

Indian Opinion

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NOTES AND NEWS

A REUTER'S message from Bombay dated Nov. 5, states:—The sub-committee which was appointed in June last by the Khilafat Committee to tour India, and report regarding the advisability of re-starting civil disobedience, has returned. In its report, the sub-committee stated that the country is not prepared to embark on mass civil disobedience, but favours disobedience on a limited scale. It supports the proposal to abandon the boycott of the Legislatures, the Governmental educational institutions, and the Law Courts. The sub-committee is evenly divided regarding participating in the Legislatures. Half favour capturing the Legislatures, with a view to obstructing and paralysing the Government, while the remainder oppose the abandonment of the boycott of the Legislative Councils as involving a serious setback to the movement. The sub-committee urge the organisation of Indian labour, with a view to preventing economic exploitation by capitalists and foreigners. The majority of the members oppose Mr. Gandhi's opinion by favouring a boycott of British goods only, as against foreign goods.

The Natal Provincial Council, we understand, has been further prorogued to Wednesday, February 21, 1923. It should not be forgotten that, we will have to put up a fight stronger than ever during the forthcoming session. We cannot afford to be any the less persistent in our cause than our opponents are in theirs. In fact, in order to safeguard our rights in this country, our persistency will have to be twice as much as that of our opponents. We have ample time to collect our forces, and we would suggest that an opportunity be taken of the time and matters be not left to the last moment to be dealt with.

According to a proclamation in the *Union Gazette* dated Nov. 3, the forthcoming session of the Union Parliament has been further prorogued until the 19th January 1922.

We extract the following interesting editorial paragraph from the *Pioneer* (India) of September 14:—

It would be singularly unfortunate if an impression were to be created in the public mind that the League of Nations exists principally for the purpose of providing comfortable positions at princely salaries for a myriad of officials. The whole world, broadly speaking, is staggering under the burdens left in the trail of war, and a full-throated cry has gone up, and continues to go up, from the suffering nations for retrenchment and economy. Called into being to heal the wounds and settle the differences of a war-scarred but still fractious world, the League might be expected to set a good example in frugality by holding its purse strings tight. Complaint has been made, however, of the excess of liberality displayed, it being asserted that typists in the employ of the League are even receiving higher remuneration than is obtained by being a member of the British House of Commons. Whatever difference of opinion there may be as to the respective merits of a typist and an M. P., at least the League, which seems to have more than justified its existence by the work

it has already accomplished, would do well to check with vigour any tendency towards extravagance.

The Turks have been repeatedly charged with indiscriminate massacre and wholesale deportations of Armenians. The following passage from Mr. Fazlul Haq's speech delivered recently at Calcutta on the Turkish situation, affords a suitable reply to these charges. Mr. Haq is reported to have stated:—

"The number of Armenians said to have been put to the sword by the Turks would exceed ten times the total population of Europe and yet they are alleged to be in a majority everywhere they exist, and to be entitled to self-government on the basis of that majority. The Greeks and Armenians seem to possess the proverbial nine lives, like cats, and to thrive and flourish the more they are annihilated."

Mr. H. L. Paul, hon. treasurer of Bai Jerbai Rustomjee Orphanage, Catholic Indian Boys' Institute, acknowledges donations received from members and sympathisers up to Oct. 8, amounting to £1,294 17s 9d.

The *Natal Advertiser* Kokstad correspondent states:—

East Griqualand's oldest Indian inhabitant, Beheari Siva, passed away at Kokstad. Deceased was one of the few Indians allowed into East Griqualand from Natal before the Cape Government closed its doors against them. He came from Calcutta in the early seventies, and after serving his indenture period with the Canonby Estates, Umkomaas, arrived at Kokstad 43 years ago. He had been engaged as gardener to various prominent residents in the district ever since. His employers included Sir Walter Stanford and Mr. Charles R. Rennie, ex M.L.A.

