a hold upon mankind which other books have not. They have made a greater impression on me than Mark Twain or, to take a more appropriate

instance, Emerson. Emerson was a thinker. Jesus and Mahomed were through and through men of action in a sense Emerson would never be. Their power was derived from their faith in God."

"I will take a concrete instance now to show what I mean," said Dr. Crane. "I was terribly shocked the other day. I counted 37 cows slain on the streets by Muslims in the name of religion, and in offence to the Hindu sentiment. I asked the Hindu friend who travelled with me why the Muslims did so. He said it was part of their religion. 'Is it part of their spiritual growth?' I asked

him. He said it was. I met a Mussalman who said, 'We both please God and ourselves.' Now here was a Mussalman revelling in a thing that outrages you and me too. Do you think all this is counter to the Koran?"

"I do indeed," said Gandhiji, and he referred Dr. Crane to the article he had written only last week. "Just as many Hindu practices—e.g. untouchability—are no part of Hindu religion, I say that cow-slaughter is no part of Islam. But I do not wrestle with the Muslims who believe that it is part of Islam."

(To be continued)

ON CONVERSION

By

Hy. S. L. POLAK

"In The Indian Social Reformer"

IN a recent issue of *Hartian*, I was interested to read the following remark by Mahatma Gandhi; "I believe in the Bible as I believe in the Gita. I regard all the great faiths of the world as equally true with my own. It hurts me to see any one of them caricatured as they are to-day by their own followers..."

As a theosophist, these views accord substantially with my own, and for that reason I have always found it difficult to enter into the enthusiasm of those who aim at conversion from one religion to another. That they are sincere in their desire to claim new adherents to their own faiths and that they earnestly seek the spiritual welfare of those whom they seek to convert to what they regard as a better way of life, I am prepared in many cases to concede. But I am as far as ever from being convinced of the necessity or the desirability of such a change of religious profession.

It is not for nothing that the Divine message has been given, in different places, at different stages of human development, and to different peoples, in many different accents. The temperaments of human groups differ widely, and people in the mass are more likely, in the one case, to respond to a particular emphasis than in another whilst to the latter another view of Truth is more readily acceptable. It is inherently unlikely that any people has received at any one time or through any one Teacher all the truth. Truth is like the fire at the heart of a many-faced jewel. Each angle shows a different aspect and a different colour. But the pure white light is only to be found at the centre by the few whose attention can no longer be diverted by the flashing brilliancy of the particular colour of the refracted light.

It has always seemed to me that each aggregation of people to whom a special message has been delivered by a particular Prophet or Teacher or Master has to find its way to perfection along its own special path. I do not think

that it is so much the case that people are divided into groupings of Christians, Mussalmans, Hindus and so on, each regarding the others as in possession of falsehood and heading for perdition, and believing it an act of piety to try to save them for them from themselves.

On the contrary, the fact is that at present stage of human evolution, one finds rare instances of true Christians, Mussalmans, or Hindus, but mainly Pagans. Who, for example, would, if he had once glimpsed the Inner Light, regard Europe as Christian? Indeed, after more than centuries, Christianity has yet to be put into practice on a large scale.

I have lately once more travelled widely over India and have met, in the course of my twenty-seven years of contact with this great land and its mighty concourse of peoples, a fairly large and representative cross-section of them. I am sorry to have to confess that I have found very few Hindus or Mussalmans in my varied travels. Hinduism, as I have understood it, means essentially unity and universality. Islam, as I have understood, stands essentially for human brotherhood. Can it honestly be said that Hindu or Mussalman India is in earnest about either? If it were, should we have to deplore the present state of the Motherland as in the fact we do?

But whilst the Hindus, Mussalmans, Christians who know enough of their respective teachings and are wise enough to try to put them into daily practice are very few, and whilst those who have gone sufficiently deeply into the heart of the other faiths to understand and to appreciate them are still fewer there is nevertheless another side to this question of conversions, and that is individual self-conversion.

As a believer in reincarnation, I have, I think, been able to recognize obvious

cases of "Indians" born (or reasons into which we may not now enter) in the West, and equally obvious cases of "Westerners" born in the East. I know Western-born men and women who have for more affinity with Arabia, or with India, or with Chinese return out of place, apparently, and I have known Indians who have been far more at home in London, Paris, Vienna, or Moscow than ever they have been in their own country.

