

Indian Opinion

No. 46—Vol. XXIII.

Friday, November 13th, 1925.

Registered at the G. P. O. as a Newspaper
Prisn Fourpence

NOTES AND NEWS

REUTER'S message from Cape Town reports that the Fifth Session of the South African Indian Congress was opened by the Mayor of Cape Town in the City Hall on the 9th instant at 8 p.m. There was a large gathering of Indians, and scores of telegrams conveying messages of sympathy and cheer were received from Associations and individuals in this country as well as India, and one from Mahatama Gandhi.

The Mayor, in his address of welcome, pleaded for patience and tolerance and remarked that justice did not mean the undermining of the one section of the community for the betterment of the other. After the presidential address by Dr. A. H. Gool the Conference adjourned for the next day.

There is at least one sphere of industrialism in Durban in which, in the eye of the law, Europeans and Indians are treated alike. This is the printing industry. This was demonstrated in the Durban Courts by a judgment delivered by Mr. A. T. Roberts when it was shown that Indian printers' assistants had to be paid according to a schedule adopted by the National Industrial Council of the Printing and Newspaper Industry of South Africa. The same conditions apply equally to Europeans and Indians. If, therefore, Indians continue to be employed it is because they are as efficient as Europeans. One might go further and say that they must be more efficient, otherwise they would not be employed in view of the prevailing colour prejudice and active propaganda in favour of white labour.

The Transvaal Nationalists, in anticipation of the Prime Minister's intention to make an epoch-making speech on the Native problem at Smithfield this week, has submitted a memorandum which is likely to provoke trouble in Government circles and which, it is prophesied, may lead to a serious ministerial crisis in the near future.

This memorandum declares that "Uniformity in Native policy is a first requirement in the solution of the problem. In order to secure such uniformity steps must be taken to incorporate the Bechuanaland Protectorate, Basutoland, and Swaziland. The National Party of the Transvaal accepts segregation as a basic principle and expresses its opinion that there are four sub-divisions in this system, viz., territorial segregation, social segregation, industrial segregation, and political segregation."

It further goes on to say: "By keeping the Native as far as possible out of skilled and civilised labour, the Wages Act is legislation that will operate in the direction of Industrial Segregation and as such it is welcomed by the Executive Committee. Any vocations where a certificate of competency is necessary should not be open to Natives and Asiatics. The Colour Bar Bill is legislation which carries out this principle. Work or business which is licensed by the Provincial authorities, as for

example the liquor trade and ordinary trade, should not be open to the Native or Asiatic."

On the question of the franchise the Transvaal Nationalists are no less emphatic: "The Transvaal National Party expresses its opinion that the Native should not have the franchise, as far as Parliament, Provincial Councils or Municipalities are concerned. Under no circumstances is the Nationalist Party of the Transvaal prepared to allow the Native franchise to be extended to the north, and it feels strongly that the Native franchise in the Cape should be curtailed. The Nationalist Party of the Transvaal further asserts that they are not prepared to agree to the direct representation of the Natives in Parliament, even though such representatives voted in an advisory capacity only, and even then the Transvaal Nationalists would not agree to it. The Committee feels that the public of the Transvaal (irrespective of parties) will never agree to give direct representation to Natives in Parliament or to give them a vote in a Parliamentary election in the Transvaal. As far as the Cape Coloured are concerned the Committee is of the opinion that this question should remain in abeyance until such time as the Native question has been satisfactorily solved.

We await with interest the statement of the Prime Minister who is more or less committed to a much more liberal policy towards the Natives even if he has no sympathy with Asiatics. That the two questions are practically one to the Transvaal Nationalists is plainly seen. It is a question of "whites against non-whites."

The London correspondent of the *Natal Advertiser* cables that Mr. H. S. L. Polak, of the Indian Overseas Association, draws attention in *The Manchester Guardian* to the fact that October 11th was treated throughout India as a day of prayer and humiliation in protest against the Indian policy of the Union Government. He describes it as "an episode of great moment, certainly to the Indian people, and probably to the Empire at large."

