

# Indian Opinion

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## NOTES AND NEWS

**A** TELEGRAM has been received from Mr. Andrews at Beira, stating that he had decided to travel by train direct to Johannesburg via Rhodesia. From the telegram we also gather that Mr. Andrews had been very ill but was now recovering. He was remaining at Beira for a week, convalescing and completing his report on East Africa. Mr. Andrews expects to arrive in Johannesburg on the 28th inst.

Durban Indians are naturally disappointed at the above news, as they have made their plans for receiving Mr. Andrews on his arrival at Durban. It is realised, however, that the first consideration is the health and comfort of Mr. Andrews, and therefore the changed plans will be approved of. Apart from other considerations, probably Mr. Andrews feels that it will be advisable to at once get in touch with the Union Government and ascertain the position in the Transvaal which, of course, is the centre of the present trouble.

Meanwhile the anti-Asiatics are working up their agitation in the Transvaal and Natal. At a mass meeting held at Lydenburg on the 16th instant, says Reuter, a resolution was unanimously passed: "(1) That the provisions of Act 37, 1919, dealing with the issue of new licences to Asiatics within the gold field areas be extended also to outside districts. (2) That Government be asked to frame such legislation as will make it compulsory for Asiatics to trade and reside in bazaars set aside for that purpose. (3) That Government be asked to legislate at the earliest possible moment with a view to provide for the repatriation, with fair and just compensation, of all Asiatics not born in South Africa. (4) That in Municipal areas local authorities be given full control of the re-issue of renewal licences to Asiatics."

At Sydenham, Mr. C. F. Clarkson, M.P.C., told a European audience that the solution of the Asiatic question was largely in their own hands, which, of course, is true. Such an answer, no doubt, is capable of bearing a double meaning. Is the solution to be found in a right or a wrong way?

The *Daily Express* Allahabad correspondent says that the Sikh community have erected a monument to General Dyer in appreciation of his services in quelling the rebellion in the Punjab, which takes the form of a shrine in the Golden Temple of Amritsar, near the shrine of Nicholson Sahib.

We do not know whether to regard the above as sacrilege, a huge joke, or an impudent concoction. We feel that it cannot possibly be true. That murder and military despotism could be applauded in Amritsar by Indians is unthinkable. We regard the paragraph, which has been accommodatingly circulated by Reuter's Agency, as a "red herring" drawn across the trail to counteract the serious effect of the recent revelations of the Punjab Commission.

Reuter telegraphs from Delhi on January 5th that

Sir Benjamin Roberson, representing the Indian Government, is proceeding to South Africa in order to submit to the Union Government Commission of Inquiry the Indian view regarding the position of Indians in South Africa, especially as regards trading licences and the ownership of land. Sir Benjamin will visit Uganda and East Africa, to inquire into local Indian questions, on his return voyage to India.

A strike of 40,000 cotton operatives has occurred at Bombay, says Reuter. The strikers demand, *inter alia* a ten-hour day, and 50 per cent. increases in wages. Troops have been called out as a precautionary measure, but hitherto there have been no disturbances.

The speeches made at a meeting in the Claremont Town Hall under the auspices of the African Political Organisation, showed that considerable resentment was felt (says the Capetown correspondent of the *Natal Advertiser*) at the manner in which the European Labour organisation let down the Natives in the recent dock strike. Dr. Abdurahman (President) described Mr. Stuart (Secretary of the Federation of Trades) as: "The greatest humbug," and said as soon as the export of foodstuffs was stopped Mr. Stuart said the strike had attained its object, "but," added the speaker, "they did not care a button about the natives' wages."

Dr Abdurahman strongly deprecated resorting to methods such as had been employed at Johannesburg and Durban. They must attain their ends by constitutional means, and not hoist the red flag and march to the City Hall. He, and the other speakers, referred to the attempts of the Nationalists to win the coloured people over to Republicanism, but they declared they were not going back to the old slave days. They knew what the conditions were in the old Transvaal and Free State Republics.

In giving evidence before the Native Pass Law Commission the Nyasaland Native National Association urged the abolition of passes, which they described as badges of slavery.

The Bantu Women's Association, headed by Mrs. Charlotte Maxike, B.A., gave evidence (says Reuter) before the Native Pass Law Commission, and advanced a plea that the pass system was a breach of the Magna Charta, which provided for the liberty and freedom for every British subject.

