

DR. MOTT MEETS GANDHIJI

I

A NUMBER of Christian Missionaries, who were in India to attend the World Christian Conference held at Madras, went to see Mahatma Gandhi at Segaoon. Among them was also Dr. Mott who presided at the Conference. Dr. Mott had first met Gandhiji in December 1936 and this was his second visit. Mr. Mahadev Desai writes in *Harijan* a very interesting account of Dr. Mott himself and of the talk he had with Gandhiji which, we are sure, will interest readers of *INDIAN OPINION*. This is what he says: He (Dr. Mott) is now 73, but he has lost none of his old vigour, and as he knows the secret of a well-regulated life one may hope that he will easily finish a century of fruitful life. Son of a big lumberman and meant for a legal career, he refused to choose either of the two careers and early made up his mind to dedicate every power of his body and mind to "incessant battle across the world, through decade after decade, for the Kingdom of God." In his tireless pursuit of his mission he has declined big secular positions. He was offered the Presidency of Princeton University when Woodrow Wilson resigned the post and later became President of the United States. He was offered by President Wilson the post of the Ambassador for China. This too he declined and he has gone from one end of the earth to the other to unite Christianity. With characteristic precision and love of figures his biographer counts the number of countries he has visited and the miles he has covered. "At a conservative estimate," wrote Mr. Basil Matthews in 1934, "the total of Dr. Mott's journeying reaches 1,700,000 miles, or the equivalent of fully sixty-eight times round the world. His actual journeys round the world have been four." Creator of the World's Student Christian Federation, and its General Secretary for many years, he has also long been chairman of the International Missionary Council and President of the World's Alliance of the Y.M.C.A. Throughout his long life he has been a student, predominantly in the interests of his mission to which everyone of his waking hours is dedicated, and with that sole

purpose he has visited and endeavoured to know and understand the workings of the minds of men like Tolstoy and Masaryk, Gandhiji and Kerensky, has addressed millions of students of all faiths, and made a point of visiting all important shrines of every faith, with a view to study the appeal behind every one of those faiths. A tremendous organiser, he has sustained helpful relations with many organisations for social, educational and religious betterment throughout the world, and his biographer says that "within a period stretching over forty years he sustained a relation of major responsibility towards raising a sum conservatively estimated at 300 million dollars for Christian and philanthropic work in every continent and nearly every nation on earth." Rigidly simple and abstemious in his habits from his childhood, he has loved to spread throughout the student world the gospel of a pure and dedicated life. His life of clock-like regularity allows him time to attend personally to his vast correspondence, to maintain a regular diary of his daily tasks, of books he has read and men and places he has seen.

No Advance In Action

When Dr. Mott came to Segaoon two years ago he confined himself almost exclusively to the question of "the untouchables in India and how the Missionaries could help rather than hinder Gandhiji's task of the removal of the blot." The discussion ended with Gandhiji's emphatic assertion, based on evidence in his possession, that "what the Missionaries are doing to-day does not show spirituality." Dr. Mott agreed that the ulterior motive should be always discarded and that true Missionaries should serve people, "whether they become Christians or not." But he insisted on the liberty "to preach and teach." Gandhiji held that preaching and teaching could be best done through one's life which alone should be allowed to speak, that there should be no preaching at people but to people who sought light and guidance from you, and lastly that it should be addressed to people who could understand.

Dr. Mott did not re-open these fundamental questions during this visit,

but wondered if the world, including the world of missionaries, had advanced since they had last met. He was going to preside over the deliberations of the International Missionary Council meeting in Madras during the month, and he wanted to share with Gandhiji the plans of the meeting, and wanted Gandhiji's "intuition and judgment on things to be discussed at the Convention." In his graceful way he said: "I have thanked God with every remembrance of you, and have always felt that you were never more needed than at this hour. I look upon you as a prophet and warrior and you have appealed wonderfully even to people who have not seen you. We are confronted with possibly the most fateful period in history and we want to our aid all the influence that God has given you. The conviction is growing on me that our many and taxing problems can best be solved in an international context. The world would seem to have been humbled since we last met. The conscience of the world is trembling, there is a worldwide awareness and desire that we should in this ever-shrinking world get closer together and that is why I am again in India,—India which has got more to teach us than any other country not excepting China."

"India," he added, "is a land of great faiths and marvellous heritage and traditions, and we want all the help we can get. This is a unique Convention where 14 councils of the younger churches of Asia, Africa and Latin America, and 14 of the older churches of Europe, America and Australasia will be represented by over 400 delegates. We want this to be a help not a hindrance to India. I have always been inspired by the unique, distinctive and God-implemented contribution of your writings in *Harijan* and I have come to seek your guidance. Am I, I ask, right in thinking that the tide has turned a little bit on the great things you impressed on me? First was the matter of the Communal Award and the perils of it, that you vividly brought before me for Christianity in India. Second was the great danger of the Christian movement, in connection with the propaga-

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Indian Opinion

FRIDAY, JANUARY 20TH, 1939

Appeal For Hospital Funds

WE have received the following for publication:—"The Indian Hospitals Dental and Optical Benefit Society (devoted to the General Health of the Indian community) is interested in the establishment of a shelter for visitors and a block of private wards at the King Edward VIII Hospital at Congella, Durban, to which the Provincial Administration has given consent. Visitors are at present without a waiting room, and when there is inclement weather it is very inconvenient and uncomfortable for them to be exposed to such weather. This shelter is estimated to cost about £450, and is an absolute necessity in a large hospital such as King Edward VIII Hospital, taking into consideration the number of patients and the numerous daily visitors.

"There is no need to stress the importance and necessity of private wards in a city like Durban, where there is a large Indian population, and such provision for the use of Indian patients attached to a hospital of this nature maintained by the Government, would be welcomed by all.

"It is open to any member of the public to donate the total cost, estimated at about £300, of a private ward and to have such ward named after the donor. Cheques for this purpose may be made out and sent to the Superintendent, King Edward VIII Hospital, who will receive same.

"Or, alternately, to make a contribution towards the cost of such a shelter and private wards. Such contributions can be either in money or building materials as mentioned hereunder. Nothing is too small for this laudable object, and every donation will be gratefully received and acknowledged by the Society.