Similarly, there may well be cases of "Hindus" or "Mussalmans" born in Europe of Christian parentage, who are not really changing over to a new faith when, on going to India or to Arabia or even remaining at home, they accept Hinduism or Islam as their way of life; and there may also be individual cases of "Christians" born in the East of Hindu or Mussalman families but alien to them, who simply return to their spiritual home when they accept the Mastership of Jesus. It is for them to decide for themselves, in their inmost souls where for them the way of Truth lies. It cannot, therefore, I feel, be laid down as axiomatic that change of profession of faith is invariably to be frowned upon.

There is yet another category of people, among whom I find myself, that do not feel the call or the necessity to change their nominal allegiance though they have departed fundamentally and finally from their ancestral mode of spiritual approach. I am myself born a Jew, of a long line of rabbis and religious teachers and professional men. Reality to my surrounding, I am an Oriental in whom the West is intimately blended, and for that reason perhaps, a fairly good interpreter between the East and the West. Yes I remain in this incarnation untouched by my Judaism of inheritance and tradition, whilst I am strongly attracted to Hinduism and Buddhism. The Semitic approach does not open for me, whilst the Hindu-Buddhist approach does without changing my allegiance of birth, I feel that I can be a better Jew along

the Hindu Buddhist way, and even if, like some other co-religionists who have accepted conversion, I were otherwise inclined to do so, I would not renounce my race and ancestry, the sacrifices and sufferings of my people, and so appear to betray them in the face of their enemies, opponents and

tormentors. Just as, before the War, I would not have gone to anti-Semitic Russia or accepted any favour from her, neither would I do so to-day in respect of Nazi Germany, with its awful doctrine of "pure Aryanism." But whilst, within certain limits, I stand with my people politically and

racially, I am not and never have been completely of them religiously and spiritually. I am probably a Hindu or a buddhist born astray, but feeling in no need of conversion in order to try to live a life that may be regarded as creditable by Hindu, Buddhist and Jew alike.

South African News In Brief

Returned From A Visit To The Motherland

MR. RAVIKRISHNA TALWANTSINGH and Mr. S. R. Maharaj of Verulam have returned by the *Takliwa* on March 24 after their short but very interesting and inspiring trip to India. For Mr. S. R. Maharaj, this was the second trip to the Motherland. On the first occasion he went in 1933 to perform the death ceremony of his late father and on the present one he went to perform the death ceremony of his mother. For Mr. Talwantsingh, this was his first visit to motherland. In a little over three months they had been to all the important places of pilgrimage and were much struck with the ancient historic structures and the magnificent architectures in Agra, Delhi, Benares and elsewhere. They were shocked to see, on the one hand, immeasurable wealth in the cities and, on the other, abject poverty among the villagers. They met distinguished leaders of India including Pandit Madan Mohan Malaviya, Sir Tej Bahadur Sapru, Mr. K. P. Kichlu, Mr. O. Y. Chintamani and others from whom they have obtained autographs. They had resolved not to return without paying their respects to Mahatma Gandhi and they were really fortunate in having had the opportunity of doing so in Segaoon, which is Mahatma Gandhi's present abode. They were very much struck with the marvelous energy Mahatma Gandhi still possessed and they were able to pay their respects to Mrs. Gandhi who was looking quite well. At the request of Mr. Talwantsingh, Mahatma Gandhi was very kind to have spared a few moments from the very great pressure upon his time to write down a short message for Indians in South Africa, which appears on the front cover of this issue.

Loyalty Message To New Governor-General

The joint hon. secretary of the Colonial Born and Settlers' Indian Association (Maritzburg Branch), intimates the following telegram has been sent to Sir and Lady Patrick Duncan (Governor-General of South Africa), at Capetown:—On behalf of the Indian community of Maritzburg we cordially extend to you and Lady Duncan a hearty welcome and sincere loyalty to the Throne, and wish you good health and prosperity in your new sphere of life.

C.B. And S.I.A. Representations Fruitful

As a result of strong representations made by the Colonial Born and Settlers' Indian Association (Maritzburg Branch), on February 8, to the Maritzburg City Council to immediately consider the need of straightening, widening and deepening the Dorp Spruit and Chase Valley Rivers, owing to the fact that it is always easily over-flooded, and thereby causing great damage to the Indians living there, the Council at its meeting held recently favourably considered the sug-

B. W. CANEY
—Jeweller—
366 West Street, Durban
For best value in Jewellery
and Watches of all makes.

gestion, and have decided to straighten the Dorp Spruit from the Relief Street bridge. This decision of the Council will give great relief to the poor Indians living in these areas.