Why should the Native, asked Mrs. Maxeke, any more than his next-door neighbour, an Indian or coloured man, be compelled to be "branded" in order to prevent him from committing crimes common to all races, whether white or black? The pass system of to-day was but an improvement from the pass that was introduced by the slave master years ago. The present system was fast changing the Native people into coloureds, because suppose a Native woman had a European child, which was a common thing, and afterwards became the mother of two or three Native

children, those children grew up and came to the Reef, where they were subject to the Pass Law, but their half-brother was exempted, and their sisters at once decided to marry coloured fellows, in order to avoid the trouble of pass laws, and before another decade, said the speaker, "we shall all be members of the Cape Corps."

The numerous friends of the Rev. C. S. Lucas (superintendent of the Natal Indian Mission) will regret to learn that on Thursday evening, last week, he was taken suddenly ill. He was taken to the Sanatorium the following evening, when an operation was immediately performed. We trust that Mr. Lucas will have a speedy recovery.

Saturday.—There were but few questions asked of General Smuts at the meeting last night partly probably because the heavy rain storm made that all but impossible. (says the Witbank correspondent of the *Star*, Johannesburg). A young man asked General Smuts a question which I took to be: "Was it true that he had said he would serve under a coolie?" "I don't know why I am asked these questions," said General Smuts. "There have been Indians who have been among the greatest in the history of the world. There are Indians who have been amongst the greatest leaders of the human race, whose shoes I am unworthy to untie. Nor is there anyone else here to-night worthy to do that. I really fail entirely to see the point of such questions." (Loud cheers).

"Describe the manners and customs of the people of India," wrote the geography teacher on the black-board. A small boy in the front seat chewed the end of his lead pencil into pulp, and then disposed of the subject by writing, laboriously: "They ain't got no manners and they don't wear no customs."

### OUR GUEST

**W**E welcome to our shores this week a well-tryed helper of the Indian people throughout the world. Mr. C. F. Andrews, who comes from India to assist us in the crisis which has developed here, is a man who has won the esteem, admiration and love of Indians for the selfless, sacrificing work he has done. His name resounds throughout the British Empire, and his statesmanlike ability in solving problems affecting the welfare of the poor and down-trodden labourers is recognised everywhere. Mr. Andrews' chief characteristic is his absolute sincerity. There is nothing of the politician about him. He is out to relieve the oppressed, to expose the evils of mis-rule and cruelty, and to uphold the banner of freedom. No man is better able to understand both sides of the racial question. His long sojourn in India, his visit to South Africa, and his missions to Fiji and Ceylon fit him in a special manner for the work of an investigator. Mr. Andrews, wherever he goes, is respected and honoured by his European brethren who recognise in him a sincere, though it may seem to them mistaken, sympathiser of the Indian people. He can always, as lecturer, command an audience of educated people. And in all his noble efforts on behalf of humanity none can accuse him of "grinding his own axe." Mr. Andrews has devoted his life to the Indian people and their cause in a way no other living Englishman has done. It is impossible to estimate the incalculable services which he has so faithfully rendered to India,

and it is not possible for us to sufficiently thank him for the work he has done and is still doing. As a Christian man, though not now an ordained clergyman, Mr. Andrews holds high the banner of his faith. He finds it not inconsistent with his belief to heartily associate with men and women whose religion is of a different foundation to his own. He is one of the few wise men who see the one-ness of all religions merged in the Fatherhood of God. Consequently he has infinite faith and confidence in the ultimate establishment of the Brotherhood of Man. Like all true seers and philosophers, Mr. Andrews is in advance of the times. The world is full of scoffers. Unfortunately they are too often professed followers of the "Son of Man." When Mr. Andrews sets foot on South African soil, he enters a veritable lion's den of scoffers and scorners, who deny, by every deed and thought, the right of non-Europeans to any equality whatsoever. And Mr. Andrews knows all this quite well. He knows what to expect. But still he does not hesitate to come to our aid!

