

Indian Opinion

No 19—Vol. XXII.

Friday, May 16th, 1924.

Registered at the G. P. O. as a Newspaper
PRICE FOURPENCE

NOTES AND NEWS

MR. Van Rooyen proposes to move the following motion in regard to the Indian problem in the Natal Provincial Council:—

"That this Council resolves, in terms of Section 87 of the South Africa Act, to recommend strongly to Parliament that, in the opinion of this Council, the Asiatic problem presents a serious menace to the Union, and recommends:—

(a) That no further acquisition of land by purchase, lease, or other means by Asiatics be allowed;

(b) That Provincial Councils be authorised to pass legislation that no further licences be issued to Asiatics, and no transfer of existing licences;

(c) That the sum of £5 be increased to Indian emigrants under the voluntary repatriation scheme;

(d) That fair and reasonable compensation be paid to Indians who own property and wish to leave the country.

Johannesburg, May 10 (Reuter).—The White S. A. League, which has a large membership drawn from all parties, has issued a circular requesting replies to the following questions:—

Are you in favour of legislation to promote extension of white employment in towns and of the white occupation of land throughout South Africa, and to secure to the white population exclusively in towns all those professional and skilled occupations hitherto regarded in the Transvaal and the O.F.S. as occupations for white persons.

Will you either introduce or vote for such legislation during the next or following session and will you resign from your party and your seat if your party does not introduce or support such legislation during that period?

The "Man in the Moon" of the *Natal Mercury* scribbles as follows:—

There is nothing like asking for a lot, on the off chance that you may get a portion of it. That idea seems to have been the aim at the Indian Congress presided over by Mrs. Sarojini Naidu. They want equal rights for everything, a South African Indian College, equal treatment on the railways, an official Indian Gazette, and Indian Justices of the Peace, and so on, as there were half a hundred other resolutions. I am glad to see that it is proposed to have an Indian agricultural and industrial show in Durban, as I believe it would be an eye-opener in many ways, while I am also pleased that the Congress pledged itself against the consumption of alcohol by the Indians, for some one sees some deplorable exhibitions at times. Of course, it was expected that Congress would oppose the Class Areas Bill, because they will not look at it in the proper light. The Bill is designed to remove friction between the two races, not to promote strife, as the Indians will persist in stating. Then the Congress went off on the rampage over the Immigration Act, but they fail to see that such an Act is necessary if proper government is to be carried on. The Indians preserve their right to exclude certain classes from specified trades and occupations and domiciles; and the Europeans are doing no more. On the education problem their demands were such as cannot be granted, but probably they do not expect them to be, but it was fine window dressing. Still, Europeans should

study these resolutions, as they will have to be dealt with some day.

A Reuter's message from Bulawayo dated May 10, states:—Speaking here, Mrs. Sarojini Naidu said her mission was purely selfish—she wanted to see beautiful Rhodesia. She came because she was so very weary of fighting against the betrayal of what she considered to be truly British ideals. She stated she had been to visit the grave of Cecil Rhodes, and added: "I took my bouquet of carnations which had been my welcome to Rhodesia, and I laid my tribute and the tribute of my happy people in Rhodesia at the feet of Cecil Rhodes." Proceeding, Mrs. Naidu recalled Mr. Rhode's famous phrase "equal rights for all civilised men," and said that that one sentence linked him up with the greatest idealists of India.

A message from London states:—The Government of India and Colonies' Committee is still meeting almost daily in London preparing the Indian case, which it is about to present to the Colonial Office. The Committee has discussed the position with Mr. A. M. Jeevanjee, a well-known Kenya Indian.

A motion was brought in the Provincial Council by Colonel Rethman to reduce the vote for Indian education in Natal by £2,160 from £28,229 to £26,069 last year's figures. After an interesting debate, on a division the motion was defeated by 8 votes to 9.

THE FORTHCOMING SHOW

AS will be noticed from an advertisement published in another column an Agricultural and Industrial Show, as decided upon by the South African Indian Congress, will be held on the 23rd and 24th instant in Durban under the distinguished patronage of Mrs. Sarojini Naidu. We have had several inquiries as to the time and place but unfortunately we have failed so far to obtain authentic information as to that. We have no doubt, however, that the organizers will lose no time in advertising the time and place where the show is to be opened so that people outside Durban who wish to participate would not be inconvenienced.