"All cheques are to be made out in favour of the Treasurers, Messrs. Thorpe & Hands, Solicitors, 32 Gardiner Street, Durban.

"Through the courtesy of Messrs. Hunt, Leuchars & Hepburn, Ltd., of Durban,

Merchants, arrangements have been made whereby orders can be given for building materials to be supplied as a donation from any subscriber.

"All orders given will be delivered as and when contractors are selected to undertake the work required for the shelter and private Wards Block.—G. R. WARD, Chairman; S. A. G. ROUSSEAU, Organising Secretary, (late organiser of the Indian African Clearing Station and Dispensary, a branch of King Edward VIII Hospital, Beatrice St., Durban.)"

We do not know what this Society is and when it was formed. The work carried on by it is laudable in that it is humanitarian. But we cannot help making a few observations. The King Edward VIII Hospital at Congella is a special hospital established by the Government for non Europeans, including Indians and Natives. The treatment of non-Europeans in Government hospitals has never at any time been satisfactory. It was not satisfactory when the Addington Hospital was open to them nor it is spoken of so highly even at this one. Moreover the Government is responsible for providing adequate hospital accommodation for all sections of the people and both Natives and Indians pay to the treasury in rates and taxes very much more than the return they get from it. Why then is it necessary to ask for public donations from the Indian community to run a Government institution? Further more there is a stigma attached to this institution it being meant especially for people who are looked down upon in this country. In our opinion, there is no honour in contributing towards this institution. In fact we have a right to demand from the Government the necessary hospital accommodation without having to make any special contribution. If Indians have to run an institution by their own contribution we do not see why with all the qualified doctors we have we have not the grit to run a national institution of our own and be proud of it. To subscribe to the above institution amounts, in our opinion, to aiding in the perpetuation of the brand of an inferior race in this country and our protestations against segregation and the colour bar have no meaning.

Move For A Left Wing

THERE is a move in the Transvaal led by Dr. Dadoo to form a left wing in the Transvaal Indian Congress. The object is not to obstruct in any good work done but to oppose the autocratic manner in which affairs are being conducted by the present officials.

A protest was lodged to the Agent-General for India, who recognises the Congress as the only authoritative political body, at an informal meeting held last Monday at the residence of Dr. Dadoo, against such working of the Congress. It is felt that the present Congress officials are only concerned with safeguarding the interests of the capitalists and that unless the opposing section makes itself felt the interests of the community in general will be jeopardised. There is no doubt that the reins of the Congress during recent years have fallen in the hands of a few individuals while others are either indifferent as to what is going on or complain from without of things not being done as they should be done. In the circumstances it would hardly be right to blame those who are at the helm. Dr. Dadoo's move is worthy of emulation by our brethren in all the Provinces but any such move is doomed to failure unless there is a sincerity of purpose and a spirit of sacrifice behind it.

The Fool And His Folly

By L. W. RITCH

It is now many years—perhaps twenty—since the writer in a contribution to the *S.A. Jewish Chronicle* ventured to stress the shortsightedness, as well as the immorality, of Jewish participation in the anti-Asiatic campaign. There had, about that time, been a revival of the good old stock drama—it is being played to big audience as this is written—which, in the original, was enacted under the title of "Naboth's Vineyard." In this later version the Indian shopkeeper and hawker filled the role of Naboth.

Not that the Indian vineyard was particularly rich and enviable, or that the small Indian "cultivator" was seen to work any observable harm upon his European neighbours. On the contrary, it was generally, though grudgingly, conceded that he was a good cultivator, industrious and thrifty and very serviceable to small consumers.

But since, if it be permitted to change the metaphor, any stick is good enough to beat a dog with, and since this particular animal chanced to belong to the "wrong" breed and colour the poor creature not surprisingly furnished an easy mark upon which to vent any ill-will that was abroad. Moreover, but little risk and less danger are to be feared in attacking creatures that cannot fight back because muzzled, or even bark because inarticulate, and so, to drop metaphor altogether, the Jewish storekeeper and such as had achieved prominence as town councillors and the

like, forgetful of Ghetto history and all that racialism has meant to their fathers and grandfathers, lent their voices to swell the clamour of the *antis*.

The mills of God never cease grinding; their operation is not limited by time and place. To-day it is the Jew of Germany who is German's Asiatic; tomorrow it may conceivably be the Jew of South Africa against whom the self-same "whip of calamity" will be turned.

Envy, covetousness and jealousy are ugly qualities and drive men to commit ugly deeds. We have seen how very

far they may go when they have captured and possessed a nation. Danger signals are not lacking to warn us of South Africa to cleanse ourselves of like taint lest we suffer a similar fate. Where mankind is concerned, artificial water-tight compartments must inevitably burst, and none injures another but he injures himself. "Whatsoever thou doest unto the least of these, so doest thou unto 'ME'" has a deep meaning. That "ME" is the Common Denominator, the Spiritual Self, of every entity that lives moves and has being as man.

GANDHIJI'S REPLY TO GERMAN CRITICS

MAHATMA GANDHI writes as follows in *Harijan* dated Dec. 7:— I was not unprepared for the exhibition of wrath from Germany over my article about the German treatment of the Jews. I have myself admitted my ignorance of European politics. But in order to commend my prescription to the Jews for the removal of their many ills, I did not need to have an accurate knowledge of European politics. The main facts about the atrocities are beyond dispute. When the anger over my writing has subsided and comparative calmness has returned, the most wrathful German will find that underlying my writing there was friendliness towards Germany, never any ill-will.

Have I not repeatedly said that active non-violence is unadulterated love—fellow-feeling? And if the Jews, instead of being helplessly and of necessity non-violent, adopt active non-violence i.e. fellow-feeling for the Gentile Germans deliberately, they cannot do any harm to the Germans and I am

as certain as I am dictating these lines that the stoniest German heart will melt. Great as have been the Jewish contributions to the world's progress, this supreme act of theirs will be their greatest contribution and war be a thing of the past.

It passes comprehension why any German should be angry over my utterly innocuous writing. Of course, German critics, as others, might have ridiculed it by saying that it was a visionary's effort doomed to fail. I therefore welcome this wrath, though wholly unmerited, against my writing. Has my writing gone home? Has the writer felt that my remedy was after all not so ludicrous as it may appear, but that it was eminently practical if only the beauty of suffering without retaliation was realised?