We do not, in thus offering a hearty welcome to Mr. Andrews, intend to discuss the situation or the causes which bring him here. We feel that, in fairness to Mr. Andrews, we should, as a community, put aside all bitter feelings, which we may justifiably harbour, and join with him in endeavouring to face the situation manfully. We may, with advantage, ask ourselves seriously, why it is that the demand for our repatriation is made by a certain section of the population. If we find, after careful consideration, that the demand is based solely upon trade jealousy and racial hatred, then, so far as we are concerned, we can quite confidently determine to fight to the bitter end, knowing that we are merely maintaining our just rights. But if on the other hand, there be any fault in us, woe unto us if we ignore it. Whatever has been gained or saved to us in the past has been achieved by much pain and suffering. Let us never forget that it was the purifying fires of suffering and sacrifice that lit the torch of liberty. We should beware lest propriety and ease extinguish the flame. If we face our difficulties in the right spirit, we shall certainly overcome them. What we have to understand is that everything depends upon ourselves. There is no power that can destroy us if we have faith and extermination. But if we are slack about the welfare of the whole community whilst over anxious to secure our personal rights, we shall deserve to fail. If anyone thinks, also, that an injury done to one section or to the residents of one Province does not concern those who are not immediately affected, he is vastly mistaken. Mr. Andrews can neither make nor unmake. He can but deal with the situation as it is. It is said that everyone receives what he deserves. That is true of the Indian community. If, as a result of the present agitation against us, we lose one right we lawfully or morally possess, we must not blame our opponents. Neither will our prayers for relief be answered. There is only one thing that can save us, and that is solidarity of purpose and a determination to resist at all costs the forces that would destroy us. If, through weakness or self-interest, we lose our rights, it will be because we are unfit to possess them. Better, far better, we be forcibly ejected from South Africa, without even compensation, than, we should submit to humiliation and barter our souls for material advantage.

## MR. ANDREWS' FINAL ADDRESS TO MOMBASA INDIANS

### EDUCATION VS. POLITICS

On the eve of his departure from Mombasa for South Africa, Mr. C. F. Andrews addressed a large gathering of Indians in the Cinema, Salim Road. The Hon. Mr. Abdul Rasul was in the chair. Speaking in Hindi, Mr. Andrews said:—

"The time has come at last for my departure from Mombasa. I expect to visit Zanzibar and Dar-es-Salaam on my way to South Africa and on my return journey. At one time or another, I hope to be able to see most of the towns, in Africa, where Indians have made their home and some of the country districts also. I need not tell you that my heart is chiefly with the poor, with those that are out of the way, with those that are far distant from their fellow men. The frequent journeys I have had to make up and down the Uganda Railway have been a pleasure to me owing to this—that at every single station, however small, wherever the goods train or the mail train stopped, I have met little groups of Indians, sometimes only one or two families, and have been able to speak to Indian mothers and their children as well as to the men. And then, how can I tell you all about the children, who have flocked to me at every place? It has been a sadness to think of those faces, with keenly active brains behind them, growing older and older without any of the pure delights of reading for themselves fairy stories and tales of adventure because no teaching has ever been given them while they are young. I cannot understand the strange policy of the Government authorities, to allow this, the most precious treasure in the country, the minds of the children, to be wasted. But we ourselves must never own defeat! We must not sit down and fold our hands! We must do things for ourselves. Just for this very reason, it was a happiness to me, to spend one afternoon in Nairobi, not this time with boys' school, but with a girls' school, at the Arya Samaj Mandir. I heard their Sanskrit, beautifully rendered, and then their vernacular songs and some quaint dialogue and drama; and, at the end, we set down on the ground together in a circle and I spoke to them about India and South Africa and about Mahatma and Mrs. Gandhi, about the Ramayana and Mahabharata, and gave them a Sanskrit prayer to learn by heart.

### IN UGANDA

"I have been twice to see the site of your new collegiate school at Mombasa, which our beloved President, the Hon. Abdulrasul Allidina Visram has founded, in honour of his great and noble father. When I was in Uganda I heard his father's name mentioned on every side as one of the pioneers and founders of that wonderful Protectorate. There was no clamour, over there, for turning the Indians out of the country. It was entirely the reverse. One of the most striking afternoons I had was in the company of the Young Baganda Association at Sir Apolo Kagwa's house, when they opened out their minds to me and told me all their aspirations. I found among them the very same spirit that I have found among my own students in India. They had the same national hopes. If these patriots had borne the least grudge against the Indians for entering their country, they would most certainly have told me for we were speaking together in the frankest possible manner. And what was the record they gave about the Indians? It was this, that they desired their presence, because they had found them good. They repudiated at once the charges that had been brought against them and ask me if possible to tell the merchants in Bombay how the whole country needed opening up to trade and that they wished to have direct and friendly dealings with the best Indian merchants. Sir Apolo Kagwa himself was warm in his praises of the Indians, both on that and on other

occasions when I had the privilege of meeting with him. The Baganda Chief Justice took exactly the same point of view, and the ruling Chiefs also.