As the "Man in the Moon" of the *Natal Mercury* very rightly remarks the Show will be an eye-opener. Competition is a great thing in the advancement of a race, a people or a country. A great deal of noise, however, has been created with regard to the trade competition of Indians which has unfortunately been the cause of great resentment among the European trading community. Europeans complain of having failed to stand against Indian traders as the competition of the latter is unfair owing to their standard of living being lower than that of the Europeans. We will not venture, at the present moment, to enter into this much-

discussed question as it is not the subject of the present article.

Whatever may be the arguments against trade competition the same cannot be applied to agriculture and industry. There is no question there of the standard of living being higher or lower. The question is only of labour and skill.

Indians have hitherto laboured but they have never derived the benefit of their labour and skill. They have never been given the opportunity of knowing or measuring the capacity of their skill. Indians have been debarred from all the past shows in this country and their exhibits have been allowed only under European names.

The forthcoming Show will be the first of its kind in the history of South Africa held by Indians. There will be no distinction of class or colour in this Show and Indians will have the fullest opportunity of seeing for themselves their own capability. Hurriedly as it has been organized at the express desire of Mrs. Sarojini Naidu, we do not expect the Show to be a perfect one, but it will, no doubt, be a good augury of the future Shows. Thanks of the community are due to our distinguished leader Mrs. Sarojini Naidu for promoting the forthcoming Show and we pray that she may also be the inspiration of the future ones. We wish the Show every success.

MRS. NAIDU'S ADDRESS TO NEWCASTLE INDIANS

The Newcastle correspondent of the *Natal Witness* writes dated May 6:—

An enthusiastic reception was accorded Mrs. Sarojini Naidu who paid Newcastle a visit when she received a great ovation on her arrival. She addressed a particularly large gathering of the Indian community in St. Oswald's School. Councillor W. M. Goodwin presided. The Chairman, in opening the proceedings, said he considered it a great honour at having to preside at a meeting to be addressed by Mrs. Naidu, one of India's most accomplished daughters. He felt sure they would all be interested in the message she brought them.

After Mrs. Naidu had been garlanded she was presented with a number of pretty bouquets, and Mr. L. M. Mathir also presented her with a gift on behalf of the Indian community. In doing so he said that they had watched with keen interest her doings in various parts of the Union and were fully convinced that she had rendered the Indians in this country a great service.

After Mr. Sheik Ameer and Mr. Lazarus had spoken, Mr. A. Christopher, D. C. M., said that Newcastle was the base of operations for Mr. Gandhi during the great Indian strike. Thousands of Indians came to Newcastle from many parts of the country and then marched across the border. They all, he felt sure, were grateful to Mrs. Naidu for the live and sincere manner she was working on behalf of the Indian community in South Africa. They were established in the country, he said, and whether the Europeans liked it or not they were here for better or worse.

They all appreciated the attitude Mrs. Naidu took up in connection with the Class Areas Bill and was of opinion that this Bill had something to do with the dissolution of Parliament. It was the intention to establish an Indian Agricultural College in this country, and this matter would come up for discussion at the Indian Congress to be held at Durban shortly, and expressed the hope that delegates would be sent from these parts. He further stated that many Indians who sold their properties and belongings to go to India were now walking in the streets there and were repenting for ever having left South Africa's shores. He concluded by saying that the Indians of this country should defend

their rights in every possible way and show the Government that they were not asking for privileges they were not justly entitled to.

Mr. Ephraim also expressed great pleasure at seeing Mrs. Naidu in their midst and to hear the message she was about to give from Mr. Gandhi. He hoped that the Almighty would spare her to carry on the good work she had undertaken and the object of her mission would be achieved before she left the shores of sunny South Africa.