The total Indian population in the whole of East Griqualand, according to the latest census returns, is 14, of whom nine reside in Kokstad.

Mrs. Gandhi and party were allowed once more to visit Mr. Gandhi in Yavada Gaol. The report they have brought is that Mr. Gandhi is quite well. He spends three hours daily, in carding and making slivers for himself and Mr. Shankerlal and spins for another. He is reading and thinking a great deal, but not writing anything. He appeared to be serenely happy. He is still not provided with a light at night.

Dr. Varadarajulu Naidu of Salem (Tamilnad), a staunch Non-co-operator, who was served with a notice of demand for income-tax on an assessed income of nearly Rs. 24,000, is reported to have sent the following reply to the authorities:—

"I have publicly declared my inability to cooperate with a Government which treats the noblest and purest of men as a criminal. God out of His mercy has sent to this sinful world (which anger, hatred and war are ruining) a man whose life-mission is to bring peace and love. Any decent Government would be proud to

count among its citizens a man so great and good as Mahatma Gandhi; and would have assisted him in his mission of peace out of the resources of the State. But instead of building an *Asram* worthy to hold its greatest citizen, the Government has locked him up in one of its jails. My sense of right and wrong does not permit me voluntarily to pay taxes to such a Government. I do not ask others to follow me. I ask them to follow their own conscience and to await the commands of the National Assembly. But for my own part, I hereby inform you that I do not intend to pay the tax demanded in your notice, and you are therefore at liberty at once to take coercive steps."

A GLOOMY PROSPECT

THE prospect for the Indian community in South Africa is as gloomy as can be imagined. During late years at every session of the Provincial Council or the Parliament there has been some tightening up of the screw in so far as the existence of Indians in this country is concerned. It was a hard struggle at the last session of the Provincial Council to prevent the passing of all the Anti-Asiatic Ordinances that were introduced, and yet one of them, cutting at the very root of our elementary rights as human beings, namely, the Durbau Land Alienation Ordinance passed through successfully and is enforced. Others have been, only for the time being, postponed. As matters appear at present there is not the slightest doubt that the same Ordinances will be introduced in the next session which has been further prorogued till February next year.

One would think that Passive Resistance is after all a worthless weapon. For after its use for no less than five years continuously where are we to-day? Not an inch forward but on the contrary our march has been retrogressive. But can we justifiably blame Passive Resistance for that? We think not. Lethargy has taken hold of us since we gained a little ground by the aid of that weapon and we have been miserably neglectful in claiming or even protecting our just rights. We have allowed our rights to be gradually taken away from us. We have allowed ourselves to sink and sink until at last we have found ourselves placed in an alarming condition. For a voiceless people such as we are there is no other weapon than Passive Resistance and it is a weapon which should have been in constant use and not allowed to get rusty as we are guilty of having done. If, therefore, we do find ourselves placed in a fix we are to blame ourselves exclusively. But there is always a remedy for those who wish to seek it. Let us not be led into the misbelief as some responsible people would have us do so, that all that is being done in this country is for the betterment of Indians. The fact is that all is being done to make it so very difficult for us to live in this country that we may willingly say good-bye to it, and for a community with any manhood in it that would be an impossible thing to do. There is no doubt the Indians will have to rely largely on self-help and their ability to explain to every responsible Colonist, by some means or other, how reasonable the Indian demand is, how little the Indian will be satisfied with and to what a great extent Indians are prepared to respect to colonial sentiment. We can only do so by our resoluteness, our sincerity, our care for our rights. We must be prepared to throw off the lethargy and remain constantly

on the alert and to expect a tough fight for securing the essential rights of human beings in a civilised country.