"I have wandered from my main subject to-night. After travelling up and down the country many times and seeing things from many different points of view I have come back to one convinced conclusion. I gave utterance to this at Nairobi with all my might. It was as follows,—That politics by themselves will never help you, but on the contrary may become to you a drug, a wine, an intoxicant, a noxious poison. On all sides, especially among my own countrymen. I see this land suffering from political fever,—and this is not a healthy state of things in a new country. It was quite a relief to get to Uganda, where, for one single word of politics, I was always able to get ten on education. No,—politics by themselves will never help you; but Education will help you, nay, it will more than help you,—it will be your salvation.

### EDUCATION

My advice then at Nairobi, at Kisumu, at Nakuru, at Kampala, at Jinja, and at other places has been very simple. It has been this: Let Indians sacrifice all they have to get schools built for their children. I wish I could make clear to you, how, if only you would consistently do this, then politics could look after themselves! For example, if it is an Economic Commission Report urging the expulsion of all Indians from all Africa, what better answer could be given than the silent answer of a people, like the Indians of old, devoted to learning! I use the word 'devoted' advisedly, because I know no word more typical of ancient India than this *devoted* to learning. Plant your roots deep down into the soil, and then you can laugh at all Commissions and Conventions which wish to drive you out of Africa. Your very deepest roots are the roots of Education given to your children.

"When I was in Uganda, I heard a saying up and down the countryside which cheered my heart. It was this, that the Indians had brought two gifts with them into Uganda, which the Baganda people had been quick to recognise. The first was the love of home, the love of the mother and wife as the centre of that home. This Indian love and respect for mother and wife had been a blessing to the Baganda people themselves, to watch and follow as an example. The second thing was the Indian's intense fondness for his little children. Yes, the Baganda people were quite right in their rapid appreciation of these traits of Indian character; for they are typical of India, as every one who knows and loves India understands full well. But I wish sometimes that this characteristic, the love of children, would act like a guardian angel to watch over the children's welfare thoughtfully and wisely and make it impossible for the fathers to keep their children intellectually and mentally in darkness.

"Again and again I have heard the answer given in reply to my earnest plea for the education of the children,—the girls as well as the boys,—I have heard it said, 'Let the Government do its own share and we will do ours.' Well, I take that challenge up and I challenge you. I challenge you to-day,—here and now! Here, in Mombasa, offer to the Government what I have called everywhere the 'half-and-half' basis. Ask for a girls' school, side by side with your schools for boys,—ask for it on the 'half-and-half' basis. I would like offers to come pouring into Government from every single place where Indians are collected in numbers large enough to found a school. I would like offers to come pouring into the Director of Education, to the Actg. Governor and to the Governor himself. If you act on my advice, so often given, I do not think these gentlemen will refuse you. I want Mombasa and Nairobi to take the lead in this matter. I put education before politics, before franchise, before anything else.

"And I have a dream which I will tell you here in Mombasa. It is that the rising University of India's greatest poet,—my own home at Shantiniketan, where Indian children of all classes and creeds meet together in a common devotion to the Motherland and under inspiration of India's most gifted genius and saint and sage, Rabindranath Tagore,—my dream is that Shantiniketan Asrama may stretch out her embrace to encompass your children in East Africa. My dream is that we may send devoted teachers to you, and that some of your sons and daughters may come to us for higher training, in order that they may make the teaching of East African-born boys and girls their life's devotion. This may be a dream to-day; but tomorrow it may prove to be a reality. At least I can say this, that it is a dream that has not faded, but has grown more definite and clear with lapse of time.

"How can I ever thank you for all you have given me during the short six weeks or more that we have been together. I have learnt much, very much from you; and I trust I have given something that you will remember in return. And if there is one word, more than any other, that I would wish to leave with you, it is this,—remember your children!"—*The Mombasa Times*.