MRS. NAIDU'S ADDRESS

Mrs. Naidu, who received a great ovation, delivered an eloquent and lengthy address. She said she heard so many things said about her goodness and of her wickedness since she landed in South Africa that she really did not know what to think. One heard a good deal about hard work, and as she had addressed no less than six meetings during the course of the day, she considered herself just as hardworking as any of the coolies employed on the mines. After referring to the message sent by Mr. Gandhi she said they had some years back showed a spirit of sacrifice and repentment against the injustice which was so unbearable to them in those days, and advised them to always show the same spirit when necessity required it. She came to South Africa at a very critical time, at a time when there seemed very little hope for her people, but after travelling from dorp to dorp and city to city interviewing Ministers of the Cabinet, the Clergy, and many other prominent men, she found a clue to a solution of their difficulties, which she trusted would soon become effective.

GOOD-FELLOWSHIP

Mrs. Naidu, continuing, advised them to remain law-abiding citizens, and if they had occasion to raise their hands it would be in peace and good fellowship and not in conflict. By acting in such a spirit they would win the respect of their European friends and rise to a higher standard in life. When she came to this country, she did not merely bring a message from Mr. Gandhi, but from fifteen million people who were closely watching the movements of their fellow-countrymen in this country. She came to South Africa for the purpose of championing their cause, and she appealed to them, whether they be rich or only poor labourers, never to dishonour the name of India. Although they had no representatives in the Union Parliament, they were representatives of a great race, and by being forbearing and patient they may soon see a silver lining to the dark cloud overhanging them. The Englishman was the custodian of the Indian, and they could depend on him to see that they were justly treated. She exhorted parents to see that their children were properly educated, even if they had to build colleges of their own and pleaded for mutual kindness and tolerance between all races—for part of her mission was the establishment of cosmopolitanism. All should live peaceably together, for not through war but through peace will come the redemption of the world. The League of Nations was established to stop warfare and bloodshed and try to come to an amicable settlement when misunderstandings arose, for a little give-and-take was the law of life. Mrs. Naidu also appealed to her hearers to be sober in their habit, true to their religion, and to refrain from gambling and endeavour to make their homes the centre of happiness.

She advised them not to leave the country and be lured back to India as their grandfathers had been lured to Natal by all sorts of talks. Now that they were here and helped to make Natal the country it is by the sweat of their brows an effort was being made to turn them out. They had as much right to live in this country as General Smuts and General Hertzog as long as they remained law-abiding citizens. She had told General Smuts that he should leave his little prejudices in the rug-bag. In conclusion, she said it was their intention to start a co-operative Agricultural Land Bank to help Indian agriculturists to develop their property, but they must also try to help themselves. She thanked them once more for their hearty reception and expressed the hope that they would send delegates to the Natal Indian

Congress to be held shortly, where all matters appertaining to the welfare of the Indian community would be discussed.

MRS. SAROJINI NAIDU AT SALISBURY

SIR CHARLES COGHAN'S WELCOME

Salisbury, May 13 (Reuter).—Mrs. Sarojini Naidu addressed a crowded meeting here last evening, having arrived from a visit to the Zombabwe Ruins. She was accorded an enthusiastic reception.

Sir Charles Coghlan, Prime Minister, who was present, extended a welcome to Mrs. Sarojini Naidu, and said that in Rhodesia freedom, exemplified by the British flag, was accorded as fully to their Indian fellow-subjects as to any other class of the community. The country stood for the Rhodes' dictum of equal rights for all civilised people, and long might that be their watchword. He trusted Mrs. Sarojini Naidu would take away the impression that the Indians here had no cause for complaint whatever, for the country was as solicitous for freedom and the care of the Indian as for the welfare of the other sections of the community. There were differences, but those differences did not touch the inherent rights of citizens in a freedom loving British community. He hoped Mrs. Sarojini Naidu would convey a message of goodwill from Rhodesia towards the Great Empire of which she was representative.

Mrs. Sarojini Naidu, in an eloquent speech paid a compliment to Rhodesia. She said she had been called a dangerous woman because she had preached the gospel of brotherhood and peace.

Afterwards, in an interview, Mrs. Sarojini Naidu said that with a few minor exceptions, the Indians here had no grievances, and they had no desire to flood the country with Indians, which would be in conflict with trade. She thought that Kenya was the natural colony of the Indian and natural outlet for Indians.

As to the Union she had no complaint to make regarding the manner in which she personally had been received, from the Prime Minister downwards.

She added: "They have all been very nice to me."