Mountain Rise Housing Scheme

In reply to the letter dated March 11, forwarded by the Colonial Born and Settlers' Indian Association (Maritzburg Branch) to the Town Clerk, Maritzburg, objecting to the Mountain Rise site for a sub-economic housing scheme for Indians, the Association has received the following letter from the City Council, dated March 30: "With reference to your letter of March 11, I beg to inform you that the City Council at a meeting held on March 22, resolved as follows:—That the resolution of the Council dated Feb. 23, approving of a site on the Greytown Road for a sub-economic housing scheme for the housing of Indians, be and hereby rescinded, and that the Slums Committee be requested to submit alternative sites for the proposed scheme for the sub-economic housing for Indians, with

estimate of cost of essential public works and submit same for the consideration of the Council."

Treatment Of Indians In Courts

A deputation consisting of Dr. M. R. Peters (President) and Mr. K. Soobramoney (Joint Hon. Secretary) of the Colonial Born and Settlers' Indian Association (Maritzburg Branch), interviewed the Acting Chief Magistrate of Maritzburg recently in connection with unjust treatment being meted out to Indians at the Courts. The Magistrate gave the deputation a sympathetic hearing and assured them that he would investigate into the complaint and report to the Association. The following letter dated March 19, has been received by the Association from the Magistrate:—"With further reference to your letter of March 17, instructions have been given that whenever an individual, sentenced to pay a fine, tenders payment, steps be taken to receive the amount in question as soon as possible in the circumstances which, of course naturally depend upon Court congestion and other similar factors."

Mr. Varman's Scholarship

An influential Indian leader of Durban, Mr. Mokham Chand Varman, has offered a scholarship for the study of Hindu religion in the Dayanand-Anglo Vedic College, Lahore, Punjab, India, tenable for 3 years, extended if necessary, to a further period of two years. The applicant must be under 21 years of age; he should have passed the Junior Certificate Examination; he should have a Standard 6 knowledge in any one of the following vernaculars Hindi Gujarati, Tamil or Telugu; he should have good character. Applications should be forwarded on or before April 15, 1937. Further particulars may be obtained from the Secretary, Vedic Educational Society, 170a, Queen Street, Durban.

Nobel Peace Prize Candidate

Mahatma Gandhi is a candidate for the 1937 Noble Peace Prize, states a Reuter's message from Oslo.

India Letter

[FROM OUR OWN CORRESPONDENT]

How Elections Took Place In India

Mr. Rammanohar Lodhia, Secretary All-India Congress Committee writes:

ELECTIONS are always exciting, but this excitement in the more democratic countries tends to become routine and hum-drum. In India, the elections had their bright and gloomy little deeds of suffering and bravery and heroism. Millions of men and women voted for the first time in their lives. Their suffering was great but so was their enthusiasm. There are countless instances of men and women who have voted for Congress even under the severest of threats and punishments from their landlords. With the enormous fund of patience that only the peasant can command, they have walked miles to the polling booth, often, with a tight belt around the belly, for they had not eaten and have given their votes to the Congress. Old women would not ride even for a distance of miles, because President Nehru had raised the slogan "On foot to the polling booths."

Despite voluminous protestations of the Government to the contrary, numerous instances of interference on the part of the Government in the elections can be cited. The constituencies were divided into numerous polling stations situated at a great distance from one another. Coloured ballot boxes were provided in the urban constituencies where a vast majority are literate. Such coloured boxes, however, were not provided in the rural constituencies in the United Provinces where, owing to the proverbial illiteracy, they were a necessity. At some places in the United Provinces, agents of the Congress candidates were not allowed to put in their own seals on the ballot boxes as required by the election rules.

On the night of January 21 at Pilibhit, Nathuram and Makhana, two Congress workers were shot dead. On a public demand for an enquiry the Government declared that the deaths were the outcome of a dacoity. It appears that on January 30 a slight altercation took place between the lorry-men of the Raja of Pilibhit and some Congress workers. The Congress supporters accordingly spread the rumour that murders had been committed by the Raja's men.

Pandit Govind Ballabh Pant and other public workers enquired into the matter and contradicted the dacoity theory of the Government. Pandit Pant declared 'Nathuram never committed any dacoity and was never suspected of any and he was trusted by the villagers implicitly.'

The Government of the United Provinces issued a circular to the District officers directing them to take action under Section 208 Cr. P.C. President Nehru declared that "the new circular is the culminating point of this set and deliberate policy. A tremendous and unparalleled response from the public to the Congress message and patent failure of all the devices of its opponents have apparently unnerved the Government completely. Five of our principal workers in Dampur, district Bijnor, have been arrested. In Cawnpore there were lathi charges in our election meetings."