The Town Clerk of Durban, replying to an inquiry from the secretary of the South African European Motor Drivers' and Mechanics' Association writes:

"I regret to inform you that the Town Council has no power or authority to introduce legislation whereby Europeans only shall be eligible for the occupation of drivers of steam driven vehicles within this borough. This would imply class legislation and on that account would be strongly opposed."

Miss S. M. Warner, L.R.A.M., gave an interesting lecture before the Durban Lodge of the Theosophical Society on the 5th inst. on "Some Modern Composer." Miss Warner illustrated her lecture by giving several musical selections, demonstrating how music expressed itself in Nature, Mysticism, Humour, etc. There was an appreciative audience.

Mr. Gandhi, in a message to the *Bombay Chronicle* on the South African day says:—"Happily the question of the British Indians in South Africa is not a party question. India must be able to avert the calamity that threatens to overtake our countrymen in that sub-continent. The proposed legislation is a manifest breach of the settlement of 1914. My experience of the Indian question in South Africa is one of a series of breaches, promises and declarations, which have been proved from the official records."

"The proposed legislation, (says Mr. Gandhi) is in effect a confiscation of almost every right that the British Indians possess. Their sole crime consists in being good traders and not being Europeans. There can be no compromise in this matter, no repatriation even when euphemistically described as voluntary. Let me, however, say that retaliation will be no remedy, if only because there can be no effective retaliation. The only remedy is diplomatic pressure. Lord Hardinge applied it successfully. Will the present Government repeat that performance?"

The *Bombay Chronicle* publishes special messages from leaders all over India on the South Africa day. Mrs. Sarojini Naidu hopes the wrongs of Indians in South Africa will kindle in the heart of India sorrow and indignation.

Dr. Rabindranath Tagore writes that the treatment meted out to Indians in South Africa should make them conscious of their responsibility to the original inhabitants of the country. Provocation to inflict injury on their neighbours for the sake of their own self-interest should be avoided. Let Indians win the heart of Africans through sacrifice and co-operation, and share the resources of the country by the glad consent of the legitimate owners.

Mr. C. Rajgopalachariar says that the price for a comfortable domestic life, and indifference to the calls of national duty, is dishonour at home and dishonour abroad. The remedy for pariahdom in the world is to make one's nation free at home. All India's resources should be placed at the disposal of her national leaders for the liberation of India, which alone can solve the colonial problems.

To protest against the anti-Asiatic legislation now being introduced in South Africa and to concert measures for the removal of the disabilities against Indians who have settled in the South African Union, a public demonstration was held at Mirzapurpark, Calcutta on the 11th Oct. Speeches condemning the action of the South African Government and advocating retaliatory measures in India were made.

Mr. Jagadish Chandra Mookerjee, who has recently returned to India after a short business visit to South Africa, gave an account of the difficulties and humiliations he had to undergo. He said that the passport authorities in Calcutta and the Consular authorities in Africa could not help a British subject, although subjects of France, Portugal, etc., had the support of their Governments. He said he had to leave India on a passport visaged by the Portuguese Consul to land in Africa on Portuguese territory there, as the British passport officials in Calcutta could only give a passport at the owner's risk. The speaker said he felt ashamed of being a British subject.

At this meeting Dr. J. M. Das Gupta moved a resolution, urging an economic boycott of all South African goods and also suggested that an authoritative appeal should be addressed by the President of the Indian National Congress to all independent countries in Asia, such as Japan, China, Persia and Tibet, to take up the question of this anti-Asiatic legislation in South Africa, because it affected not only Indians but all Asiatics.

The South Africa Day was also observed in Delhi by holding a mass meeting at the Queen's Garden at which speeches were delivered protesting against the Asiatic Bill. Maulana Mahomed Ali presided.

We deeply regret to record the death of Kamthabersad Lalla a very promising young man at the early age of 20 years. He was the third son of the late G. D. Lalla a prominent leader and public worker in the cause of the Indian community the young Lalla was very highly respected and well liked by all those he came in contact with. The funeral took place on Tuesday last and was largely attended by all sections of the community.