Mrs. Sarojini Naidu left for the Victoria Falls, whence she proceeds to Johannesburg. Mrs. Naidu is expected to arrive at Johannesburg on Saturday the 17th instant and at Durban about the 21st instant.

THE DRAFT BOROUGH'S ORDINANCE

OBJECTIONABLE CLAUSES

The following are some of the objectionable clauses in the Draft Ordinance "to consolidate and amend the Law relating to the constitution of Municipal Boroughs, elections and general authority of Town Councils, and to define the powers of Town Councils," at present before the Provincial Council—

13. (1) Every person, male or female—

(a) Who is the owner of rateable property within any ward of the Borough of the assessed value of Fifty Pounds (£50); or

(b) Who has occupied for a continuous period of three months prior to the first day of June in the current year any rateable property within any ward of the Borough of a gross annual value of Ten Pounds (£10);

and who is registered as a parliamentary voter, or who, being a woman, possesses all the qualifications which would in the case of a man entitle him to such registration, shall be entitled to be enrolled as a burgess and to vote at the election of Councilors for such ward as aforesaid, subject to the disqualifications hereinafter stated

Provided, however, that no person who, at the commencement of this Ordinance, was enrolled as a burgess of any Borough shall be disqualified for or disentitled to such enrolment merely by reason of not being a British subject or for non-compliance with the foregoing provision in regard to parliamentary qualifications.

160. The Council may, with the consent of the Administrator—

(a) Sell any land or building by public auction; provided that the Administrator may authorise the land or building to be sold by private bargain if, in any case, he is satisfied that the interests of the Borough will thus be better served than by a sale at auction;

(b) Sell any land or building by public auction or private bargain or grant or otherwise alienate land or building for the endowment, erection or maintenance of public institutions or for other uses of a public nature and for the public advantage;

(c) Exchange any of the town lands for other lands within or without the Borough;

(d) Sell, exchange or otherwise deal with land where and so far as it is considered necessary for the suitable adjustment of boundaries.

165. Power is sought in this section under subsection (e) To lease plots of land within the Borough for periods not exceeding twelve months to Native or other coloured persons, on such portions of the Town Lands as may be set apart for such purpose, free of rates and assessments, without offering such leases to public auction and without the consent of the Administrator.

169. All sales or leases of land or property by public auction shall be subject to the approval of the Council, which shall have the discretion to confirm or refuse to confirm any such sale or lease. Such confirmation or refusal shall be decided at the next ordinary monthly meeting or as soon thereafter as may be reasonably possible.

170. The Council of any Borough, in selling any immovable property belonging to the Borough, may, with the consent of the Administrator, make provision in the conditions of sale or lease as to the style, class or value of buildings to be erected thereon, and for restricting the use of such property solely to purpose of residence or business, and for restricting the ownership or occupation thereof or both to and for prohibiting the ownership or occupation thereof or both by persons of European descent, Asiatics or Native or persons of any one or more of such classes, and may insert in the title deeds or leases of any such property the conditions necessary to give full force and effect to such provisions and restrictions.

INDIA'S GREAT WOMAN POET

LIFE-SKETCH OF MRS. SAROJINI NAIDU

The following interesting life-sketch of Mrs. Sarojini Naidu was written in February 1922 in the *New York American* by Mr. Basanta Kumar Roy the noted Hindu author, writer and lecturer and recognised authority on India and Far Eastern Affairs:—

The most formidable stronghold of Mahatma Gandhi's non-violent revolution is the Bombay Presidency, even as that of the regular revolution is the province of Bengal. Bombay is one of the richest provinces of India, with an area of approximately 123,000 square miles and a population approaching 20,000,000. In cultural achievements Bombay is second to none. Many of India's scholars, statesmen, financiers and captains of industries come from Bombay.

During the last campaign for Mahatma Gandhi's national fund Bombay contributed the most; and a great many of the numerous self-sacrificing men workers for India's national regeneration are to be found to-day in Bombay.

Nevertheless, the president of the Bombay Provincial Congress Committee is a woman—a woman of exceptional ability and uncommon devotion to the cause of the Motherland.