The real import of the tremendous success of the Congress candidates, therefore, can only be grasped if the heavy odds against which they were fighting are thoroughly realised.

President's Tour

The period of the entire tour of Pandit Jawaharlal runs over roughly ten months. The touring was not continuous over the whole of this period; but during the last three months the President was on the move almost all the time. The actual number of touring days was 130. The approximate distances covered are based on rough calculation and for this reason err, if anything, on the conservative side. The President travelled about 25,000 miles by railway, 22,000 miles by road and 1,600 miles by air making a total of about 48,600 miles. The means of transport naturally varied from place to place and included the aeroplane, the motor car, bullock cart and almost all sorts of vehicles available in the country. He had also to go on foot for some distances.

Most of the travelling was done by railway and motor car. Sometimes as many as 12 meetings were spent in motor car in the course of which as many as 12 meetings were addressed. The Congress provinces visited by the President were Bombay, Punjab, Sindh, Delhi, the United Provinces, Nagpur, Jharkhand and Maharashtra. Vast numbers of people, mostly peasants, heard the Congress message, the message of freedom and hope, delivered by the President. On a moderate estimate, ten million people may be said to have actually heard the President in organised meetings.

India And Spain

The President issued the following appeal for help to the brave fighters for democracy in Spain:—"Our elections have absorbed our attention and most of us have thought of little else during the past few weeks. But now that the election are over we must look around

again and take cognisance of the world drama which pursues its tragic course and threatens world-wide catastrophe. We must do so primarily because the peril faces us as it faces others, because the same basic forces are in conflict elsewhere as in India, and the outcome of that conflict will affect us and mould our future. This conflict of world forces is most evident in Spain where bloody and inhuman war has waged for over seven months, and where a brutal Fascism and militarism has sought to crush and annihilate Spanish democracy and reduce to dust and ashes the rights of the Spanish people. They have failed in their endeavour for the Spanish people, hungry, ill-armed, lacking trained leadership, have yet put up such a magnificent fight that they have confounded their enemies and shown afresh what the masses can do when they fight for their own freedom. The defence of Madrid for over three months has already taken its place in history, an inspiration to those who hunger and struggle for freedom. All the forces of reaction, the Fascist Powers, foreign legionaries, mercenaries, the force of non-intervention, have struck hard at Madrid and Spain, but the spirit of that great city still stands high—indomitable, invincible, a bright flame—though ruins and death and starvation encompass it.

Whatever might be the ultimate fact of the epic struggle, the people of Spain have written history with their hearts' blood and heroic courage. Out of this precious material they have built up in the midst of suffering and disaster, the great People's Front and the People's Militia which has held the gates of Madrid for those gates have become the symbols of human liberty.

But the Spanish war is no longer a Spanish affair. The rival forces of the world fight for mastery there. Fascism fights anti Fascism; militarism seeks to crush democracy. In this struggle British Imperialism, with its so-called policy of non-intervention, has hindered and obstructed the Spanish people in their fight for freedom. But everywhere the lovers of freedom, the exploited of the world, have raised their voices in defence of the Spanish people and have sent them such help as they could—ambulance corps, medical supplies, food supplies and even volunteers. The International Brigade of Volunteers, drawn from all countries, has demonstrated magnificently the solidarity of the peoples of the world with the Spanish masses, and many of them have found a last resting place with their Spanish comrades on Spanish soil which they defended with their lives.

The Sporting World

Boxing.

International Bout—Corbett vs. Gengan

THE Durban City Hall has been booked by the well-known Durban promoters, Messrs. Panday and Mahomed, for April 17 when there will be staged an International bout that should prove of considerable interest to local fans. Jim Corbett of England, a former pupil of the famous Larry Gains, will meet the local champion, Bud Gengan, in a 12-3 minute rounds contest. The local champion is at present practising well at the Durban Bantu Social Centre and if his recent victory over Sonny Thomas at Capetown can be taken at face value, then Corbett will be meeting one of the best in the country. Corbett, who is at present in Capetown, is no doubt a fighter of the first rank and Bud will have to go all out—at his best—to win. An excellent supporting item on the programme is a 12-3 minute round contest between Arvie Williams of Capetown and Mannie Dixon of Durban. Both are pugilists of the rugged, hard-hitting type and there will be no dearth of thrills for the hundreds of blood-thirsty fans who will no doubt pack the hall. Other supporting items are as follows:—Midget Chin vs. Young John 6-3 minute rounds; Kid Vengan vs. Dawood Ally 4-3 minute rounds; Kid (battling) Singh vs. Harry Baker 4-3 rounds. These preliminaries should provide a galaxy of interesting rounds. The prices of admission are moderate, ranging from 2s. 11d. to 7. 6d. If Jim Corbett proves to be as popular and successful as Mottee Kid Singh, then South Africans can very well look forward to some hectic and thrilling boxing. In any case, it is high time something was done by responsible promoters to restore the pugilistic art to its former level of successful prosperity and popularity.