To say that my writing has rendered neither myself, my movement, nor German-Indian relations any service, is surely irrelevant, if not also unworthy, implying as it does a threat; and I should rank myself a coward if,

for fear of my country or myself or Indo-German relations being harmed, I hesitated to give what I felt in the innermost recesses of my heart to be cent per cent sound advice.

The Berlin writer has surely enunciated a novel doctrine, that people outside Germany may not criticise German action even from friendliest motives. For my part I would certainly welcome the interesting things that Germans or other outsiders may unearth about Indians. I do not need to speak for the British. But if I know the British people at all, they, too, welcome outside criticism, when it is well-informed and free from malice. In this age, when distances have been obliterated, no nation can afford to imitate the fabled frog in the well. Sometimes it is refreshing to see ourselves as others see us. If, therefore, the German critics happen to see this reply, I hope that they will not only revise their opinion about my writing but will also realise the value of outside criticism.

COLONIAL BORN AND SETTLERS' INDIAN ASSOCIATION

THE following is the copy of a letter addressed to the Town Clerk, Durban, by the Colonial Born and Settlers' Indian Association:—

"Our Association has been approached by a large number of Indian hawkers and pedlars, who through ignorance, failed to renew their licences before the 31st December, 1938, with the result that they have now been informed by the Licensing Department that their licences would not be renewed and that their applications would be treated as new. The effect of this is that these people, men and women, who, we understand, number over 200, would

have to advertise their applications in the local papers, the advertising charge in each case being 15/-. It is needless for us to point out that this injunction laid down by the Licensing Department, whilst it may be technically correct, is a distinct hardship—the creation of an unnecessary expense which these poor people can ill afford. They are ignorant and hitherto no objection was taken to their applying for their renewals after December 31 in each year. If they had been informed of this injunction earlier we feel sure that everyone of them would have renewed his or her licence before December 31, 1938. We res-

pectfully urge, in the circumstances, that your Council would treat their applications as renewals and not as new, thus dispensing with the necessity of advertising. On our part we can assure you that our Association will inform these people that in future their applications for the renewal of their licences must be in the hands of the Licensing Officer before December 31 in each year. We are writing to you on behalf of a section of our people who are both poor and ignorant and we are therefore, confident that our appeal will receive your favourable consideration."

DR. MOTT MEETS GANDHIJI]

tion of its faith, taking advantage of the disabilities of people, in order to augment the number of its adherents. *Third* was the question of the wise use of money. We have had a scientific study made of the economic basis of the church in Asia and Africa. *Fourth* was the question of untouchability. It is not confined to India. It is inside some of the so-called churches and in Germany it is practised with reference to the Jews and in America with reference to the coloured people. Now this is what I want to know: Is there not a turning of the tide? Is there not a clearer recognition of these evils? Have we been going the right way on these problems?"

Gandhiji—What I have noticed is that there is a drift in the right direction so far as thought is concerned, but I do feel that in action there is no advance. I was going to say 'not much advance,' but I deliberately say 'no advance.' You may be able to give solitary instances of men here and there, but they do not count. Right conviction to be of use has to be translated into action.

Dr. Mott—Take the first question, viz., that of the Communal Award. Has there been no progress?

Gandhiji—No progress at all.

Dr. Mott—I have been studying the manuscripts of the life of K. T. Paul, to which I have been asked to write a foreword. Don't you think there has been an advance since this time? The attitude of the Roman Catholics is hostile, but what about the Protestant Christians?

Gandhiji—If Protestant Christians are at one on this question, they can have the award changed, so far as they are concerned. But there is no solid action in the matter.

Dr. Mott—I did not know that they could have an exception made in their behalf.

Gandhiji—They can.

Dr. Mott—Take the next question. Is not taking advantage of people's disabilities being avoided now? I must say I was terribly pained to read of the McGavran incident and greatly relieved to know that the misunderstanding has been cleared up.

Gandhiji—Even on this question, whilst some friends, I agree, are in earnest, so far as action goes, there has been no change.

Dr. Mott—You mean to say there is not action enough?

Gandhiji—No, there is no action at all. I have plenty of evidence to prove what I say. I do not publish all the correspondence I get. Mr. A. A. Paul, whom you may know, convened a conference some time ago. The proceedings were revealing. Their resolutions were half-hearted. As far as I am aware,

there was no unanimity about any definite action.

Dr. Mott—I was encouraged by a resolution of the National Christian Council which insisted on pure motives and practice.

Gandhiji—You may cite the resolution but you will not be able to show corresponding action.

Dr. Mott—I understand. Without action no decision is anything worth. This lesson was burnt on my mind even as a student when Foster's great essay on the *Decision of Character* helped me more than anything I had read.

Gandhiji—I assure you you will find confirmation of what I say. I would say that there is not even concrete recognition of the danger of taking an undue advantage of people's disabilities. They will never give up what they call the right of mass conversions.

Dr. Mott—They are now talking of conversion of groups and families. I am not quite clear, though, as to what in certain cases the word 'group' implies.

Gandhiji—I am quite clear. It is mass conversions called by another name.

Dr. Mott—That is strange. How can groups or families be converted *en masse*? Conversion in my family, for instance, came first with my father, then my eldest sister, then youngest sister, then I. It is an individual matter, a matter entirely between one and one's God.

Gandhiji—So it is. On this matter of untouchability, I may tell you that for years I could not carry conviction to my own wife. She followed me willy nilly. The conviction came to her after long experience and practice.

Dr. Mott—In dealing with the holiest of things we should use the purest methods. But you will pardon me if I reiterate that I am hopeful of the tide having turned. Discerning Christian leaders to my knowledge are not only thinking of these things keenly but sincerely addressing themselves to fostering right practice.

On the third question of the wise use of money I see signs of encouragement.

Gandhiji—But it is a virtue of necessity. The Indian Christians are thinking aloud and of doing things themselves. They are talking of their own responsibilities and saying, "Thank God, American money can't come."

[Then came a rather long digression on the wise and unwise use of money. The topic had engaged their attention on the occasion of the last visit too and Gandhiji had put the matter most forcefully when he said: "I think that you cannot serve God and Mammon both, and my fear is that Mammon has been sent to serve India and God has remained behind, with the result that He

will one day have His vengeance." He had made it also clear that there was all the difference in the world between money *given* and money *earned*.]