IN FIGHT FOR INDIA

It is not necessary, as in the case of the Mahatma, to agree with her various theories to appreciate her sincerity, her singleness of purpose and her unalloyed self-sacrifice. She fully deserves the honour of the position she occupies to-day in India's national life as the right-hand woman of Gandhi:

Sarojini Naidu is the name of this unique woman of Hindustan. And it was quite in consonance with her idealistic nature that when a few days ago the call came for the enlistment of Gandhi's civil disobedience volunteers, Mrs. Naidu was the first to enroll.

Quite unlike Gandhi, who but recently appeared on the horizon of Western consciousness almost unawares, Sarojini Naidu is not a stranger in the West. She is known, loved and admired wherever English poetry is appreciated. She is the author of three volumes of English verse known as *The Golden Threshold*, *The Bird of Time* and *The Broken Wing*.

An eminent American poet once said to me:

"I think, of all the women poets of to-day who write in English, Sarojini Naidu is the greatest. Some of her lyrics are immortal. Her command over the English language is uncanny."

And the poet began to recite one of the most beautiful of Mrs. Naidu's poems, entitled *Leili*:

*The serpents are asleep among the poppies,
The fireflies light the soundless panther's way
To tangled paths where shy gazelles are straying,
And parrot-plumes outshine the dying day.
O soft! the lotus-buds upon the stream
Are stirring like sweet maidens when they dream.*

*A Castle-mark on the azure brows of Heaven,
The golden moon burns sacred, solemn, bright.
The winds are dancing in the forest-temple,
And swooning at the holy feet of Night.
Hush! in the silence mystic voices sing
And make the gods their incense-offering."*

FROM POET TO AMAZON

The exquisite charm of Mrs. Naidu's verse has been so highly praised by illustrious poets and critics and musical composers of Europe and America, including Arthur Symonds and Edmund Gosse, that it is not necessary here and now to enter into a discussion of this phase of Mrs. Naidu's life. To-day she has almost entirely given up writing poems. Instead, she is devoting all her time and energy to paralyze the British administration in India by Mahatma Gandhi's non-violent non-co-operation with the British in any shape or form.

Mrs. Naidu's father, the late Aghorenath Chattopadhyaya,

was a professor of chemistry in the employ of His Highness the Nizam of Hyderabad. He was a patriot; and though his official position did not permit him to do open political propaganda for the emancipation of India, he was always doing something or other to help to prepare the national ground for the final struggle. Every young man that came in touch with him was inspired with unflinching patriotism.

He wanted Sarojini to be a scientist. But the poetic instinct which Sarojini inherited from her parents was so strong that she was naturally barred from being a chemist, a physicist or a mathematician. As an intellectual giant she matriculated from the Madras University at the early age of twelve. She was sent to England in 1895. There she studied for three years and then returned home in September, 1898, and in December she was married to Dr. Naidu who is now the personal physician to His Exalted Highness the Nizam of Hyderabad.

A GENIUS AT TWELVE

It was during her stay in London that she developed her poetic genius into maturity though she began writing verse at the age of twelve. And it was during her stay in England, too, that she further developed the patriotic fervor which her great father instilled into her mind and heart and soul.

And yet after her marriage, Mrs. Naidu was so busy cultivating her muse and rearing her children that she could not take part in practical politics. And again her husband's professional affiliation with the principal ruling Prince of India precluded her from participating in political propaganda. But gradually under the influence of the late Mr. G. K. Gokhale, the great statesman, Mrs. Naidu gradually began to take part in political debates and discussions, in political congresses and conferences.

To-day through the saintly influence of magnetic Mahatma Gandhi, Mrs. Naidu has not even time to take care of her sick body, and she does nothing else but disseminate political propaganda and attend to political organizing; and she does it so well that very few can equal her.

HINDU-MUSLIM UNITY

The paramount source of Gandhi's meteoric success lies in Hindu Moslem unity against Great Britain. Such a state of affairs has been brought about by the hypnotic spell of Mahatma Gandhi's saintly personality.

But it must be confessed in all truthfulness and sincerity that long before Gandhi was generally known even in India, Mrs. Naidu was untiringly working for uniting the Hindus and the Mahomedans in an adamant bond of brotherhood in immutable opposition to the British occupation of India.