Boxing Challenge

Tommy Chellin informs me that he is ready and willing to fight any fly-weight in the Union. Fly-weights intending to meet Tommy Chellin should get in touch with him.

Cricket.

Last Matches Of The Season

The last matches of a fairly successful cricket season were played in an ideal weather over the last week-end. The matches were, for the most part, finals in the various competitions. The Ottomans of Durban beat the Ottomans of Ladysmith in a one-day fixture on the first innings, thus winning the Natal Shield. Schools beat Young Muslims on the first innings to win the Durban League Trophy. On Monday March 29, a return match was played between Durban Indians and a Durban Coloured XI. The

By "Rambler"

Indians avenged their previous narrow defeat by winning by over a 100 runs. A. K. Yusuf batted exceedingly well for 92.

Durban Rossylms Cricket Club

The Durban Rossylms Cricket Club is at present on a three weeks' tour of the Eastern Province. I hear from the reports that the team, which was supplemented by good outside local talent, is faring well.

Estcourt School Vs. Ladysmith School

The Estcourt Indian School Cricket team travelled up to Ladysmith on Sunday March 20, and returned victorious. The scores were: Ladysmith School, first innings 26 runs; second innings 26 runs; Estcourt Schools, first innings 100 runs. The captain of the Estcourt Indian School team, Mr. Herbert Thomas, scored a hat-trick by a useful 49 runs. The headmaster Mr. M. Naicker presented a cricket cap to the captain of the winning team for his achievement.

Verulam Temple C.C.

On Easter Sunday March 28, the Verulam Temple C.C. met Taylors C.C. of Durban at Curries Fountain. The match ended in favour of the visitors, who defeated their opponents by 5 wickets and 105 runs. The following day, the Verulam C.C. met Khalifat C.C. of Durban at Verulam. The home team lost to their opponents by 26 runs.

Port Elizabeth Aryan Cricket Club

The final for the Barth's Cup was played between the Aryan Cricket Club and South End Cricket Club, at Uitenhage. The Aryans opened first and were all out for the total of 40 runs. The South End C.C. collapsed in the first round for the meagre total of 15 runs. The Aryan's batsmen failed and were out for 14 runs. The South End collapsed and were all out for 5 runs. Thus the Aryans won the Barth's knock-out final by 34 runs.

Northern Natal Indian Cricket Union

Mr. R. Loganathan, President of the Northern Natal Indian Cricket Union, wishes to thank the officials and members of the Witwatersrand Indian Cricket Union for the kind hospitality and treatment accorded to his team which toured the Rand during Easter week.

Soccer.

The soccer season shows prospects of keen struggles. The senior, junior and juvenile divisions are well provided for in respect of teams and if the Sam China Cup Tournament takes place this year—and it is due to be held either at East London or Kimberley—there should be some good soccer. In any case, soccer suffered considerably last year from lack of interest and want of enthusiasm. This year's prospects appear to be bright. There will be one new team in the senior ranks viz, the Collegians, which by the way has no relationship to the Sastri College Club which has affiliated only two junior and two juvenile teams. Soccer commences this Saturday April 10.

Coronation Sports Events

A committee comprising of well-known Indian sportsmen is at present arranging a variety of sports events that will take place at the Curries Fountain grounds during the Coronation celebrations. There will be a five-a-side soccer tourney; tennis (singles and doubles) championships, and athletic events. Details will be published at a near date.

Farewell Reception

The Swaraj Football Club of Pretoria accorded a farewell reception to one of its vice-Presidents, Mr. M. Veeramoothoo Padayachi, prior to his departure to India at the Tamil School, Pretoria, on Sunday March 28. Amongst a large gathering of members, supporters and well-wishers, Mr. G. Perumal gave an opening speech on behalf of the President Mr. M. Mohideen, who thereafter garlanded the guest of honour, amidst enthusiastic cheering. Messrs. Omarjee Moosa, Jannadas Chiba and others also spoke. A very beautiful piece of presentation in the shape of a Chinese curio, bearing the engravings of the club, was handed to Mr. Padayachi as a token of sincerity. Mr. M. V. Padayachi thanked the club and, donating an handsome amount said, he would always have the club's welfare at heart and be sincere to it as he was since its inception.