THE KHILAFAT SUB-COMMITTEE'S REPORT

REPRODUCED elsewhere will be seen a cable message from Reuter from Bombay, giving an essence of the report submitted by the Sub-Committee appointed by the All-India Khilafat Committee to tour India and report regarding the advisability of re-starting civil disobedience. Some of the members, it is reported, have supported the proposal to abandon the boycott of the Legislatures, the Government educational institutions and the Law Courts. In our opinion, re-entering the Councils and to start supporting Government Institutions would be like seeking to come to terms with the Government. But is it not left for the people to come to terms, it is for the Government to do so; and such a proposal even, could be accepted only on condition that all Political prisoners are set free and the repressive policy of the Government is entirely ended. Unless this is done, we doubt whether it would not be inconsistent with the policy of Non-co-operation to support the Government with whom India is non-co-operating owing to its grossly unjust and inhuman administration. What has India gained from the Government or what good promises have been given to the people by the Government that could lead the people now to change their policy which they have once thoughtfully adopted? Would it not amount to a retreat on the part of the people? These are thoughts that naturally arise in the minds of Indians in this country who are watching with keen interest and anxiety the struggle for freedom carried on by their brethren in India.

Also with regard to the proposal for boycotting British goods, we think that it would be a grievous violation of the spirit of non-violence on the part of the Indian people if they were to adopt such a proposal. It would be a clear demonstration of the enmity we bear against the British, whilst non-violent Non-co-operation has really no room for enmity. The principle involved in boycotting foreign goods, as we understand it, is that we wish to support and encourage our own National Industry, which is a thing that every nation should be proud to do. It is by no means a step inspired by enmity towards any nation or country. It is as a duty to one's own country and much more so the duty of India whose millions are subjected to conditions of semi-starvation and semi-nakedness.

THE IMMIGRATION QUESTION

INTERESTING APPEAL CASE

An interesting argument was heard by the Appeal Court on the question of the validity of the Government's order, under Act 22 of 1913, prohibiting Asiatics as undesirable immigrants.

The case was that of Mahomed Padsha, who made application for leave to appeal from a decision of the Transvaal Provincial Division, dismissing an appeal from a conviction of the applicant under Section 20 (a) of Act 22 of 1913, in that he had aided and abetted an Asiatic in entering the Transvaal knowing that he was a prohibited immigrant.

The Minister of the Interior, purporting to act in the exercise of the powers conferred by Section 4 subsection (1a), published in 1913 an order deeming

every Asiatic person to be unsuited on economic grounds to the requirements of every Province of (a) in which such person was not domiciled, or (b) in which such person was not under the terms of any statute of such Province entitled to reside. Section 4, sub-section (1a) of the Act reads as follows:—

“ Any such person as is described in any paragraph of this sub-section who enters, or is found within the Union, or who, though lawfully resident in one Province enters, or is found in, another Province in which he is not lawfully resident, shall be a prohibited immigrant in respect of the Union, or of that other Province (as the case may be), that is to say, (a) any person or class of persons deemed by the Minister on economic grounds, or on account of standard, or habits of life, to be unsuited to the requirements of the Union, or any particular Province thereof. ”

Mr. P. Millin appeared for the applicant and Mr. Landsdowne for the Crown. There being no opposition to the application the Court granted leave and heard the appeal forthwith.

A WIDE MEANING

Mr. Millin contended that the wording of Section 4, Sub-section (1a) to Act 22 of 1913, was not capable of the wide meaning assigned to it by the Minister in his order, and in the alternative if the Court should hold that it was capable of the wide meaning that it was also capable of a narrower meaning, and that the latter should be applied. The word “ class ” should be interpreted with reference to the following words in the paragraph of the sub-section, and was intended by the Legislature to be confined to a class with the same economic peculiarities. The words “ economic grounds ” must be interpreted in a narrow sense, and were intended by the Legislature to refer to the characteristics of this class, e.g., retail shopkeepers. It was clear that Asiatics had nothing in common as a class if he remembered that a member of the Council of India, a Japanese Admiral and a coolie were all included under the term “ Asiatic. ”

Several members of the Court asked counsel whether it was not common knowledge that the Legislature intended to give power to the Minister to exclude Asiatics as one of the classes ?