THE CONFERENCE

AT the time of writing, the South African Indian Congress is sitting at Capetown. Whatever the decisions arrived at may be, the position is clear. There can be no compromise on the main issue. The Asiatic Bill aims at the destruction not only of material rights, but the very soul of the Indian people. All that is proposed to be done—even though it may be said to be in some respect for our advantage, which we strongly repudiate—is to be forced upon us without our consent or without the slightest attempt at consultation. The Indian people count as nothing, the Pact Government considering that they have no right or say in the matter. With all the hardships under which the Natives suffer we find that at least they are consulted to some extent regarding their own welfare. Only recently the Prime Minister travelled extensively through the Native territories, addressing large gatherings and listening to the recital of grievances and requests for improvements. Every attention was given by the Prime Minister, and the principle of consultation was fully established. With the Indian question no such attempts are made to find out the true position. For political reasons the Government is ready to listen to its supporters who demand confiscation of rights regardless of past promises and agreements. What can we do in face of such callous disregard of all sense of right and justice? It would seem that we can only rely on the strong pressure which may be brought to bear upon the Union Government by the British and Indian Governments. Whether the Europeans of South Africa realise it or not, a question is now raised which affects the whole of the British Empire and the safety of the Indian Empire. Because the issues are so great, we cannot compromise. We dare not "sell our birthright for a mess of pottage." If we are to be humiliated, let it be with the full consent of Britain and India, given as a result of the Round Table Conference which we once again most urgently demand.

India's Protest Against Asiatic Bill

Hindus and Muslims, Jews and Christians, Parsis and Sikhs, we all may have our differences, but in our utter detestation of the South African Government of the latter's treatment of our countrymen in South Africa we are all one. The public meeting held on the Chhapatty Sands recently under the auspices of the Bombay Provincial Congress Committee and several other public bodies gave unmistakable expression of the feelings that are universally held by all the Indians throughout the whole of India over a question that vitally touches India's honour and self-respect. Indeed, the South African Indian question has been simmering for a long time, till at last, slowly but surely, it has now come to a head. The time has arrived when either it must mend or end. If it cannot mend in favour of the Indians let it be ended by all means in our power even the most extreme that we would command. Those who treat Indians as brutes ought to be treated as brutes in return. The time of argument and deputations and peaceful negotiations is long past. The South African Government has shown without equivocation or any mental reservation that it is a sort of an oligarchy that is founded on racial pride and arrogance, that falsehood and broken pledges are the sole props of that Government and that its whole Indian policy stands rooted in dishonour, in deceit and utter disregard of the sanctity of pledged words and solemnly-signed treaties. "Scraps of paper" lie strewn broadcast throughout the whole of that country in all the controversy that has raged so long between the Indians and the South African Government. But what is the head and front of the Indians' fault? Yes, we must admit, the Indians have their faults, the faults of their virtue! Indians, according to the South African Government's code of morality, are made to suffer because they possess certain virtues in which the Whites are grossly deficient. Indians are frugal, Indians are good traders, Indians are satisfied with small profits, and Indians are quiet and peaceful citizens. The Whites have all these qualities in a negative manner and for this reason and this only the fiat has gone forth that the Indians should be penalised and driven out of the country bag and baggage. To the eternal shame of the British Government, by their quiet acquiescence in the iniquitous behaviour of the South African Government, the latter has practically received a free charter to do their very worst towards the Indians. But what could be said about the Indian Government. Its present position is the most humiliating one. At the very time when the Viceroy has been constantly regaling the Indians with the assurances that negotiations were carried on with the successors of the Boer Government and the Colonial Office in London, the South African Premier and his Ministers have been forging new chains and bringing into existence new legislations which would practically hound the Indians out of that sub-Continent. Never in the history of the Imperial Government it has shown itself off in a more subservient and slavish position. It seems it is the tail that wags the dog and not the dog the tail. In this South African controversy the respective rolls between the Imperial Government and a subordinate Government that has not even a Dominion state is quite changed. It is South Africa that rules and the Imperial Colonial Office that takes its commands from its inferior. But what about India? India no longer has any voice. India is merely a subordinate branch of the British Government and it is supposed to be beneath any consideration. India is a helot country, and