Dr. Mott—But your own example proves that there are wise uses of money. What do all the organisations I saw this morning testify?

Gandhiji—You see a contradiction between my theory and practice? Well, you must see the background. With all my experience and ability to collect money I am utterly indifferent in the matter. I have always felt that when a religious organisation has more money than it requires, it is in peril of losing its faith in God and pinning its faith on money. There is no such thing as wise or unwise use of money. You have simply to cease to depend on it. You don't even depend on bread, and bargain with God saying you won't pray until God gives you bread!

Dr. Mott—I am arguing this at some length as I want to understand you and not to misquote you.

Gandhiji—Then I will illustrate what I say by two telling illustrations. In South Africa when I started the Satyagraha march there was not a copper in my pocket, and I went with a light heart. I had a caravan of 3,000 people to support. 'No fear' said I. 'If God wills it He will carry it forward.' Then money began to rain from India. I had to stop it, for when the money came my miseries began. Whereas they were content with a piece of bread and sugar, they now began asking for all sorts of things.

Then take the illustration of the new educational experiment. The experiment I said must go on without asking for any monetary help. Otherwise after my death the whole organisations would go to pieces. The fact is, the moment financial stability is assured, spiritual bankruptcy is also assured.

Dr. Mott—But you wisely used money.

Gandhiji—Not metal, but bread; and even the dog, under God's Providence, has not to go hungry.

[I may add, for the sake of Dr. Mott, that on this matter Gandhiji's view is derived from his vow of *aparigraha*—non-possession, which in substance means that 'you may have occasion to possess or use material things, but the secret of life lies in never missing them.' Money will come for an object to which you are prepared to give up your life, but when there is no money you will not miss it, and the object will be carried on, perhaps all the better for want of it.]

Then came the largest question of untouchability. Dr. Mott wondered if there was no quickening of the conscience all the world over. There had been, he said, battles royal between groups in America, conventions refusing

to go to hotels where the Negroes were not received, there were Christians in Germany who had gone to prison for protesting against the inhuman treatment of the Jews. There was gold coming out of dross. What about India?

Gandhiji—No advance in action, I say again. The British are a fair test. The racial feeling instead of declining is rising. In South Africa the tide of prejudice is rising high; declarations made by former Ministers are being disregarded. Similar stories come from

East Africa. But I remain an optimist, not that there is any evidence that I can give that right is going to prosper, but because of my unflinching faith that right must prosper in the end.

Dr. Mott—Well, in South Africa too are there not people like Hofmeyr and Edgar Brookes? There is certainly a turn of the tide on the part of certain individuals.

Gandhiji—It would be wrong to draw conclusions from a handful of individual instances. Our inspiration can

come only from our faith that right must ultimately prevail. But on this matter, as I have said, there is an advance in the thought-world, but not in action.

Dr. Mott then insisted that "most" of the great advances of the human race were traceable to the initiative of individuals who had courageously and sacrificially made unpopular causes popular and triumphant.

(To be continued)

ORIGINAL CORRESPONDENCE.

HINDUS AND HINDUISM

TO THE EDITOR "INDIAN OPINION"

SIR,—It is an indisputable fact that Hinduism is a decadent religion in South Africa. The causes are many but one has to probe into the fundamental principles to understand the question.

The majority of the Indians, so called Hindus, belong to the Hindustani and Tamil section. They and their parents belonged to the peasant class, and as they settled in this country they did not adhere to their religious principles, nor did they inculcate the religion into the minds of their offsprings. The children attending schools get a smattering of reading, writing and reckoning, but no religious or moral training. Hence, as they grow up they are ignorant of their culture and civilisation. Everything Western seems to attract them and as a result of this they become

slaves of the Western culture and religion. Are they to be blamed?

Now if we were to put the question what is Hinduism, very few people who profess to be Hindus, would be able to answer it. There seems to be no uniformity in the religious services and opinions differ. The Brahmins or the Priest class, have kept the people in utter ignorance. What is the result? Many of the so-called Hindus are embracing other faiths. Just over a month ago over seventy Hindus, including Hindustani ladies, were dipped in the Umgeni River (vide the *Daily Tribune*, Monday November 5, 1938).

Sir Radhakrishnan, in his lectures at Oxford stated, Hinduism insists on our working steadily upwards and improving our knowledge of God. The worshippers of the Absolute are the high-

est in rank; second to them are the worshippers of the personal God; then come the worshippers of the incarnations like Rama, Krishna, Buddha; below them are those who worship ancestors, deities and sages, and lowest of all are the worshippers of the petty forces and spirits.

Now, if there are these different forms of worship, naturally there would be much division in the community itself, so in order to achieve complete harmony, the safest and best course would be to aim for the second step, namely, worshipping the personal God. This could only be attained through frequent social contact which could be achieved by visiting the temples at least once a week and worshipping the Supreme Being.—Yours etc., A SPECTATOR.

"INDIAN OPINION" DIWALI SPECIAL NUMBER

THE *Hindustan Times* writes: To those of us who are deeply interested in the conditions of life of our countrymen in South Africa, INDIAN OPINION has been the means by which we have been kept in touch with their problems continuously. Through it we have been hearing of the troubles and tribulations of Indians in South Africa, the difficulties with which they have to put up on account of the policy pursued by the Union Government, and, what is more, the handicaps under which they have to face these difficulties on account of their own disunity.

Hence, appropriately enough, the Agent-General, in his message to this Special Diwali Number, refers to a previous message sent by Mahatmaji to the

Indian community, in which the latter refers to the dissensions among Indians there, the rights of the Northern Indians as opposed to those of the Southern Indians, of the colonial-born as opposed to those of the merchants, of the latter from those of the indentured, and of the Transvaal Indians as distinguished from the Cape Indians and Natal Indians, and winds up by saying: "If you wish to better the position of the whole country, you will always stand united."

Indians in South Africa are confronted by so much deep-seated prejudice based on colour and race that the one thing which could make life tolerable for them is the unity with which they should face every situation which may confront

them. Assured of the sympathy of their countrymen in India, in the righteous fight they are waging, we are convinced that they would win their rights if they do not become disunited and, consequently, dispirited. No more inspiring message can be given to them than that given by Mahatmaji several years ago and to which Mr. Rama Rau has drawn their attention again, and it is to be hoped that they would give heed to it.