Ermelo Indian Government School Sports Club

The eighth annual general meeting of the Ermelo Government Indian School Sports Club was held in the School Hall on March 30. There was a large gathering present. The Principal of the school presided and congratulated the club for winning 8 matches out of 10 played during the season 1936-1937. He reminded the scholars that sports was one of the best means of promoting good fellowship and brotherhood among boys. He further stated that when matches

takes place between Provinces like Natal and Transvaal school boys, the organizers will not forget the country boys, an opportunity will be given to prove their mettle. In the past only Johannesburg boys were selected to represent Transvaal. The laurel of victory should be equally shared. The following officials were elected for the season 1937-1938:—

Patron: Sir Syed Raza Ali; vice-Presidents: Messrs. Hajee Eesop Dendrar, G. H. Jaseat, Eesop Bhagalia Suleman Cassim and Suleman Bhabha; Captain: Mr. Abdul Hack Bhagalia; vice-Captain: Mr. Salim Bhagalia; Hon. Secretary and Treasurer: Mr. Ismail Moolla; Sporting Master: Mr. H. H. Stoffel. The Chair-

man thanks all the leading Firms of Johannesburg for the assistance given.

Tennis.

We should like to know what has happened to the Natal Indian Tennis Union! How comes it that no tournaments or competitions have been arranged for the past many months!

Things In General

Sydenham Ward Indian Ratepayers' Association

At a general meeting of residents and ratepayers of the Puntan's Hill District and Springfield Flats held under the auspices of the Sydenham Ward Indian Ratepayers' Association on Sunday, March 21, at the Springfield Indian School Hall. There was a large crowd present, and Mr. J. S. Roopnarain the president of the association presided, supported by his energetic committee. The committee's reports were unanimously adopted. The chairman said the objects of the association were to watch the interests of all ratepayers and residents and to make representations to the proper authorities from time to time in order to obtain redress etc. They would little realise the enormous achievements of the association as a result of their united action with the authorities. The chairman appealed to those present to take a keener interest in the work of the association. He mentioned that their representatives have continuously placed their grievances and requirements before their meetings, and on several occasions redress was obtained. The association's grateful thanks were recorded to Messrs. T. Raghubur, R. Perumal, Baichoo, J. S. Naidoo and others who had watched the interests of the District for a number of years and brought to the notice of the association. Members of the audience evinced keen interest and expressed their appreciations to the committee for holding a meeting for the first time in Springfield District, and felt that it was a step in the right direction. After the meeting some members of the committee made an informal inspection of the condition of some of the grievances as outlined by some complainants, and discovered to their surprise the appalling conditions.

Stella Hill Rovers And Scouts

A contingent of thirty scouts together with a few of the Stella Hill Rovers, and two teachers, Messrs. G. Samuel and S. Narain left the Stella Hill Indian School under their Scoutmasters, Messrs. M. M. Naicker and R. L. Naidoo on Saturday, March 27, at 9 a.m. and proceeded to New Germany, via Cato Manor, for the purpose of Easter Camping. They arrived at New Germany at 1.30 p.m., covering a distance of 15 miles on foot. After camping at Mr. Ramasamy Vaudayar's

property for the night, the next day the Scouts left for the Umgeni River, a return distance of 15 miles. Here they visited the "Paradise Valley", Clermont Township" and many other interesting places. In the night a variety concert was given by the Scouts and Rovers. The most interesting features of the show were the "Notch" and the "Zulu" dances. The crew left New Germany homeward-bound on Easter Monday at 12.30 p.m., proceeding to the bus terminus at Clare Estate via Hill View, a distance of seven to eight miles. A rough estimation of the mileage walked by the Scouts for the three days was about 40 miles. Very great thanks are due to Mr. Ramasamy Vaudayar and family, and to Mr. R. M. Reddy for their kind hospitality extended to the Scouts.

Five Murders Killer Sentenced To Death

Andries Stephanus Du Plessis, aged 21, a bricklayer, was found guilty by Mr. Justice Tindall, Acting Judge-President, and two assessors of the murder of four people, Spiros Paizes, of Brakpan, and Samuel Berman, Barney Liebowitz and Mrs. Liebowitz, all of Sandpruit, and of being responsible for the murder of a fifth, Pericles Paxinos, assistant of Paizes, on October 28 and November 2 of last year. Du Plessis was sentenced to death. Mrs. Helen Alma Breitenbach, aged 25, who was charged jointly with Du Plessis, was found not guilty and was discharged. To the police on the East Rand Du Plessis was known as "Public Enemy No. 1." Many a crime was traced to him and the gang with which he operated; but so cleverly did they work that the evidence was rarely strong enough to bring him to book. Du Plessis himself stated in the Supreme Court that he had participated in at least 100 burglaries, and this, police declare, is no exaggeration. Though he had inhumanly treated his young wife and with his life full of crime, he was not without some finer feelings was elicited from the manner in which he cleared Mrs. Breitenbach. He took the greatest pain to explain to the Court that Mrs. Breitenbach knew nothing of the callous crimes, though she had been with him when those crimes were committed. Born in Ladysmith, Du Plessis was the son of an artisan. With his parents he came to Benoni at