Daughter of a Calcutta Brahmin, born and reared in the capital of a Mahomedan principality, Mrs. Naidu seemed to have been destined by Providence to pave the path of harmony between the Hindus and the Mahomedans, who were artificially kept apart by flagrant British official nepotism and other administrative evils.

Before sailing for England in June, 1913, Mrs. Naidu thus wrote to an Indian editor:

"You have realised that the Mussulmans have definitely held out their hand to the Hindus. Be gracious, be wise, be brave and make the Hindus hold out their hand to the Mussulmans at the next Congress. Do not analyze motives too closely, but take the proffered hand and hold it fast."

And again, she writes of this vital problem of India: "What is the symbolism of the River Ganges that age after age had made it sacred not merely in Sanskrit but in Persian verses as well, that flows giving gift to the land, that waters the fields of both the Hindu and Mussulman alike? It has been the inspiration of the Hindu and Mussulman geniuses as well.

THE SYMBOLIC GANGES

"The sacred water of this sacred river, with the solemn music flowing through city after city, has washed

away sins after sins of the Hindu people and has given cold waters to the thirsting armies of the Mussulmans. And when the great river arrives where it meets another river, in sacred Prayag (Allahabad), there is the union with mystic music, soul to soul and heart to heart, of two great rivers, the Ganges and the Jumna—a union of two rivers each without losing its own characteristics and qualities. And yet it is a perfect union.

"And that should be the symbol of the Hindu and Muslim unity, each keeping its own culture, its own individual characteristics, its own purity, its own special color of its own waters, the music of its own deed even at that point of union. That is the meaning of the union of national life."

Not only in the Hindu-Muslim unity does Mrs. Naidu believe, but also in the unity of all sects and creeds of India for the development of a fuller and richer national life, only to be used for the betterment of mankind all over the world. Thus she spoke at Allahabad on January 15, 1917:

"All of us present here to-day are taking that communion together from a great living cup that time has shaped for us; a living cup that bears on its sides, on its golden surface, not merely the design of the lotus that is the sacred symbol of the Hindus, but I see on the three other sides of that cup other symbols belonging to the other children of Bharat Mata (Mother India). I see on one side the Crescent of the Mahommedans; on a second side, the Alhhal on the third side the image of that torch that has never gone out since the exiles from Persia carried it in triumph and brought it to these shores; and on the fourth side I see the Cross that has stood for two thousand years as the symbol of the servants of Him who taught the lesson of love from the mountain top and said to His Disciples: 'It is I, be not afraid.' That is a vision that appeals to me."

A POETIC CALL TO INDIA

So in the same strain sings this inspired bard:

"Waken O mother! Thy children implore thee,
Who kneel in thy presence to serve and adore thee!
The night is aflood with a dream of the morrow,
Why still dost thou sleep in thy bondage of sorrow?
Awaken and sever the woes that enthrall us,
And hallow our hands for the triumphs that call us!"

"Are we not thine, O Belov'd, to inherit
The manifold pride and power of thy spirit!
N'er shall we fail thee, forsake thee or falter,
Whose hearts are thy home and thy shield and thine altar.

Lo! we would thrill the high stars with thy story,
And set thee again, in the forefront of glory.

"Hindus: Mother, the flowers of our worship have crowned thee!

Parsis: Mother! the flames of our hope shall surround thee!"

Mussulmans: Mother! the sword of our love shall defend thee!

Christians: Mother! the song of our faith shall attend thee!

All Creeds: Shall not our dauntless devotion avail thee?

Hearken! O queen and O goddess, we hail thee!"

As an ardent feminist of advanced ideas Mrs. Naidu has, from her early youth, fought for the political, social and economic emancipation of womanhood the world over. She has no use for any double standard of morality. She has such an exalted opinion of womanhood, the motherhood of mankind, that she hesitates not a moment to come to the conclusion that what is bad for woman is much worse for man.

FOUGHT FOR SUFFRAGE

During her stay and visits to England she has always taken a prominent part in the fight for the enfranchisement of the women of Great Britain.

"The real test of nationhood is the woman," says Mrs.

Naidu. "If the woman has taken her proper place in the society then the central problem is solved. The goal of society depends upon the unit of the woman."