### BOLSHEVISM—WHAT IS IT?

The word "Bolshevism" is on every lip in every country. It is used alike in the press as on the platform by those who know nothing about it or have got their ideas of it from sources based on hearsay or on inadequate testimony. It has passed into every language as a byword for a movement calculated to wreck all social organism and as an outrage on civilisation. Its work is presented as "a carnival of human malice and corruption."

Only the other day the Viceroy speaking at the Chiefs' Conference referred to it as "new spirit abroad in the world impatient of restraint, prone to look upon others as tyranny, prosperity as profiteering and expensiveness of living as the result of maladministration. This spirit embittered by high prices due partly to the failure of the last monsoon"—by the by, was there a world-wide failure of monsoon last year?—"and partly due to the diversion of the world's energies from production to destruction, excited by the downfall of the great powers, and encouraged by secret and subtle propaganda to think that anarchy means happiness and prosperity for all, this spirit is the most subtle and the greatest danger that has come upon mankind."

In striking contrast to these notions is an article in a recent issue of the *Nation* wherein the writer energetically exposes the "Lie about Bolshevism." He says, "there is now a cloud of witnesses about Bolshevist Russia—witnesses of error and crime, and witnesses, too, of an exalted public spirit, of self-devotion in its governing ranks, stretched to the utmost limit of man's capacity to suffer for an idea."

"Here, in Mr. Bullit's account is Lenin, the archfiend, governor of Russia on one scanty meal a day and 1800 dollars a year, say a tenth of the price of Mr. Churchill's motorcar. Here are Bolshevist professors, in Mr. Ransome's picture of them, teaching science to Bolshevist workmen till their hands grow frost-bitten from touching the icy metal of their instruments, and as the head of the committee on state constructions a man who has lost the use of his right hand as the result of prolonged sedentary work in unheated rooms. Here are "savages" coveting Russia with New Universities. Polytechnics, and schools, and teaching industrial processes to workmen through courses which attract audiences numbering thousands. Here is an unlettered people which frequents only the drama of humanism and intellectualism (Shakespeare, Dicken,

Tchehov, Tolstoy) and has banished sentimental trash to make room for the classics or for manuals of social and political thought. Here are fathers and mothers going willingly cold and hungry and illclad, so that the children of other fathers and mothers—scores of thousands of them—may be led, clothed, warmed, and educated. Has Bolshevist Russia sinned? Let that nation judge it which has gone through such a fire of purification."

Further observes the writer, "Bolshevism has ceased to exist. Mr. Steffens declares that the Bolshevists are ashamed of it (the limited Red Terror) and like French terrorists attribute it to drink and the movements and assassination of the counter-revolutionaries. A dual political movement has now set in. It is minutely reconstructive, and it promises a return of moderation, to a policy of give and take between the hand workers and the intellectuals. An outward accord has been arrived at. Communism in towns is purely voluntary and the peasant owner is left in possession, while the central government aims at making a good farmer of him. The cities are quiet and Petrograd is the only capital in the world without police or prostitutes. . . . The existing Government, according to an observer, is a "vast improvement" on that of the Tsar. It has been a tyrant to the idle and the rich; a harsh step-mother, may be, to all but labouring man. But it has one petted class. The children 'get all the few town delicacies—milk, eggs, fruits, game—that come to the Government monopoly. . . . The story of the nationalization of women, hawked about for weeks by the *Times* was a lie. Family life has remained intact under Bolshevist rule. 'Respect for womanhood,' says Mr. Bullit, 'was never greater in Russia than to-day.'"

If this description is correct, then one cannot help feeling that the movement has behind it "some imperishable seeds of human growth," and that it points a state of society to which all well-ordered societies should approximate.

Only time can ultimately show that is the truth about Bolshevism.—*Young India*.

### THE INDUSTRIAL PROBLEM IN INDIA

PAPER BY MR. N. C. KELKAR

(Continued from page 20)