the age of nine years and attended school in that town. He was married at the age of 19, he and his young wife had an unhappy life. He had many women friends and distributed gifts with a free hand.

Burma Independent

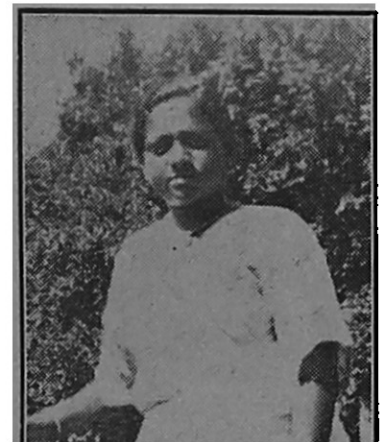
Burma was separated from the Indian Empire on April 1, when the new constitution was inaugurated. Sir Archibald Cochrane, the Governor, took the oath at the City Hall, the occasion being marked by a public holiday.

Changes In Aden's Status

A new British Colony came into existence on April 1, when Aden ceased to be a portion of British India. The new Governor and Commander-in-Chief, Sir Bernard Reilly, performed the inauguration ceremony. He ascended the dais, took the oath and read messages from the King and the Viceroy of India.

The Late Mrs. Sunassie Naidoo

The news of the sudden death of Mrs. Sunassie Naidoo, wife of Mr. Sunassie Naidoo the well known Rose Bank Athlete, which took place on Sunday March 28, at 131, Haig Road, Durban, came as a shock to friends and relatives. The de-



Late Mrs. Sunassie Naidoo

ceased, who was married only a year ago passed away at the age of 17. The burial took place on Monday, March 29 at Acutts Place Hindu Cemetery, where a large number of people attended. She leaves behind, her husband and a large family and relatives to mourn their loss. Mr. Sunassie Naidoo thanks all the relatives and friends for the condolences and floral tributes.

Shri Gopal-lall Hindu Temple Sanatanist Hindu Priest Wanted

Applications are invited by Shri Gopal-lall Hindu Temple, Verulam, for a Sanatanist Brahmin Priest knowing Gujarati and Hindustani languages and possessing Sanskrit knowledge. Applications which must accompany qualifications and testimonials must reach the Secretary not later than 23rd April 1937.

SEWSANKER DHANPATH,
Secretary,
Shri Gopal-lall Hindu Temple.

53, Wick Street,
Verulam.

શ્રી ગોપાલલાલ હિંદુ મંદીર જોઈએ છે—સનાતની હિંદુ પુજારી

વેરુલમ શ્રી ગોપાલલાલ હિંદુ મંદીર માટે એક સનાતની હિંદુ પુજારી જોઈએ છે. પુજારીને ગુજરાતી તેમજ હિંદુસ્તાની ભાષાજ્ઞાન અને સંસ્કૃતજ્ઞાન હોવું જોઈએ. અરજદારે એ અરજ સુધે પોતાની લાયકાતો તેમજ સર્વિશિષ્ટા મોકલવાં, અરજમાં મોહરમાં મે.કે. તા. ૨૩ એપ્રિલ ૧૯૩૭ ના સેક્રેટરીના હાથમાં આવી જવી જોઈએ.

૫૩ વીક સ્ટ્રીટ, શ્રીવશંકર ધનપથ.
વેરુલમ. સે. શ્રી ગો. હિંદુ મંદીર.

Natal Provincial Administration

The Indian African Clearing Station and Dispensary, Beatrice Street, is now ready to receive patients.

Hours Of Attendance:

Daily 11 a.m.—1 p.m.

4 p.m.—6 p.m.

Saturdays 11 a.m.—1 p.m.

The fee for consultation and medicine is 1/-, but this fee will not be charged to deserving cases on application.