With this idea in her mind, she has, for years, in season and out of season in congresses, conferences and public meetings, advocated the raising of the status of the enslaved men of India by widening the vision of the women of the land. And she has always and everywhere struck a buoyant note of vibrant optimism.

Not long ago, addressing a mammoth meeting of Hindu men, Mrs. Naidu said:

"Two nights ago, addressing a gathering of Mussulmans, I said: 'Oh, men, unless and until you give to your women all those equal privileges that form the highest and noblest teaching of your great nation builder and Prophet, you will not attain that regeneration of your race, that renaissance of Islamic glory.' And to-day, in the presence of this great gathering, chiefly of Hindus, I say: Oh, friends, look back to the past and look forward to the future, and let your future draw its diffused inspiration, its highest vitality, just from those living traditions that are our greatest inheritance.

"We ask nothing that is foreign to our ideals—rather, we ask for a restoration of those rights, the rights that are our immortal treasures. We ask only that we may be given that chance to develop our body and spirit and mind in that evolution that will re-establish for you ideal womanhood; that will make noble wives who are help-mates, strong mothers; brave mothers teaching their sons their first lesson of national service."

In forcibly-disarmed India, under British rule, Mrs. Naidu believes in training our children and men of India in the use of modern arms. In fact, she once moved a resolution in the Indian National Congress to ask the British Government for the repeal of its Arms Act.

As a woman orator, she is unsurpassed. The rich rhythm of her voice, the matchless melliflence of her poetic diction and the irresistible magnetism of her personality make her a speaker of tremendously trenchant strength.

Last Autumn she was in London and asked for a passport to come over to America on a lecture tour. But the Imperial British Government thought it wise and safe to refuse her the necessary passport. What else could be expected when Mrs. Naidu once in 1920, in London, pleaded for a form of Government in India under which the people would have the right to choose their own mode of living, to form their own alliances, to wage war as they pleased and to fulfil their destiny as friends or enemies of any given power in the modern world? Her return to India has been fraught with many fruitful results, especially by adding immeasurable vitality to Gandhi's campaign.

With wisdom of a woman and the vision of a poet, Sarojini Naidu dreamed and sang of a great Dawn more than ten years ago.

HAR SOXG OF "DAWN"

To-day, as Mother India stands on the golden threshold of her long-yearned-for emancipation, we almost hear the teeming millions of India sing in an imposing chorus, with tears in their eyes and smiles on their lips this song of Sarojini's "Dawn."

"Children, my children, the daylight is breaking,
The cymbals of noon sound the hour of your waking;
The long night is o'er, and our labor is ended,
Fair blow the fields that we tilled and we tended;
Sacrifice the harvest grows mellow for reaping,
The harvest we sowed in the time of your sleeping.

"Weak were our hands, but our service was tender;
In darkness we dreamed of the dawn of your splendor;

In silence we strove for the joy of the morrow,
And watered your seeds from the wells of our sorrow;
We toiled to enrich the glad hour of your waking;
Our vigil is done, lo! the daylight is breaking.

"Children, my children, who wake to inherit

*The ultimate hope of our travailing spirit,
Say, when your young hearts shall take to their
keeping
The manifold dreams we have sown for your reaping,
It is praise, it is pain, you will grant us for guerdon?
Anoint with your love or arraign with your pardon?"*

Natal Indian Congress

A SPECIAL GENERAL MEETING of Members
will be held at Rawat's Bid, Victoria Street, on
Sunday 18th, May, 1924, at 3 p.m.

Business:

1. Report of Work.
2. S. A. Indian Congress.
3. Revision of Rules particularly in regard to
 - (a) Reduction of Subscription.
 - (b) Number of officials and committee men.
 - (c) Executive.
 - (d) District Committees.
4. Election of Executive Members on S.A.I.C. Executive.

AMOD BAYAT.

President.

SORABJEE RUSTOMJEE.

V. S. C. PATHER.

Hon. Joint Secretaries.

SHOW! SHOW! SHOW!

PRELIMINARY NOTICE

An Industrial and Agricultural Show

(Under the distinguished patronage of Mrs. Sarojini Naidu, president, South African Indian Congress) will be held in Durban on the 23rd and 24th days of MAY, 1924.