This Diwali Number of INDIAN OPINION contains, as usual, a large number of special contributions, and is profusely illustrated. It also contains a Gujarati section full of equally informative articles on different subjects of interest to Indians here and in South Africa.

Things In General

Ladysmith Chamber Of Commerce On Indian Traders

ASIATIC encroachment in Ladysmith was the subject of long debates at the monthly meeting of the Ladysmith Chamber of Commerce on Tuesday night. All the members agreed that unless some steps were taken to arrest the steady penetration of Indians the time would shortly come when not only would Indians own the majority of Ladysmith property and control trading, but would dominate and rule the town. It was stated that the unequal competition of low wages, cheap type of living and other advantages have, during the last 30 years, seen European store after store close its doors until to-day there is only one White store catering for drapery and women's outfitting. Grocery and hardware stores are more or less in a similar question and it is considered only a question of time before these go down in the unequal struggle. It was pointed out that in the country and small towns the position was even worse, as it was considered that 90 per cent. of trade was in the hands of Indians, while in such places as Van Reenen, Wesselsnek and Colenso trade was practically controlled by them. Two resolutions were put forward and a sub-committee was appointed to draft one resolution from the two and forward it to the Prime Minister, the Minister for Interior, Mr. A. Friend, M.P. for Klip River, and Mr. James Macaulay, M.E.C.

Indian Youth Conference

The next conference of all Indian Youth Organizations in Natal will be held on February 11 and 12. The opening session of the conference will be held in the M. K. Gandhi Library Hall, Queen Street, Durban, on Saturday, February, 11, commencing at 3.30 p.m. The deliberations will be followed on Sunday, February 12, commencing at 10 a.m. in the Sastri College. The preliminary conference, attended by 50 delegates representing 24 organizations in Natal, was held in Durban on October 2 last year, when it was unanimously decided to form this co-ordinating council, and a provisional committee was elected to prepare and draft a constitution for the forthcoming conference. The provisional committee has almost completed its preparations and has drafted a constitution, the proposed aims and objects of which are given as follows:— (1) To bring the youth of the different sections of the Indian community into closer bonds of friendship and to develop mutual understanding between the youth of other races; (2) to provide an opportunity for and to create and develop an interest in the various spheres of activities among the Indian youth, such as

sports, music, education, physical culture, social and economic upliftment and generally to work towards the progress of the Indian youth; (3) to discuss practical problems affecting the Indian youth and

SARDAR VALLEHBHAI PATEL TO VISIT EAST AFRICA

The *Natal Mercury* dated January 19 publishes a Reuter's message from Bombay stating that Sardar Vallebhbhai Patel, former President of the Indian National Congress will go to East Africa in May at Gandhiji's request to organise a movement among Indians there against the return of East African Colonies to Germany. Should this message be true Indians in South Africa should not fail to take the opportunity of inviting Sardar Vallebhbhai Patel to visit this country in order to acquire a first hand knowledge of the conditions of Indians here.



SARDAR VALLEHBHAI PATEL

સરદાર વલ્લભભાઈ પટેલ પુર્વ આફ્રિકાની સુલાકાતે

નનુઆરી તા. ૧૯ મીના 'મરક્યુરી' એ મુંબઈથી રીટરનો સંદેશો પ્રસીદ્ધ કર્યો છે કે ગાંધીજીની સુચનાથી પુર્વ આફ્રિકાના સંસ્થાનો જર્મનીને પાછા આપવાની વિરૂદ્ધ હિંદીઓમાં હિલચાલ કરવા આવતા મે માસમાં સરદાર વલ્લભભાઈ પટેલ પુર્વ આફ્રિકા જનાર છે. જે આ સંદેશો ખરો હોય તો દક્ષિણ આફ્રિકાના હિંદીઓએ આ દેશમાં હિંદીઓની સ્થિતિની તપાસ કરવાને સરદાર વલ્લભભાઈ પટેલને આમંત્રણ આપવાની તક યુમાવરી નહીં જોઈએ.

to seek such measures that may be in the interests of the youth; (4) to strengthen the links between the different organizations among the Indian youth by means of co-ordination of their activities, and

also in relation to the youth of other races; (5) to form branches in other provinces of the Union and work towards the formation of a central body embracing all Indian youth organizations in South Africa. All Indian youth organizations in Natal are cordially invited to send three delegates each to the forthcoming conference, and to give support to the aims and objects as given above in forming this united front among the Indian youth in Natal. Further particulars may be obtained from the Secretary, Indian Youth Council, 71, Albert Street, Durban.

Shri Gopallal Hindu Temple

The secretary of the above Temple wishes to inform the public that the officials and members are collecting funds for the proposed new Temple Hall at Verulam. Messrs. R. Talwantsingh (President), S. R. Maharaj (hon. secretary) and Mr. Ohoonilal Raghavjee (vice-president) are leaving shortly for Johannesburg for the same purpose. It is hoped that the Indian public there will do their best to assist these gentlemen in bringing their tour to a success.

An Appeal To Tamil Teachers

Several teachers in and around Durban, engaged in the teaching of Tamil, feel that it would be desirable to form a Tamil teachers' society, in order to co-ordinate their activities. For this purpose a meeting will be held at the Hindu Tamil Institute, Cross Street, Durban, on Sunday, January 29, at 2.30 p.m. The conveners, Messrs. S. M. Pillay, K. N. Pillay, R. S. Nadarajan Nadar, S. R. Dever and P. Krishnasamy earnestly request all Tamil teachers in Durban, Maritzburg and suburban areas to attend.

Mr. Ramnath Biswas

Mr. Ramnath Biswas, the Indian cyclist who is on his world tour and is at present in the Union, was accorded a welcome reception on Sunday, January 8, by the Colonial Born and Settlers' Indian Association (Maritzburg Branch.) Mr. Biswas gave a vivid description of his interesting tour. On Thursday, January 19, he spoke before the Pietermaritzburg branch of the Indian Women's League.