#### THE FUTURE

But the real danger lies ahead. The restful British economic lion is again feeling hungry, and is being roused by foreign competition, the era of Free Trade having spent itself. Further, Imperialism is having its bounds enlarged. Lord Curzon wants one solid block of Empire from China to Canada. In the days of the East India Company there was perhaps only one Leadenhall Street in London, whose occupants Chatham described as "Asiatic plunders." Now there are many such in all England. And India's economic dependence will increase with the needs of the Empire. The old cross-purposes as between the East India Company and the British Government were a sort of guarantee against iniquitous monopolies. Now that the Government have openly identified themselves with the trade interests, not in the name of one company or class as before, but in the name of the whole Empire, that guarantee is gone. And India may as well be prepared for another era of aggressive campaign of economic shibboleth like Imperial preference. The idea of a pan-Britannic world wide Empire is abroad. The cult of the Imperialist, whom the late Mr. Chamberlain typified in his person, hopes to fashion an Imperial mantle for the old Mother Country out of the odds and

ends of humanity—monarchies and federated republics, self-governing States and vassal colonies, free people and subject multitudes—so that by a slender but infrangible thread the English will should at all hours of the day pass from one to the other, and English force be displayed in its might throughout the length and breadth of the world. In the words of a French critic, who of course, wrote before the war, "the Imperialist holds out to British merchant manufacturers, to great companies, chambers of commerce and shipping, in other words to the England of iron, coal and textiles, hunted from the old European countries by Protection, harassed in the Oriental countries by competition of Germans, Belgians, Japanese and Hindus, dissatisfied with the present and anxious for the future—to all these the Imperialist hold-out the promise of an Empire organised on the lines of Customs union where Anglo-Saxon productions alone will find a free market, from which foreign merchandise shall be excluded by a system of differential duties or even, if necessary, a protective tariff. The Empire thus constituted will form a gigantic co-operative society of production and consumption, out of which, however, England will derive the lion's share of advantage."

#### IMPERIALIST

Is there hope for India in all this? Not unless a miracle happens! But even miracles come to pass by prayer and devotion, reinforced by human exertion. How can one say which is more difficult for India to obtain, political Self-government or real fiscal autonomy? The Imperialist loves political power and economic domination with equal avidity and strength. In the idea of Imperialism the two are indissoluble and undistinguishable. They are two facets of the same precious stone of selfishness. The Imperialistic flag is woven very much like a purse. Intended to contain pounds and pennies, it can be waved at will like an emblem of prestige, an incitement to invasion. But even as between the two, Imperialism would, I suspect, stand in the future more as an economic device than anything else. The Empire stood hitherto for glory, hereafter it may be proclaimed as a necessary condition of existence. Idle sentimentalism is rapidly vanishing from his practical land. The other day Mr. Robert Blatchford declared that if it comes to that he would prefer potatoes to Shakespeare. We do not know if a race of men will come who will propose to sell the Crown Jewels for capital to start an all-world British Industrial Imperial League. Macaulay looked forward to a time when the British would politically retire from India on condition of free commerce with her. But he did not, perhaps, realise that nations like Germany and Japan would rise, and that the hour would bring forth its man, Joseph Chamberlain. My point is that it is getting more difficult for India to get real fiscal autonomy. But the gist of my theme, again, is that India cannot live longer unless she gets it by whatever means. All our endeavours, all our agitation, must be directed to make the Indian Government a national government in an economic sense. The impossible must be made possible. The Joint Report, judging by the quotation already given by me from paragraph 135, raises a suspicion in my mind that its authors did for a moment get a full vision of the bed-rock truth of our industrial position in India. But, as I go along reading the Report, I find that nothing better is attempted therein than a sorry nibbling at the solution of the problem. The era of ruin and restfulness should have been followed with an era of repartition. The *mangum opus*, so far, of a regenerated Government, however, is the report of the industrial Commission. Can it make adequate amend to India for the economic degradation so far indicated upon her? But it is profitless to carry speculation even so far. We have seen the Report; but we have yet to see the Government despatch upon it. The Viceroy said, at a recent meeting of his Legislative Council, that he was

planning to lay the foundations very deep for an edifice of industrially regenerated India. Let us all hope to live long enough to see the foundations raise up their heads above the surface of the water. For we have often seen the foundations of good intentions swept away by the surging tide of selfishness. In all the speeches of Lord Curzon, made in India, you will find the word Indian industrial development as being synonymous or co-extensive with commercial development. Receiving the freedom of the city of London his lordship told his audience that in his opinion India was a country where there would be large openings for the investment of capital in the future and where a great work of industrial and commercial development lay before them. Need I say, however, he only thought of the coalfields of Bengal, the gold mines of Kolar, the oil fields of Burma, and the tea gardens of Assam?