helots have no voice to command. The proposed legislation in South Africa is a confiscation of almost every right that the British Indians possess and yet they and their countrymen in India are not capable of moving their little finger to ameliorate the lot of their brethren over the seas. This is a most humiliating condition in which the Indians find themselves at the present moment. It is proposed to hold protest meetings throughout the whole length and breadth of the whole country. But what of that? Who is going to listen to this protest? None. What is to be done under the circumstances? There is only one method and one only that will ever make India heard in the councils of the Empire. *Let India be free.* A free India will command respect from others and will be feared by them. Indeed, for the present moment, for all the Indians of whatever political colour they be, the time has arrived when leaving aside all other questions, they should all unite to make the South African question their own and through this question to devise the different ways and means to make India a free and a self-respecting country within the Commonwealth of British Nations. The time has certainly arrived for Great Britain to make her choice. Are they going to hug South Africa to their heart and let India slip out of its hand? Or are they going to fight—yes actually to fight—for India, that is for justice, for equity and for morality, and thus by a true Imperial gesture win over India, and in this victory win India's love and India's allegiance? Let Great Britain decide before it is too late.—*Sanj Vartman.*

Harmony And Discord

(By L. W. R.)

At no time in the history of the Indian people, whether of the Motherland or of South Africa, has the spirit of unity and harmony been more needed than now. The nationhood of India hangs in the balance, and on the same issue rests the fate of the Indian people of this dominion. India and her people are being subjected to trial by Ordeal. According to the response to that test will deliverance be achieved or further postponed. The question to be answered is: How earnestly is that liberation desired? And the test whereby that answer shall be judged is the measure of harmony attained within the body or bodies politic. That this is necessarily so, follows inevitably an understanding of the psychology of the situation. India's mission is so lofty. Her shadow to-day is the darker by contrast with the great Spiritual light she shed in the days of old, and with which, if her people will she may yet again illumine the world. But ere the spirit can shine through the vehicles harmony in these must in a measure at least be established. There must be harmony in aspiration which in turn must be untainted by sordid or selfish motives. The note of "Brotherhood" must ring true and clear throughout. Not for revenge sake, nor that the fruits of victory may be plucked and enjoyed must this labour be wrought but that Liberation may itself be used to liberate otherwise where bondage is. If it be objected that these prerequisites are unduly high and exacting let it be remembered that India's liberation may be the prelude to the World's redemption, that India's resumption of her foretime spiritual ascendancy may mean the spiritual regeneration of a vast field outside of India—the possible dawn of a new age for mankind—and that the higher the mission the greater the qualifications required of the missionary. Harmony and monotone are not synonymous. The "raginis" or sub-tones shade and colour and enrich the "raga" or overtone.

They are "the same, yet not the same"; they contribute to and swell the harmony. Similarly, differences of opinion, differences in points of views, new angles of vision, of outlook, are not necessarily discordant with any given main purpose. On the contrary they too may be helpful and enriching. Very different, however, is it with calculated disruptive opposition that has as its object the promotion of discord in order that some personal or party end may be gained or that some enemy or rival party may be defeated. The wrecking of a good cause for such ends is nothing less than satanic, and heavy indeed is the retribution that must react upon the unhappy instruments thereof. Instruments rather than authors are such, mostly, instruments lending themselves, as channels, to the dark forces opposed to harmony, opposed to the building up of that synthetic life towards which we are painfully labouring. Of such foolish ones so lending themselves to evil it may truly be said; "They know not what they do." But sure it is also that the evil to which they are party is greater than they know, and that if through their wayward folly they injure the whole (of which they are part) they injure themselves most all for action and reaction are equal and God is never mocked.