Counsel replied that the word “ Asiatic ” was not used throughout the Act, and that the Transvaal Act of 1908, dealing with the registration of Asiatics, was the statute applicable to the restriction of Asiatic immigration. Asiatics constituted 55 per cent. of the total population of the world, and if the Legislature had intended to allow all Asiatics to be included in the class referred to in section 4, sub-section (1a), there would be nothing to prevent the Minister from excluding 90 per cent. of the world's population from immigrating into South Africa. The Legislature had not given a sufficiently clear indication of an intention to give the Minister so wide a discretion.

JUDICIOUS SELECTION

Counsel referred to several English cases on the construction of statutes as showing that in such cases it was the duty of the Legislature to use the clearest possible language in taking away rights. The object of the Act was not to hamper or discourage immigration, but to allow a judicious selection of immigrants.

Sir William Solomon suggested that the authorities referred to only referred to rights of the subjects of Asia, and Sir Henry Juta pointed out that any State had the right to keep out any foreigner.

Mr. Landsdowne contended that the word “ class ” was applicable to any group, however large, provided that the members of it had at least one common characteristic. It was obviously in the interests of the natives of the country that for the protection of the natives of South Africa Chinese should not be allowed to immigrate, because of the loose manner in which they viewed the matrimonial bond, and because of

them being able to live very cheaply. This would apply to other Asiatics. A racial division might correspond to an economic division. The Court must assume that the Minister had excluded Asiatics after due consideration on economic grounds.

The Court reserved judgment.—*Natal Advertiser.*

THE AMIR OF AFGHANISTAN

On the 18th August, the closing day of the celebrations in commemoration of Afghan independence, His Majesty Ameer Amanulla delivered the following speech in Persian from a high platform while all persons—the Sardars and Ministers, Ambassadors, officers, soldiers and the audience—five to six thousand persons—were standing. He began by reviewing the progress made in all directions in the course of the last three years, i. e., from the time he had ascended the throne. He touched on all important topics of the state, viz., revenue, import and export duty, law and courts of justice, army, education, and then gave an account of the progress he made. He strongly referred to one point, and that was this, “ you are the real masters, and I am only your humble servant though I am called the king. All that I am trying to do is for your benefit. Formerly, continued His Majesty, rich people and higher officers were oppressing poorer persons, but now, all irrespective of their religion and social position, are equal in the eyes of law. “ None has, including myself, the right to oppress and oppress others for personal grudge. Everybody is free now. Officers were taking bribes before and the people were suffering for this but now no officer, however high his rank and position, may escape punishment for these offences. ” It was really the Magna Charta for the Afghans not exacted from the king, but most gladly and spontaneously given by the king to the people.

He added that the money in the treasury was steadily increasing in spite of the higher cost of administration. More than hundred students had been sent to Germany, France and India at the expense of the State to be trained in different technical branches.

Education has been made not only free but many students are helped with books, food, dress and other things. He also advised the audience to use articles made in Afghanistan though they may be inferior to foreign products. He said, “ If you use foreign goods your money will go to your enemy and will come back to you in the form of bombs and shells. He put special stress on the use of Khaddar. He said that he was in the habit of praising Khaddar dress though this made some persons think that he was mad, but he remarked that already the quality and quantity of Khaddar produced in Afghanistan had greatly improved. He pointed towards his dress made in Afghanistan and said that it was also the dress of the commander-in-chief, the biggest officer in the state. He said that he did not think that he looked in any way inferior because of his dress or that anybody would pay him less respect for it. He urged: “ By this way you will live more economically and what is more important,

you will supply thousands of your fellow-countrymen with work, and so food and thus save them from being thieves and mischief makers. He added that when he was a sahibsada, he was spending Rs. 12,000 on dress alone per year, but now his expenses on dress alone per year were not more than Rs. 600. He advised all to be truthful, dutiful, and religious, for, without being religious, nobody could hope to be happy either in this or in the next world.