Transvaal Indian Congress

A meeting of the Committee of the Transvaal Indian Congress will be held at the Patidar Hall, Terrace Road, Fordsburg, on Sunday, January 22, at 10.30 a.m. All committee members and branch delegates are requested by the secretaries to attend this important meeting. Agenda: (1) Minutes, (2) Correspondence, (3) Transvaal Asiatic Land Laws Com-

mission, (4) Feetham Resolutions, (5) Liquor Act, (6) Condonation, (7) Quetta Fund, (8) Constitution, (9) Election of Executive Committee, (10) Claremont, (11) General.

Swaraj Football Club (Pretoria)

A farewell reception was given to Mr. M. Govindaswami of Pretoria on January 8 by the Swaraj Football Club on the eve of his departure for India to attend the forthcoming Congress session. Mr. Govindaswami proposes to stay in India for five years, if health permits, to study the situation there and to come in touch with the leaders. Mr. Govindaswami is a great soccer player; he played against the All-India team which visited South Africa in 1934. He was highly complimented by the visiting players for his remarkable performance.

Indians Refused Hire Of Town Hall

The Ladysmith Town Council has reaffirmed its decision not to let the town hall to Indians. This reply was given to Mr. H. L. Kidman, acting on behalf of the Young Moslem Society, when he placed the matter before the Council. A previous application by the society was refused when the Council gave as its reason that there were no sanitary arrangements at the town hall for Indians.

East African Indian Congress

Strong opposition to interference by the Union of South Africa, in the affairs of Kenya on the grounds of the Union's racial policy were made at the East African Indian Congress, at which delegates agreed to resist to the utmost the European settler policy. Congress decided to support to the full the Tanganyika League for the retention of British sovereignty, but was divided, states a message from Nairobi, as to the form of government which Tanganyika should thereafter take, though the majority favoured the maintenance of the mandatory system. Congress urged the Imperial Government to abandon the policy of the reservation of the Kenya highlands for white settlement as an insult to the Indian nation, and asked the Kenya Government to open the unused highland areas now under European ownership for Indian development. It asked for increased representation in the Legislature and all public bodies, and particularly attacked the Government for its alleged callous indifference to Indian claims for increased educational facilities.

Wedding At Dannhauser

A beautiful vedic wedding was performed at Dannhauser on Sunday, January 3, when Mr. K. Ramphal, brother-in-law of Mr. S. Patchay the well-known psychologist, was married to Kumari Rookmini Devi, eldest daughter of Mr. and Mrs. Shanker Maharaj of Dannhauser. After the wedding speeches congratulating the married couple were

made by Messrs. Swami Bhawani Dayal, S. Patchay, K. Soobramoney, R. Patak, R. Dookran, A. M. Rambaros and Balraj Goordeen. The pandal was tastefully decorated. Messages and presents were received from many parts of South Africa.

Thanks

During Christmas Mr. Shrikrishna Sewnath Maharaj, N. R. Talwant Singh and K. R. Talwantsingh paid a visit to Johannesburg and Pretoria to spend their holiday. At Johannesburg they were the guests of Mr. Ramdayal Singh of Vrededorp. They wish to extend their heartfelt thanks and appreciation to Mr. Ramdayal Singh and family for their hospitality.

The Vacuum Magazine

A Special Voortrekker Number of *The Vacuum Magazine* has been issued by the Vacuum Oil Company of South Africa, Limited. Of the Great Trek, in its inception and progress, a bird's eye view is given by Mr. C. Graham Botha, Chief Government Archivist. Mr. H. J. Raubenheimer contrasts in "Then and Now," transportation conditions encountered by the Voortrekkers in 1838 and as found by their successors a century later along the new National highways under construction by the National Road Board, of which he is a member. The frontispiece is a striking picture, typically South African in subject and appropriate in appeal, and is followed by an imposing selection of illustrations from photographs especially taken and appearing exclusively in these pages. Including the always popular "Auto-Suggestions," the usual features are included for motorists' information. "S.A.E. Viscosity Numbers," a subject of wide interest, are simply explained in non-technical terms, in which connection, however, the publishers state that, owing to an error made in production of the accompanying tabular illustration, the S.A.E. Viscosity Numbers as shown for the following Mobiloil grades should be corrected to read: Mobiloil "BB," 50; Mobiloil "B," 60; Mobiloil "Ultra Heavy," 70. The whole number forms an unusually attractive publication, which may be obtained without cost and post free by our readers on application to the Vacuum Oil Company of South Africa, Limited, P.O. Box 1969, Capetown, or any of its Branches throughout the Union.

Social And Personal

MR. Kishinchand Hassaram Mahbubani, one of the directors of the Bombay Bazaar Co. (Pty.) Ltd., who came on a short trip to Durban, sailed for India by the *Karanja* last Sunday. Owing to the shortness of his visit he was not able to meet many of his old friends, nor was he able to pay return calls on several of those who had kindly called on him. Mr. Kishinchand, who is accompanied by Mrs. Kishinchand and their young son, wishes to thank his many friends who have kindly sent them good wishes.

Mr. and Mrs. G. N. Naidoo, well-known of Kimberley, are spending a short holiday in Capetown.

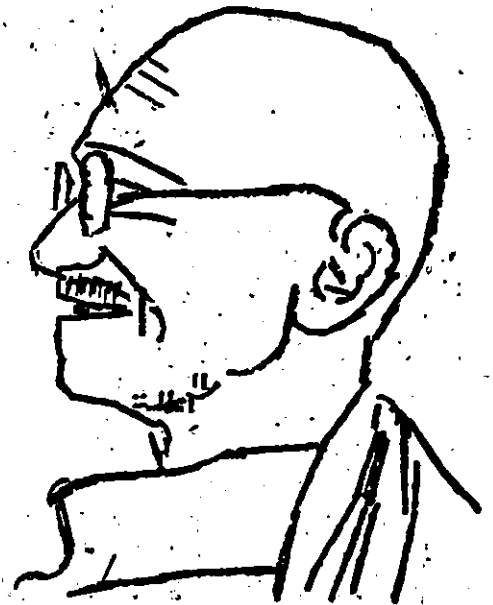
Messrs. Geo. Singh & Co., have opened up business as Agents and Representatives, at 83a, Victoria Street, Durban. The following are included in their

sphere of business: Collection of rents, administration of estates, application for licences, insurance, brokerage, etc., etc.