A Protest Meeting at East London

A mass meeting organised by the British Indian Association of East London was held in the Tamil Temple Hall on Sunday 25th Oct. at 3-30. p.m. to protest against the Areas Reservation and Immigration and Registration (Further Provision) Bill. There was a large attendance of local and district Indians. Mr. S. Casoojee presided. The President and a number of the Indian speakers dealt at length with some of the provisions of this new Bill.

The following resolution was carried amidst applause —

"That this mass meeting of East London and district Indians assembled at this Tamil Temple Hall under the auspices of the British Indian Association of East London hereby places on record its emphatic protest against the Areas Reservation and Immigration and Registration (Further Provision) Bill the provisions of which are most obnoxious and humiliating to the British Indians of the Union of South Africa "

The election of delegates to the forthcoming Conference at Capetown also took place. Messrs. S. Casoojee and A. M. Chetty were unanimously elected to represent the British Indian Association of East London

The Transvaal Tamil Benefit Society

Under the auspices of the above Society, a mass meeting was held at the Goldberg Bio Hall, Fox Street, Johannesburg, at 4 p.m., on Sunday the 25th October 1925, to discuss the advisability of submitting a protest to the proper authority against the "Asiatic Bill." The Chairman of the Society, Mr. R. S. C. Pillay presided over the meeting and very ably dwelt upon the outrage of the Bill to the gathering, which was a large one. Mr. P. S. Pather read the Bill translated into Tamil by Mr. K. R. P. Naidoo, the Hon. Secretary of the Society, which was fully explained by Mr. C. K. T. Naidoo. After a lengthy discussion over the demerits of the Bill, the following resolutions were unanimously passed.

1. This Mass Meeting of the Tamil Benefit Society held at the Goldberg Bio Hall, Fox Street, Johannes-

burg, on the 25th day of October 1925, hereby endorses the action of the Transvaal British Indian Association, in recording the Indian community's protest against the "Asiatic Bill," which is aimed at the complete ruination of the Indian community throughout the Union of South Africa

Proposed by Mr. C. Poonan, seconded by Mr. C. A. Pillay and supported by Mr. D. S. Morgan.

2. This Mass Meeting of the Transvaal Tamil Benefit Society, authorises the secretary to forward the foregoing resolution to the proper authority.

Proposed, seconded and supported by the above members.

3. This Mass Meeting of the Transvaal Tamil Benefit Society, hereby declares that the Transvaal Indian Congress, a body recently formed in Johannesburg, has no right to act for or on behalf of this Society.

Proposed by Mr. P. S. Pather, seconded by Mr. V. G. Naidoo, and supported by Mr. D. S. Morgan.

OUR LONDON LETTER

[FROM OUR OWN CORRESPONDENT]

8th October, 1925.

The Archbishop of Canterbury who is 77 years of age, delivered to the Church Congress at Gastbourne, which is now in session, one of the frankest addresses of his long career. He warned the clergy that modern life and thought had outstripped the church's leadership, and that the wider knowledge of to-day called preemptorily for something better than the sermons delivered Sunday by Sunday in the Parish Churches.

At the same Congress the yellow peril, the brown peril, and the black peril formed the subject of discussion, and here are some extracts from some of the utterances reported in the London Press —

Mr. J. H. Oldham a world traveller of the International Missionary Council said let us face the fact squarely. A solid white front certainly and inevitably means a solid yellow front, and that in the end of the day can only have one meaning — it means war. We must recognise clearly that we have here to do with feelings that may attain the utmost vehemence, that are capable like a river in flood of overflowing the banks between which the current of human life ordinarily runs, and causing widespread devastation. The desire in the human breast for equal opportunity, and equal recognition is a feeling that will not be smothered, it may smoulder for a time unnoticed only to break out one day in devour-flames like a prairie fire. No one could look out on the world to-day, with realising the deep and growing antagonism between the races. The rivalry for markets, and access to sources of raw materials, was bound to become more and more a ground of antagonism, between Western and Oriental peoples. Already the exclusive immigration policies of the British Dominions and the United States had produced tension. The Englishman's sense of superiority and his natural reserve had resulted in an exclusiveness and social discrimination, the manifestations which were bitterly resented.