In fine he said:—"I am always ready to die but I have not yet served Afghanistan a hundredth of as much as I wish. My one ambition and wish is to serve the cause of Islam and Afghanistan and since the day I have become "your servant" I have known no rest and have been always trying to uplift the condition of the country. May God give me strength to serve Islam and Afghanistan ere may I die."—*Swaraj*.

EVILS OF PROHIBITION

Mr. Waters Butler, chairman of Mitchells and Butlers, Limited, (India), presiding at the annual general meeting of shareholders, quoted the following views of 'a clergyman of high standing' with regard to prohibition:—

Reform is needed—not prohibition—reform wise and moderate and patient in the light of experience, education, and true morality; in the interests of the great body of the public, and especially of moderate men, who constitute the majority of the people.

Prohibition is indeed fatal to liberty, because it involves a serious outrage against the natural rights and liberties of individuals and contemptuously disregards the claims of dissenting minorities. It is also fatal to temperance, though not a few sophistically confound temperance with prohibition. Temperance is a growth, like all moral laws, in the individual and the community. Temperance is positive and appeals to man's sense of self-control, to his reason and conscience. Prohibition is negative and appeals to the sense of fear, to pains and penalties, and utterly ignores man's habits and education. Temperance is the development of man's righteousness and self-control. Prohibition is the reduction of man to a position of compulsory national total abstinence by the criminal law. Temperance is the heritage and blessing of a free people. Prohibition is the yoke which a country constructs for itself when it confesses its inability to self-control, and from which it will take long years to free itself. Temperance is the badge for self-respect and orderliness. Prohibition is the symbol of hypocrisy and deception. All the secret encouragement to sly drinking, the utter lack of control, the absence of all authority, the vile decoctions served, are sure to generate a low moral atmosphere of great mischief. And such places of sly drinking greatly appeal to the young. Once let a young man become contaminated by the moral tone of the 'sly grogs,' he will be damaged morally if not utterly ruined. Prohibition will undoubtedly generate lawlessness. Its extreme character, its far-reaching measures, its enormous penalties stamp it as a grinding despotism—the fruitful parent of disorder. Prohibition is as despotic as any law of the worst despot. It utterly disregards and tramples under foot the undoubted rights of minorities, whom it grossly insults by the way it flaunts their wishes and destroys their privileges. The minority under it would obey, or suffer outrageous penalties. Wherever it prevails, it is monstrous in every way and grossly insulting to the intelligence of the large minority. One extreme begets another. Prohibition will plunge us into a course of folly, bringing turmoil into the politics of the country, perjury and evasion into the courts, and deception in the people.

KEMAL PASHA

GENERAL TOWNSHEND'S IMPRESSIONS

[TO THE EDITOR OF THE 'TIMES.']

Sir,—Piercing blue eyes, fair hair, a diminutive close-cropped moustache—these are the salient features of Kemal Pasha, the force behind the Turkish push, that impressed me when I met him face to face at Konia only a month ago.

He is a man of middle height, and he wore at the time of our meeting plain clothes—the knickerbocker breeches were well cut and rather in the English style—sporting stockings, and on his head the universal 'Kalpak' of Astrakhan, in a larger size than usual. The distinctive and useful feature of this 'Kalpak' is that it may be worn with either uniform or plain clothes. In appearance it closely resembles the fur caps of Russians and the Persians.

Kemal, as far as I have been able to judge, is adored by the army and the populace, and it is in vain that the propaganda agents strive to represent that there are divisions in the Kemalists ranks. In Constantinople actually 90 per cent. are for Kemal, and the Turks in Anatolia support him to a man. His orders are obeyed implicitly, his rule is an iron one beneath the velvet glove, and under him the Government of National Turkey work smoothly and well. His will is law.