#### WANT OF EDUCATION

We all know what the national Government of Japan has done for its industry. On the other hand, we know that the Indian Government spends much less upon industrial education than upon lunatic asylums. The new Governor of my Province recently advised the students of the Fergusson College to discard literary in favour of industrial education. I wish, however, that he had told them at the same time, as an industrial propagandist, how many technical schools and colleges existed in India and what kind of education was actually available for Indian boys therein. Perhaps his Excellency is not aware that only a limited number of boys can be admitted to any institution of special instruction, and that the so-called experts imported into India from England give very little practical education to their students and rather themselves learn at the cost of the Indian Treasury and come away to seek better jobs in this country. The real history of the Tate Research Institute if boldly and impartially told, will make revelations which must put the Indian faith in British beneficence and good faith to the severest test. And yet we find the writer of the latest report on the moral and material condition of India coolly mentioning the Institute as something for the benefit of which the people must thank the Government.

#### POLITICAL POWER NECESSARY

I think all this will be changed materially, if not entirely, if the Indian people get political power—that is, power to spend the money raised by taxation on such purposes of public education and utility as they think best. I am not one of those who would reply exclusively upon Government, whether it be alien or of our own, whether despotism or democracy, to improve the industrial condition of our country. I do believe that side by side with the acquisition of popular control over the public purse the Indian people must also change their own outlook upon life and recognise the due importance of Self-initiative and self-help and create in the coming generation a love of scientific-culture and practical training. The dignity of manual labour must be held before their eyes as a thing to be more largely appreciated than hitherto. I do not agree with those who regard Mill, Burke, and Macaulay as unhealthy for the Indian climate, but I do hold that along with their works the lives of such men as Watt, Stephenson, and Kelvin should be given a prominent and honoured place on the student's bookshelf. The man of industrial and scientific genius must, of course, be born and cannot be created by an official mandate. But the fulfilment of genius of any kind can be realised only in a free country. The plea for political power and fiscal autonomy cannot be whittled down, but only strengthened by the gospel of self-help. To win there at the hands of a close-fisted despotism is certainly an uphill task, but we do believe it is not impossible, and that is why we are in this country at this psychological moment.—India.

વેવવાના ગુજરાતી પુસ્તકો

ક્રમ ક્રમ	૬	૬
મીરાં જેલનો અનુભવ	૦	૬
" ૨ ભાગ "	૦	૬
" ૩ ભાગ "	૦	૬
પરમરમ સાર	૪	૬
હિંદની હાલત	૩	૬
સ્વામી શિશ્ય સંવાદ	૪	૬
કાવ્યે દોહન ભાગે ૧, ૨, ૩	૬	૩
ક્રમ મે	૨	૩
જીવનપર પ્રકાશ	૧	૧
ભારતની મહાન પુસ્તકો ભાગ ૧ થી	૧	૧૦
" " " ભાગ ૨	૧	૬
પ્રકર ડી. વાશીચન	૨	૦
ભારતના સ્ત્રી રત્નો ભા. ૧, ૨, ૩ અને નવસહીતા	૨	૬
છાહાલાલ વદબાધીની	૧	૧
વિચાર સંગ્રહ	૪	૦
હિંદ સ્વરાજ	૧	૩
દેશલક્ષ્મી-ગોપાલ કૃષ્ણ ગોખલ અને		
ગીરમીટના સવાલ ઉપરની ચર્ચા	૧	૧
કાવ્યો સામે યુગની દ્રશ્ય		૬
જ્ઞાન દિગ્ગજ	૨	૫૬
સમ્યક્દર્શન	૧	૬
અખાની ઘણી ભાગ ૧ થી	૧	૭
સ્ત્રીનો વિવેકાનદના પત્રો	૧	૩
રામાયણનું રહસ્ય	૧	૧
અવગમ્ય શાસ્ત્ર અને શાસ્ત્રીય વિચાર	૧	૬
શુક્રેકે મારમડી સુદર સીડી પર્વથી ૩ ત્રીજી પરમાત્મા	૦	૩
પદ્મીક ધરમ	૦	૩
સીતા અનેવાસ	૧	૩
સત્યાગ્રહનો સોનેરી અંક	૧	૬
શ્રીમદ ભગવત ગીતા ગુજરાતી પદ્યાત્મક ભાષાંતર	૦	૧૦
એકાદશ સ્કંધ	૧	૬
શ્રીમદ ભગવદગીતા પાકુ પુસ્તક	૧	૬
કાશ્યુ પુસ્તક	૦	૬
મોહનદાસ કામચંદ આંબેડકરના જન્મ શ્રેણી	૧	૬
પહેલી ગુજરાતી રાજકીય પરિષદના પ્રમુખ મહાત્મા		
મોહનદાસ કરમચંદ આંબેડકરના લેખણ	૦	૫
આનંદીબાઈ એશી	૦	૬
આરોગ્યતા વિષે સામાન્ય જ્ઞાન ભા. ૧	૦	૬
" " " ભા. ૨	૦	૬
સાચું સર્વગ	૨	૦
જેલના કાવ્ય	૧	૬
શુસ્તી કામેલપાશાહુ જીવન ચરિત્ર	૦	૬
આરોગ્ય વિષે સામાન્ય જ્ઞાન ભા. ૧-૨	૧	૬
ટાલસ્ટોયની વાર્તાઓ	૦	૬
ગુજરાતી સંગીત રામાયણ	૪	૪
નીતિના કાવ્ય	૦	૬
સુરખરાજ	૦	૬
સર્વોદય	૧	૬
બાશીરામ કેટવાલ	૨	૩
મનહરપદ ગુજરાતી અને હિંદીમાં	૧	૬
વધરાગ્ય પ્રોધ કાવ્ય	૧	૦