Viscount Willingdon, a former Governor of Bombay and Madras said the domination of the white races was threatened in many countries. The war had convinced the coloured man that the white man's civilisation had many defects, and that the moral basis of Eastern life was higher and nobler than that of the West. The coloured races were demanding equal and fair treatment. I am convinced, that the white races must realise the necessity of treating all coloured men in a spirit of

absolute equality, and giving up the attitude of colour superiority. We must now meet on terms of absolute equality with those whom we have previously regarded as our inferiors.

Mr. Shora Singha, of the foreign department of the Y.M.C.A. I met a native student in an English town after a big football match. We saw before us a mass of drunken swearing people. The student turned to me and exclaimed, Good God, is this the race in whose hands God has placed the destiny of my people.

Emma Goldman who is an anarchist and revolutionist, was deported in 1919 from America to Russia, has just brought out her latest book entitled "My Disillusionment in Russia." It is in exposure of Bolshevik tyranny, but it is questionable whether it will find its way into the libraries of those who have earlier writings as a revolutionist.

Sir William Joynson Hicks the Home Secretary, is reported as saying at Liverpool, that on the Communist menace he could not ask his Government to legislate in advance of public opinion. It was difficult for an English Cabinet Minister to use diplomatic language in referring to a Government, whose agents were engaged in getting through Britain's bulwark of sanity in an endeavour to destroy the British Empire. But, he could say this, if necessary His Majesty's Government would be prepared to put before Parliament a revision of the laws so as to bring them up to date to deal effectively with the position created by the Communists. Whatever penalty Parliament might seek to put on the Communist game, it would have the greatest respect for the traditional freedom of the country and the right of free speech.

At the New Education Conference at Heidelberg in August, at which 28 Nations were represented, Professor Marcant (France) at its final meeting pleaded for humanism before nationalism, and is reported to have said "A little German child puts her hand into mine; at that moment I am not French, she is not German; we are just human beings united by our mutual need of love."

Golden Service is a phrase no doubt familiar to most people, but it has now been put to a novel use, but none the less in a happy sense. Mr. S. Margetson has had in his employ Mr. F. Williams for 50 years. Mr. Margetson has been pleased to insert a notice in the Press testifying to the faithful service of his employee, as coachman, chauffeur and friend, as a Golden Service announcement. Mr. Margetson has also in a tangible manner shown his appreciation. Mr. Williams has not only been boy and man in the service of his master, but has prospered under him, as the head of his own household. In these times when there is such a conflict between the interests of Capital and Labour, Master and Servant, this Golden Service Announcement comes as a timely reminder of what may be the rule rather than the exception of the relations between master and servant. Here, there was not merely the relationship of master and servant, but what is more they were friends. And this friendship can be but the result of understanding, and a spirit of give and take.

The European Allies with Germany have met at Locarno, and are now busily engaged in "hammering" out a security Pact, for the maintenance of Peace in Europe. It will be interesting to learn the terms of the Pact, when it becomes a fact, and the question that arises uppermost in one's mind is, by what sanctions will the terms of the Pact be enforced, it must be either by peaceful arbitration, or by an appeal to the God of battles. And yet it does seem strange that Britain should have been the foremost party, to oppose the proposed Geneva Protocol as part of the machinery of the League of Nations.

The Protocol, if it had been adopted would have concerned the regulation of world questions, the Security Pact will only regulate European questions. Britain refused to be a party to the Protocol because to enforce its sanction would have ultimately meant war. But this is what will probably happen, if there is a breach of the proposed Pact. The risk is there, and it does seem unfortunate that the Protocol was not adopted.