Kemal Pasha speaks little unless it is on a subject which vitally interests him; then he is eloquent. For example, one night when dining with me we discussed for a long time Napoleon's campaign of Austerlitz in 1805. This campaign provides one of the very few examples where Napoleon attacked the enemy's centre; his usual method was to hold his adversary in front with a minimum part of his force, whilst he delivered his principal effort against one of the enemy's flanks.

When I went to dinner I certainly had no idea that I was going to have a discussion on Napoleon's strategy and higher tactics. We both agreed that Napoleon's doctrine is as valuable to-day as it was one hundred years ago, and I discovered that Kemal is an enthusiastic admirer of Napoleon's campaign in Italy in 1799. I mention this in order to show that Kemal is a close student of military history—as every soldier who aspires to military warfare must be.

Laborious and indefatigable to the point of excess, Kemal is always at work, and possesses a wonderful grasp of European politics and affairs. This is all the more remarkable as his education was purely a military one received at the Ecole de Guerre in Constantinople. He was in the Tripoli campaign, and later served in several theatres of the war; his best service was in the defence of Gallipoli, and it was for this service that Liman von Sanders had him promoted to the command of an army. He was afterwards on the tottering front of Palestine, where the Turks in the final stages were hopelessly outnumbered.

Kemal was Inspector-General of the Turkish Army in Asia Minor after the Armistice in 1918, and his patriotism came into prominence after the occupation of Constantinople by the Allies when the Nationalists ran to arms.

Kemal is a patriot; he is out for liberty and independence—Turkey for the Turks—and he desires peace but an honourable peace. His terms are the immediate evacuation of Asia Minor by the Greeks. He says:—"How can I trust assurances that the Greeks will evacuate after four months, as was said in the middle of the Paris Conference last March, when in the middle of the London Conference last year, during an armistice, the Greeks suddenly launched their offensive?"

'Will you try to persuade us that the British Government did not know of the offensive being prepared?' he remarked to me. 'If you can convince me of that, then can you persuade me that the British Government

could not have stopped that offensive by raising a finger?

BRITISH FOLLIES

The success of the Kemalist arms has evoked the clearest condemnation of the ways of the British Government. The *Times of India* in a recent article has expressed its views most forcibly.

"Is it too much to hope" it asks, "that these bitter lessons will teach Mr. Lloyd George and the British Foreign Office the need for a large and generous as well as a prompt settlement?"

Again, it writes: "The only avenue of escape from these complexities is a large and generous offer of settlement. As to the lines of that offer there is the admirable basis which was laid down in the famous telegram from the Government of India—the complete evacuation of Asia Minor, the restoration of Eastern Thrace, with Adrianople, to the Turks, and the evacuation of Constantinople involves the corollary of entrusting the guardianship of the Straits to the Turkish Government. The alternative after which some in England are apparently still hankering, some sort of Allied guardianship of the Straits, is as impracticable as it is silly."

About Palestine, the *Times of India* says:—"Our position in Palestine under Churchill plan is one of great danger. We are engaged in trying to carry through a policy abhorrent to seven-eighths of the people."

About Mesopotamia, the same paper writes:—"Our position in Mesopotamia is even more risky. We are trying to hold an immense territory with a small Air force, and to pursue a policy which has many enemies and few friends. The news is of the gravest. Already considerable losses have been incurred from an incursion of irregulars from Kurdistan and the officials and their families have been evacuated through the Air force. Fortunately for Mr. Churchill, Parliament is not sitting, or he would be called straightly to account for placing British officials and their families in a zone where they could not be protected. The plain blunt truth is that the British Government have been gambling heavily in Mesopotamia. They have risked everything on a substantial acquiescence in a system which has no friends and the Churchill bluff is now being called. We shall be lucky if we escape without military operations of a costly and burdensome character. Mr. Churchill silences the House of Commons by hurling at them the odious word "scuttle." Those who look to the interests of the British Empire are not to be frightened by *gamin* gestures; they have no hesitation in demanding withdrawal from zones where we have no interests and intolerable responsibilities, and if that is scuttle, then they are right in demanding a policy of scuttle."