Acknowledgment

INDIAN OPINION wishes to acknowledge with thanks the receipt of further New Year Calendars from the following: Messrs. Hans Maghraj & Co., Durban; Messrs. R. O. Kewada & Co., Union Street, Gatoome, S. Rhodesia; Messrs. Pillay Bros., Moltano O.P.

This is an attempt made by Miss H. North Jones to draw Mahatma Gandhi's picture on a typewriter.



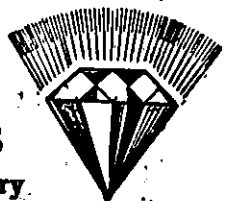
A Typed Caricature of Gandhiji

આ માંથીજુ ચિત્ર મીસ એચ. નોર્થ જોન્સ નામનાં અંગ્રેજ આપણે ટાઇપરાયટર પર ચીતરવાનો પ્રયત્ન કર્યો છે.

TENDERS INVITED

Tenders are invited for the hire of Hall for cinema purposes, Veda Dharma Sabha Hall, Longmarket Street, Pietermaritzburg, likely to be ready by April 1, at monthly basis for a period of 12 months to 3 years after school hours. Tenders must be sealed and marked "Cinema Tender" and to be sent to the Secretary, Veda Dharma Sabha, 460 Greyling Street, Pietermaritzburg. The lowest or highest tender not necessarily accepted. The successful tender will have to pay for the lights. Tearoom included in the Hall. Tenders close on January 25.

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FASCISM, THE JEWS, AND THE POPE

ON the same day that the Pope reassured the pilgrims from Bergamo, Farinacci in his paper *Regime Fascista* boasted of the thrashing that the Fascists had administered to a priest in Ascoli Picena. "He got what he needed. Let it be a lesson to him." Farinacci is Mussolini's right hand. In his hatred of the Jews, he is almost a Streicher. In answer to a Catholic journal in Cremona which expressed surprise that he could be a Catholic and at the same time attack the Pope, he said: "The journal asks how it is that we belong to the Catholic faith without accepting all that comes from the mouth of the Pope, his Cardinals, and Bishops, as pure gold. We reply, that in politics we recognize only one chief, the Duce—and our conscience."

It is not easy for good Catholics, who have on the one hand to obey the Pope and oppose racial war, and on the other to obey Mussolini and accept racial war. Not only that, but both acts must accord with their conscience. It is far easier for Farinacci. But the conscience of the good Catholics can scarcely be any better than his.

Nor is it an easy matter to defend this nonsense. At a meeting in Cours, France, a Canon Clavel gave a lecture followed by a discussion on the Church and Fascism. According to a report by the Catholic paper *La Croix* (July 25, 1938) he demonstrated that every totalitarian State is in conflict with one of the essential points of the Church doctrine, human personality. Whereas the totalitarian State regards the individual as an instrument, the Church teaches that it is not the person that must serve the State, but vice-versa, that the State is there for the person's sake. "The Church and Fascism are separated by a great gulf." One of the opponents asked why then Italian bishops had blessed the ships and weapons for the Ethiopian campaign. Clavel had no other explanation than that, in a country under Fascist government, where the whole press is controlled by the State, it was difficult even for the bishops to judge and to act rightly. He further pointed out "how strongly Pius XI had condemned the unjust war of conquest." The Pope and the Italian bishops believe then that Mussolini's murderous war against Ethiopia was neither a war of conquest, nor an unjust war. The same opponent drew attention to the fact that the Pope had recognized Franco. Clavel answered that the Concordat did not necessarily mean a sanctifying of the system of government, and the Church could send her ambassadors where she liked.

The Pope may complain of Fascism, which forbids him and his Catholic Action to concern themselves with what he designates as religious, but

By
ELLEN HORUP
In "Unity"

(Concluded from last week)

Mussolini as political matters. Yet he must admit that he is now only lying on the bed he himself has made: the reactionary Catholic Church has from the outset supported Fascism.

The former chief editor of *Corriere della Sera*, Alberto Tarchiani, wrote in *La Giovane Italia* (August 6, 1938):

Pius XI has sanctioned many injustices. He has sanctioned the violation of laws and treaties, as well as conquest by arms, so long as they were successful. He has recognized Franco and surrounded him with fatherly love, while the latter, in the name of the Catholic faith and Christian charity, assassinated old people, women, and children, because they were guilty of the crime of living in open towns and refusing to become Fascists.

How much injustice, shame and blood have passed over the tired, old head of the Pope!

Do Tarchiani's words need further corroboration? The members of the Eucharist Congress received it—at any rate proof of the Church's relation to Spain. This Congress was transformed into a parade of priests in uniform and red caps, in honour of Franco's delegation, with Cardinal Goma at its head. Under the chairmanship of the Jesuits, every meeting began with a presentation of the rebel delegates and their South American friends. Pictures of Franco were exhibited, surrounded by the rebel flags bearing in their centre the bleeding heart of Christ.

Another delegation also attended this Congress. In spite of Hitler's prohibition, 350 German priests sent their delegates, in order to set before the Congress the complaints of the German Catholic Church. "We are ready to suffer and die for our faith," they said. "We have come to ask our Christian brothers for help." They found no brothers there. They saw Cardinal Goma give the Fascist salute and heard the South American bishops cry "Long live Franco!"

Though in regard to the race war, it occurs to the Pope that "we are all brothers," it must, nevertheless, be pointed out that he has ignored this fact too long.

What, for instance, was the attitude of the Church towards those brothers who were struck down by the Fascists without trial and without law only because they were in opposition to the Party,—which the Pope himself in his Encyclical qualified as "a disgrace to

our people." The Pope, the Catholic Action, and the entire priesthood were silent. After the Concordat was signed, the first thought of the Pope was to take proceedings against those priests who had left the Church and had married. The head of the whole brotherhood of mankind demanded that all those ex-priests who were in the service of the State should be dismissed. On that occasion even Mussolini was more human. He refused. Yet he is only the brother of his Fascists.

When the Ethiopian campaign started were not all the church bells rung out of sympathy for this undertaking? And when the victory over the unarmed people was announced, did not the Church give thanks to God that He had helped to murder the defenceless? *Te deum laudamus* rang out in all the churches. "God's messenger" had made Italy into an Empire. So much for the Pope's Ethiopian brothers in Christ!