Mrs. Annie Besant is in London. She came with the draft constitution of the Commonwealth of India Bill. But, in view of the resolution on the question, moved by Pundit Motilal Nehru in the Legislative Assembly, the draft hangs fire. In the meantime, Mrs. Besant lectures in the Queen's Hall upon world problems. To hear her is not only an education but a privilege. She speaks as one with deep knowledge, sincere in her intention, broad in her outlook, with one may say, almost a religious desire to hasten the brotherhood of mankind. The subjects on which she discourses under the heading of World Problems are :

- (1) The Problem of Colour.
- (2) The Problem of Nationality.
- (3) The Problem of Education.
- (4) The Problem of Labour and Capital.
- (5) The Problem of Government.

London has once again returned to the normal, summertime is ended. Autumn with a promise of winter, rules the land, and fires are the order of the day within doors, and overcoats outdoors.

56th Birthday of Mahatma Gandhi

The 56th birthday of Mahatma Gandhi which fell on the 2nd Oct. was celebrated throughout the country by various public bodies by holding public meetings whereat speeches were made paying tributes to Mahatmaji's services to the country and humanity, and praying for his long life. The virtual relinquishment of the dictatorship of the Indian National Congress at the All India Congress Committee meeting recently held at Patna, has not in the least lowered the esteem and affection in which Mahatma Gandhi is held by the public in general. The plain fact is that the dictatorship or any other office only honours itself by associating with the name of Mahatma Gandhi who as a moral force commands universal reverence.

Dr. Besant's 79th Birthday

The 79th birthday of Dr. Annie Besant came off on the 4th Oct. and it was celebrated in several places mostly by the Theosophical societies. Our differences with Dr. Besant do not blind us not to admire her high intellectual attainments, sincerity, strong will, marvellous organising capacity, her extraordinary energy and undoubted optimism. She has done in her own way no small service to this country and in spite of recent differences which estranged her from the Congress, she continued to command the respect and admiration of all including her political opponents. She is now working on behalf of this country to enlist the support of the British public to her Commonwealth of India Bill, and whatever may be the result of her endeavours, the country will be grateful to her for all she has done. As president of the Theosophical Society she commands followers in every part of the world and is one of those few international figures who command respect and admiration from all quarters of the world. We wish her long life with undiminished strength to serve her adopted country.—*The Indian Social Reformer*

Random Thoughts

(BY 'RAMBLER')

A Noble Thought

Dr. Rabindranath Tagore has the true universal spirit, we signify the capacity to realise others in one's self, or in other peoples' skin. This is not really as easy to do as it sounds. How many of us can really put ourselves in the opponent's position? If we could really do so, we shall soon be rooting out jealousy, anger and all forms of distemper born of an incapacity to see the opposite viewpoint. In the Bible, it is recorded of Christ at one place that while his disciples and He were approaching a city's gates, they saw the carcass of a dog. The disciples saw only the ugly carcass and felt repulsed, while the Master said: What beautiful and pearl-like teeth it has! This is quoted as an example of how high-minded souls see beauty in all things. The same idea is attempted to be expressed by the couplet:

"Two persons saw through the Windows. One saw the stars and the other the mind."

* * *

In the Mahabharat,—the great Hindu epic, it is recorded that the high-minded Dharmaputra was commissioned by Krishna to go round the world and find one evil-minded person. At the same time, the evil-minded Duryodhana was commissioned by Krishna to find a single good soul. Both Dharmaputra and Duryodhana failed in their respective missions. The former found the world full of good souls while the latter saw everywhere only evil thoughts and evil action. Who was right and who was wrong? Both were right and both were wrong. The answer may seem paradoxical but it is the only right answer; for in the world there is no unmixed evil or good, and to the extent that both Dharmaputra and Duryodhana thought that the world was absolutely good or absolutely evil they were both wrong.

* * *

Tagore's Poem

I now give below the gem from Tagore's poems which gave rise to the thoughts recorded above. No commentary is needed on Tagore's poem to draw attention to its beauty. It is beauty itself.