હિંદની જ્ઞાના અને પાઠશાળાઓમાં માતૃભાષાદ્વારા શિક્ષણ	૦	૬
સત્ય વિના ખીલું કશું મળી	૦	૬
પુસ્તક અને પંચમ	૬	૬
જીવનદોરી	૬	૬

દરેક હિંદીએ પોતાના ધરમાં રાખવા લાયક બહુતા વીર પુસ્તકો અને સત્યાગ્રહ વખતે લેવાયેલી છબીઓ

સુદરઆરંભ પેપર ઉપર છબીઓની નીચેની છબીઓ 'ઇન્ડિયન ઓપિનિયન' પ્રેસ, ફ્રીનીક્સ, નાટાલ, થી રૂ. ૧/૦ની ડબલ લેખે મળી શકશે. અમારા પાંચકાને આ છબીઓ રાખવાની અમે ખાસ લક્ષ્ય કરીએ છીએ. કેમકે અમે માનીએ છીએ કે ન કાંઈ મહેર ખાંચે ધરની દિવાલો ઉપર ચોંટાડવા કરતાં આવી છબીઓ મઠાવી રાખવી એમાં વધારે માન રહેલું છે.

મરહુમ જ્ઞાન. દાહાભાઈ નવરાજ, મરહુમ જ્ઞા. મી. જોખલ, મરહુમ સર ફીરોઝસાહ મહેતા, મરહુમ સર રતન તોતા, મરહુમ સર વીલીયમ વેડરબરન, મરહુમ હાઈન્ડ ટોલસ્ટોય, મરહુમ રેવન્ડ બે. બે. ડોક, મરહુમ મી. સોરાબજી સાપુરજી અડાજણીયા, મરહુમ મી. નાગાપાન, મરહુમ મી. નોરજી સામી, મરહુમ મી. જોમ. જોય. નાઝર, મરહુમ મીસ વલીઅમા મોલ્લીયર, મરહુમ મી. હાજી હાઈદ હુસેન, મરહુમ મી. અબદુલા હાજી બાદમ.

રાઈટ જ્ઞાન. લોરડ એન્ડરહીલ, મી. કેલનબેક, રાઈટ જ્ઞાન સર્જક અમીરઅલી, મી. પોલાક, મી. ઉમામ અબદુલ કાદર ખાં-વાઝીર, મી. બદરી, મી. વી. એ. ચેટીયાર, જ્ઞા. આ. બેરર કા. મી. એલ. હંસરાજ, મી. ઉમર હાજી આમોદ ઝવેરી, મી. જોસપ રાયજન. (બીરિસ્ટર તરીકે તિમલ ફેરીવાળા તરીકે) મીસીસ સોહા, મીસીસ સેખ મહિતાબ, હનીફ ખીબી, મી. સન્યાસી સ્વાસી શંકર ચાંદ, શ્રી ગોપાલલાલ હાંદુ વેશ્વરમત્તુ મંદિર, હાંદુસ્તાન દેશપાર મથલા ૬૦ હિંદીઓનો મરૂપ.

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