And what about Austria? Was not the first to prepare the ground for Fascism a Catholic priest, the representative of the Pope, Monseigneur Seipel? And Dollfuss, the chosen son of the Church—did he not order the workers to be shot down, so as to sweep away the only hindrance to Fascism? Was it not good Austrian Nazism that Schuschnigg took over and carried a stage further? All of them smoothed the way for Hitler with Fascist methods and reaction, just as Herr von Papen did in Germany, and everyone of them did so with the blessing of the Pope.

The Pope always speaks against racial war. He shows the Italians, who are all Catholics, the way to "brotherhood, the great human family, in which there is no place for separate races and from which no one is excluded." And Mussolini shows the Italians, who are all Fascists, the way in the opposite direction. He dismisses the Jewish scholars, and prohibits all Jewish children attending the State schools. The Jews who had acquired civil rights after 1919 lose these rights automatically. Refugees who have come into the country in the course of the last twenty years are expelled. Well-known professors, personal friends of Mussolini, amongst others the Admiral of the Majorca fleet, have all been expelled.

It is impossible to reconcile Mussolini's Fascism and the Pope's Fascism in this racial war. The war will be intensified, and the Pope will have to retreat. In the struggle against the Church, Mussolini and his Fascism are bound to win. For he at any rate has followed one line of action and knows what he wants. The Pope, on the other hand, follows the traditional Vatican policy, the policy of the lesser evil, which is the absolute negation of the idea of justice.

The Sporting World

Fund To Send Seaman Chetty Overseas

FLUSHED by his successes in England, where he was ranked the sixth leading bantam-weight, Seaman Chetty wants to go to England again—at least interested friends are endeavouring to raise sufficient funds to send him to Jimmy Wilde again. The organisers of a fund for Seaman Chetty are Barney and L. A. Padayachee, and they state that they have interested Messrs. S. L. Singh and Christopher, who have agreed to serve on a committee for this purpose. Besides the ordinary contributions which the organisers naturally expect European and Indian sportsmen who have watched this fine boxer in action will give, a shilling fund is being started, and the lists will be at Peter's Cafe. The sum of £100 is being aimed at, and there should be little difficulty in obtaining this amount. Chetty fully justified his last trip, and the experience he gained then under the tutelage of Jimmy Wilde should make him a greatly improved boxer should he go over again.

Panday's Shield For Ottomans

The divisional final of the Panday's Shield was played between the sectional winners, Ottomans and Sparks, on Saturday and Sunday last, resulting in a win for the former on the single innings. Ottomans were sent in to bat first on a perfect wicket and scored steadily to make 131 runs. Sparks started late in the afternoon and lost three wickets for 19 runs before play closed. Continuing next day, the whole side was dismissed for 88 runs. With nothing to lose, Ottomans batted aggressively in their second innings to hit up 80 for the loss of two wickets. Playing for the Asmal's Cup in a time limit competition on Saturday afternoon, Greyville, Star and Sastri College won their matches. Marigold, batting first against Greyville made 103 in 105 minutes, but their opponents went one better to pass this total for the loss of two wickets, C. Akbar making 75 not out. Star easily beat Verulam Temple by scoring 145 runs, to which Docrat contributed 71 and A. Khan 40 not out. Verulam were all out for 51, leaving Star winners by 94 runs. Sastri College avenged their recent defeat at the hands of Bharat, whom they beat by 76 runs. The scores were Sastri College 114, Bharat 38. On Sunday afternoon Greyville hit up 132 when playing against Schools, the latter losing their last wicket on time with a total of 112. Kisnet lost to Muslims. They got 104 runs but Muslims made this for the loss of three wickets only. Bharat won their match against Marigold. The winners scored 93 and the losers 71. The Ottomans of Johannesburg, who

By "Rambler"

have travelled the Cape on a friendly tour, are due to play locally on Sunday next against a picked side. The visitors have a good combination, their own team being strengthened by the inclusion of a couple of other players. The match will be a full day one at Currie's Fountain.

Cricket At Ladysmith

The first match for the Natal Cup was played between the Young Muslims and Dundee C.O. on Sunday, January 15, at Ladysmith. The result was as follows:—Dundee C.O. first innings 124 runs, (A. H. I. Rawat 64 and O. M. Essay 16). Young Muslims C.O. 76 runs, (A. Moola 25, E. M. Essay 5 for 20). Dundee C.O. 2nd innings 154 runs, (A. H. I. Rawat 33, M. G. Peer 11, D. Doorsamy 36, F. Kelly 21 and S. Paul 24). Thus Dundee won by 48 runs on the first innings.

Indian Wrestler Returns

The non-European fly-weight & feather-weight all-in wrestling champion, Hero Barry, has returned undefeated from the Rand, where he engaged in two bouts. The Transvaal champion, Valayutham Chetty, unfortunately, was indisposed and could not meet Barry. Barry will meet Cecil Jacobs, light-weight champion of Capetown, in the Durban City Hall in March.

Tongaat Indian Physical Culture Club

The Tongaat Indian Physical Culture Club had its third annual holiday camp at the Genazzana Beach, Tongaat, recently. In spite of the unfavourable weather during the earlier part of the day, a very enjoyable time was spent. Leaguer K. G. Packrey, a keen physical culturist and the instructor of the above club, was in charge of the members. Special thanks are due to Messrs. R. L. Naidoo, C. J. Naidoo (taxi owner) and P. R. Reddy for allowing the use of their motor cars and lorry, without which, the picnickers would have experienced many difficulties.

Preparing For Olympic Games

The foundation stone of the Olympic village, which will be the home of athletes from all parts of the world in the 1940 Olympics, was laid on Tuesday at Kaepila. The village will accommodate about 3,000 athletes.

Scout Rescue

Recently at Kimberly a party of Natal Indian Boy Scouts prevented flames from the burning Roman Catholic Cathedral from spreading to a small cottage behind the church. With staves they smashed down a wooden fence that had caught alight and doused the flames with buckets of water. They then formed a cordon round the back of the building to keep the crowd away and to give the fire brigade room to work. Their timely assistance was greatly appreciated by the municipality and citizens of Kimberly.

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Phoenix, Natal.