The Scavenger

Why do they shun your touch, my friend, and call you unclean
Whom cleanliness follows at every step making the earth and air sweet for our dwelling,
and ever luring us back from return to the wild?
You help us, like a mother her child, into freshness and uphold the truth, that disgust is never for man.
The holy stream of your ministry carries pollutions away and ever remains pure.
Once Lord Shiva had saved the world from a deluge of poison by taking it himself
And you save it every day from filth with the same divine sufferance.
Come friend, come my hero, give us courage to serve man, even while bearing the brand of infamy from him.—RABINDRANATH TAGORE.

BOOKS FOR SALE

To be obtained from the *Indian Opinion Press*, Phoenix, Natal. Postal Orders to be made payable at Durban.

The Hon. Mr. Gokhale and the Indenture System 2 0
Indian Home Rule, by M. K. Gandhi 1 6

A Book—and its Misnomer	1 0
Bagavad Gita. Mrs. Besant's Translation	2 6
Asiatics Registration Amendment Act (1908) in English and Gujarati	
Hindu Social Ideals, by P. J. Mehta	2 6
Rise and Growth of Bombay Municipal Govt.	4 6
Agricultural Industries in India	2 6
The Story of the Ramayana, the Epic of Rama	2 6
A Study in Indian Economics, by P. Bannerji	4 6
The Indians of South Africa, by H. S. L. Polak	2 0
Life of M. K. Gaudhi (in Tamil)	2 6
The Golden Number of "Indian Opinion"	
Paper covers	2 6
Bound in Cloth	3 6
Speeches on Indian Affairs, by John Morley	3 6
The Hon. Mr. Gokhale's Tour in South Africa:	
Special INDIAN OPINION Souvenir.	2 6
The Ethics of Passive Resistance	3 0
Essay on Indian Economics, by Mahadev Govind Ranade	3 3
Hindu Psalms and Hymns	1 6
Vaishavite Reformers of India	2 6
M. K. Gandhi and the South African Indian Problem	1 0
Aspects of the Vedanta	1 6
Essays on Indian Art, Industry and Education	2 6
Sri Madhwacharya	1 6
Hinduism, by Dr. Barnett	2 6
Position of the Women in the Vedas	6
Vernaculars as Media of Instruction in Indian Schools and Colleges	4
Essentials of Hinduism	1 6
Dadabhai Naoroji's Speeches and Writings	6 0
Indian National Congress	8 0
The Madras Congress and Conferences	1 6
Allahabad and Nagpur Congresses	2 6
The Surat Congress and Conferences	2 0
The Improvement of Indian Agriculture	2 6
The Congress Conferences and Conventions	2 0
India's Untouchable Saints	2 0
For India's Uplift, by Anne Besant	3 6
The Governance of India, by Govind Das	7 6
Sri Ramanujacharya	2 6
Sri Sankaracharya	2 6
Mr. Gandhi's Speeches and Writings—1896 to 1917	3 9

BIOGRAPHIES OF EMINENT INDIANS:—

Dadabhai Naoroji, Gopal Krishna Gokhale, Rabindranath Tagore, M. K. Gandhi, Budruddin Tyabji, Pundit Madan Mohan Malaviya, The Right Hon. Sayed Amir Ali, H. H. Sri Sayaji Rao Gaekwar, Sir Sayed Ahmed Khan, H. H. the Aga Khan, Swami Rama Tirath, V. Krishnaswami Aiyar, Kristo Das Pal, Dewan C Rangacharlu, W. C. Bonnerjee, A. M. Bose, Ravi Varma, Kashinath Trimbak Telang, Swami Vivekananda, Toru Dutt, Ishwar Chandra Vidyasagar, Sir Salar Jung, V. P. Madhava Rao, D. E. Wacha, Sri Ramakrishna Paramahansa, Sir Pherozesha Mehta, Rahimtulla Mohamed Sayani, Dr. Rash Behari Ghosh, Nawab Mohsin-ul-Mulk, Sir C. Sankaran Nair, Lal Mohun Ghose, Raja Ram Mohan Roy, Behramji M. Malabari, Mrs. Anne Besant, Babu Surendranath Banerjee, Rao Bahadur R. N. Mukher.

each 1