SPORTS on SATURDAY AFTERNOON

24th MAY, 1924.

ENTRIES OPEN TO ALL

Information may be had from Messrs. SORABJEE RUSTOMJEE and V. S. C. PATHER, Hon. Secretaries, Natal Indian Congress, 175 Grey Street, Durban, or from any Member of the Congress Committee, or from Mr. A. B. NAIDOO or Mr. M. KITTY MOODLEY.

PREPARE YOUR EXHIBITS.
GET READY FOR THE SHOW
NO TIME TO BE LOST

TO SUBSCRIBERS

The subscription rate for INDIAN OPINION is 15s. od. for South Africa and 15s. 6d. for oversea.

‘ઈન્ડિયન ઓપીનીયન’ ની લગભગ દર સાલે આ-
ક્રમને માટે રૂ. ૧૫-૦૦ દરીયાપારને માટે રૂ. ૧૫-૬.

નવાં આવેલાં વાંચવા લાયક પુસ્તકો

નીચેનાં પુસ્તકો તરફ અમારાં આહ્વાન આપું છું. તેમાં એક એક પુસ્તક દરેક હિન્દીએ વાંચવા લાયક અને પોતાનાં પુસ્તક-કાલેયમાં સંગ્રહ કરવા લાયક છે. નકામી નવલ કથાઓ વાંચવી એ કીંમતી વખત ગુમાવવા જેવું છે અને વળી તે મગજને ભ્રમીત કરી ઉંધે માર્ગે દારવે છે. એવાં પુસ્તકોનો અમે સંગ્રહ કરીએ તો અલખત ઘણા ખપાવી શકીએ. પરંતુ એવું વાંચન અમે પસંદ કરતાં નથી અને તેને ઉત્તેજન આપવા ઈચ્છતા નથી. અમે જે પુસ્તકોનું લીસ્ટ આપીએ છીએ તે સારામાં સારી કેળવણી આપનારાં સ્વદેશાભિમાનની લાગણી ઉત્પન્ન કરનારાં અને તેને પોષનારાં અને મનને તંદુરસ્ત રાખનારાં છે અને મન તંદુરસ્ત હોય તો શરીર તો તંદુરસ્ત રહેજ. નીચેનાં પુસ્તકો ‘ઈન્ડિયન ઓપીનીયન’ ની ઓફીસેથી મળી શકશે. મંગાવનારાઓએ ઓફીસ સાથે પંદસાં મેકલતાં ચુકવું નહિ કેમકે પંદસા વગરના અને વી. પી. ના ઓફીસને ખીલકુલ ધ્યાન દેવામાં આવશે નહિ. કાગળ લખવાનું ઠેકાણું નીચે પ્રમાણે:

Manager,

INDIAN OPINION

Phoenix Natal.

શી. પે.

ઈન્ડિયન નેલ ડાયરી	૨	૬
ડોશીમાની વાતો	૩	૦
ક્રારીયાની લડત	૧	૦
હિંદ સ્વરાજ્ય (ખાદીના પુસ્તકોમાં)		
મ. ગાંધીજીના હાથના અક્ષરમાં છપાએલું	૮	૦
” સાદું પુસ્તક	૬	૬
સચિત્ર ચાલતુ ગાડી	૧	૦
ચુદ અને મહાવીર	૨	૯
ગુજરાતી ખીજ ચોપડી (રાષ્ટ્રીય વાંચન માળા)	૧	૩
લોકમાન્યને શ્રદાંજલી	૧	૬
ગાંધીજીની ભુખાની	૨	૦
કાળા પાણીની કથા	૫	૦
ખાળ વાર્તા ભાગ ૧ લો	૧	૬
” ભાગ ૨ નો	૧	૬
ચાલતુ ગાડી મોટી		૯
આપણા દેશનો ઇતિહાસ ભાગ ૧ લો	૨	૦
” ” ભાગ ૨ નો	૧	૧૦
ગામડાંમાં જન્મે શું કરીશું		૯
એક ધર્મ ચુદ	૩	૦
કારાવાસની કહાણી	૨	૩
સીતા હરણ	૩	૦
સ્વદેશ		૯
સ્વરાજ્ય ડાયરી (ખાદીનું પુસ્તક)	૨	૦