—O—

નાટાલ પ્રાંતિક સરકાર

બીયટ્રીસ સ્ટ્રીટ (ડરબન) પર આવેલી ઈન્ડિયન આફ્રિકન ક્લીયરિંગ સ્ટેશન અને ડિસ્પેન્સરી હવે દરરોજીને લેવા તૈયાર થઈ ગઈ છે.

ખુલી રહેવાના કલાકો:

હમોશ સવારના ૧૧ થી બપોરના ૧ મુધી
સાંજના ૪ થી સાંજના ૬ મુધી.

શનિવારે સવારના ૧૧ થી બપોરના ૧ મુધી.

સલાહ લેવા અને દવા માટેની શી થી. ૧ ટ.
પરંતુ ગઈ ખાસ કેસોને વિશે અરજ થશે તો તેની ખાસેથી ફી નહિ લેવામાં આવે.

WANTED GUAVAS.

Clean sound fruit in any quantity purchased for cash by

MORTONS—ROSSBURGH.

Phone 81621. P. O. Box 7, Rossburgh.

INDIANS IN SOUTH AFRICA

Helots within the Empire

AND

How they are Treated.

By HENRY S. L. POLAK.

Price 2 Shillings.

Manager, INDIAN OPINION

Phoenix, Natal.

To Club Secretaries

Secretaries are requested to send in their reports for publication to reach us not later than Wednesday mornings.

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 Ramayana 6d.

J. C. BOSE.—His discoveries and writings with a biographical sketch and portrait 5s.

EMINENT MUSSALMANS—

CONTENTS: Sir Syed Ahmed, Sir Salar Jung, Nawab Mohsin-ul-Mulk, Badruddin Tyabji, Rahimtulla Muhammed Sayani, Syed Mahmood, Syed Amir Ali, The Aga Khan, Sir Muhammad Shafi, Sir Ali Imam, Syed Hasan Imam, Ajmal Khan, Sir Ibrahim Rahimtoolla, Aftab Ahmad Khan, Syed Hasan Bilgrami, Justice Shah Din, Sir Mahomed Iqbal, Sir Muhammad Habiullah, Sir Abbas Ali Balg, Jinnah, Sir Abdur Rahim, M. Hydari and the Ali Brothers

Price 5s.

ON KHADDAR—

(By DR. PATTABHI SITARAMAYYA).

In this handy book, Dr. Pattabhi Sitaramayya traces the causes that led to the destruction of many ancient crafts and industries of India. He also illustrates by facts and figures the great advance the country has made by the step Mahatma Gandhi took by exalting the question of Khaddar on to the pedestal of a patriotic plank in the Congress platform.

Price 1s. 3d.

SAKUNTALA—

By Kamala Sathianadhan, M.A. A prose version in English of Kalidasa's drama.

Price 1s. 3d.

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.

The "FRIENDS OF INDIA" SERIES

Short biographical sketches of eminent men, who have laboured for the good of India.

Copious extracts from the speeches and writings of the "Friends of India" on Indian Affairs are given in the sketches. Each volume has a fine frontispiece.

Lord Minto,
Rev. Dr. Miller,
E. S. Montagu,
Lord Ripon,
Ravi Varma,
Toru Dutt,
Sir O. Cankaran Nair,
Sir Henry Cotton,
John Bright,
Lal Mohun Ghose,
Mrs. Annie Besant,
H. H. The Aga Khan,
Allan O. Hume,
A. M. Bose,
Dadabhai Naoroji,
Ramakrishna Paramhansa,
V. P. Madhava Rao O.I.E.,
Raja Ram Mohan Roy,
Rahimtulla Mahomed Sayani,
Dinshaw Edulji Wacha,
Jehver Chander Vidyasagar,
V. Krishnaswami Aiyar,
Babu Surendranath Banerjee,

Lord Morley,
Lord Macaulay,
Sir Pherozeshah Mehta,
Swami Rama Tirtha,
Sir Salar Jung,
Edmund Burke,
Henry Fawcett,
Lord Hardinge,
Kristo Das Pal,
M. K. Gandhi,
Sir Syed Ahmed Khan,
Badruddin Tyabji,
W. C. Bonnerji,
Charles Bradlaugh,
Diwan O. Rangacharlu,
Pandit Madan Mohan Malaviya,
Rao Bahadur R. N. Mudholkar,
Dr. Rash B-hari Ghose,
The Rt. Hon. Syed Amir Ali,
H. H. Shri Sayaji Rao Gaekwar,
Kashinath Trimbak Telang,
Nawab Mohsin-ul-Mulk,
Behramji M. Malbai,

Price: One Shilling Each

APPLY:

MANAGER, INDIAN OPINION,
PHOENIX, NATAL.