The following remark has more far-reaching application than perhaps the *Times of India* intends:—

"As it was said of the Bourbons that they learnt nothing and forgot nothing, so it may be said of some of our politicians, that nothing will teach them the folly of trying to keep a nation in check with a corporal's guard"—*Young India*.

THE THEOSOPHICAL SOCIETY

MR. WADIA'S RESIGNATION

The following is the full text of a letter addressed by Mr. B. P. Wadia to the president and members of the General Council of the Theosophical Society, Adyar, Madras, stating his reasons for his dissociating himself from the Society:—

Dear Madam and Colleagues,—Herewith, I beg to

tender my resignation as a member of the General Council of the Theosophical Society. I have worked in and for the Society for 18 years and in severing my connection with it I would like to put on record my deep appreciation and heartfelt thanks for the help rendered and co-operation given by the officials and members at the central headquarters at Adyar, during my stay over a decade and in my own Indian section and in the following sections which I have visited in the service of Theosophy—America, Belgium, Canada, Denmark, England, France, Holland, Norway, Sweden, Scotland and Switzerland. I am deeply grateful for the opportunity of service given me in all these countries. It is but meet that I should state my reasons for this step which I am taking. I will be content here with giving in brief, my reasons and drawing your attention to my letter to all fellow-Theosophists.

I have come to the conclusion that the Theosophical Society has strayed away from the original programme inspired by the original impulses, whereby the masters brought it into existence through the help of their messenger H. P. Blavatsky. It is no more a society of seekers of wisdom but an organisation where many believe in the few and blind following has come to prevail; where shams pass for realities and the credulity of superstition gains encouragement, and where the noble ideals of Theosophical ethics are exploited and dragged in the mire of physicalism and immorality. Theosophy, as a system of thought, put forward by the Masters through H. P. B. has ceased to be a serious subject of persistent study, and that which has taken its place has little resemblance to the original virile, healthy, and profound teachings. The Theosophical Society as it exists to-day is disloyal to Theosophy and its holy cause, and I regard that those who remain loyal to Theosophy cannot be loyal to the Theosophic Society.

I have earnestly and honestly endeavoured to bring the above facts to the notice of the members by the only straightforward course of preaching the truth as H. P. B. taught it. Time, energy and money spent in the Theosophical Society have brought the further knowledge that the existing conditions in the Theosophical Society are so deep-rooted and so widespread that the disease is incurable. The Theosophical Society as reared by H. P. B., has drifted on a sand bank, and is spiritually speaking a dead body. Under these circumstances, there is but one honest course, to be pursued by the sincere Theosophist and I have chosen it: to leave the society from which the life of the lodge has departed; and must continue to work for Theosophy, loyal to the true founders and to their message, co-operating with all those brother Theosophists who hold the unassailable basis for union—'similarity of aim, purpose and teaching in reference to that message.'

May I request you, dear Madam and colleagues, to accept my heartfelt thanks for your past co-operation and to give official publicity to this, my letter of resignation.

Fraternally and sincerely yours,
(Sd.) B. P. WADIA.

July 18, 1922.

DEWALI SPORTS

ISIFINGO GATHERING

The Isipingo Dewali sports, promoted by Messrs. Seboo Ram and R. Bob, were held on Sunday, October 29, on the football ground. The day being favourable, over 500 persons were present, and were entertained with light refreshments. The sports lasted throughout the day. The following were the events:—

For Adults.—Two-mile Marathon race: 1, Soobiah; 2, Beesoon. One mile-Marathon race: 1, Soobiah; 2, Jaramony. Tug-of-War: 1, Adam's five (Adam, George, Frank, Marie and Naidoo). Five-a-side foot-

