

Indian Opinion

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NOTES AND NEWS

A CORRESPONDENT informs us from Johannesburg that the agitation of the Southern Suburbs European Association has gone so far that the Indian storekeepers in that District have had to consider the advisability of forming themselves into an Association to combat the evil. With that view a meeting was recently held and an Association has been formed. There are in this District twenty-five to thirty Indian stores.

The following is the text of a recent leaflet published by the S. S. European Association and printed by Baker, Thompson & Co., of Johannesburg —

"Are you trading with the Coolie? If so, you will realize the consequence when you find your husband and son dismissed from their billets and replaced by Asiatics. This is a very important question for every housewife to consider. When you deal with the Coolie you must remember you are removing the colour bar to deprive your own children of employment. If you are still trading with the Coolie remember: we have your name on the list of defaulters to the white standard, and we respectfully solicit your co-operation in our endeavour to maintain a white suburb and put an end to this social and economic menace."

The Johannesburg correspondent of the *Natal Mercury* gives an example of the movement on foot of making South Africa a white man's country. Ten Native members of the Carlton Hotel staff, he says, have been dismissed, and ten white boys taken on in their place. The management of the hotel is enthusiastic over the "White South Africa" possibilities. "They cost us more, these young white boys," it is stated by them, "but we have the chance of making something of them, and at the same time they have the chance of becoming good waiters and cooks. Then they may earn their £1 every day. We could not hope or wish to do that to Natives, and we feel that the extra cost of engaging white labour is worth while. These ten boys are engaged as apprentice cooks and waiters, and their ages range from 16 to 18 years."

What an act of grace to dismiss ten members of the Native staff of the Carlton Hotel for no other crime but that of possessing a black skin! We fail to see any reason for the management of the hotel to be proud of their action. This is but a poor example of the trustees of the black man fulfilling their trust. If the South African Europeans wish to make this a White Man's Country by running the black man their act is no better than that of the ancient barbarians.

Speaking at Madras before a large audience, Lady Emily Lutyens is reported to have expressed the belief that India was again going to be a teacher of the world, not only in spiritual matters but also in practical politics. India at the present time was in a position to think out and frame a constitution, learning from the mistakes of other nations, and

she hoped that the constitution was going to set a model as to how to combine democracy and aristocracy.

The vedic conference in connection with the Centenary Celebration of Rishi Dayanand will take place on the 21st day of February 1925 at the Rawat's Bio Hall, Victoria St., Durban at 2.30 p.m.

Sir Robert Coryndon, Governor and Commander-in-Chief of Kenya Colony and High Commissioner of Zanzibar died on Tuesday the 10th instant.

For driving his car recklessly and negligently and thus knocking an Indian woman down and then failing to stop his car after the accident had occurred a white man named T. Shepherd was fined £5 or seven days by Mr Atkinson in the Durban Borough Court the Magistrate having stated that he had no hesitation in finding the accused guilty of what he considered to be grossly callous conduct. In admonishing the accused the Magistrate is reported to have said "You did not bother your head because you thought the woman was a poor, ignorant woman. . . . I seriously contemplate suspending your licence. . . . Be careful, be careful."

The Provincial Council of Natal which was prorogued to the 18th of February has been further prorogued by a notice appearing in the *Provincial Gazette* to the 24th of March.

General Regulations of the Greenwood Park and Mayville Public Health Areas appear in the *Natal Provincial Gazette* dated Feb. 12, as passed by the respective Health Committees in accordance with the Public Health Act 1923 and duly confirmed by the Deputy Administrator.

Following are some interesting items culled from the *International* (Johannesburg). —

FLOGGED TO DEATH

Some coloured boys in Durban were taken before a magistrate and charged with skylarking with empty sanitary pails. They were sentenced to be flogged. One of the boys, aged 15, fell sick the day after the flogging, and died five days after of what was afterwards diagnosed as cerebo-spinal meningitis.

The flogging was administered without a medical examination and without a doctor being in attendance, and his parents were not notified.

Prior to the flogging the boy had never had a day's illness and was an athlete who possessed several prizes for his powers of endurance. But of course he was only a coloured boy, so why worry

ANOTHER "ACCIDENT"

H. van Wyk, a young mounted policeman, was chasing a number of native mine workers who had just come off shift at the Witwatersrand Gold Mine

last Saturday. The boys ran into the compound. Van Wyk fell from his horse and, rising, fired three shots with his revolver, killing one of the boys instantly. Good shooting, but what had the natives done?

NO EXPLOITATION

Referring to the native question in Africa Mr. J. H. Thomas says: "Our black fellow-subjects must be dealt with justly, patiently, paternally. We have accepted a great trust which we must faithfully discharge. It cannot be shirked, and must not be neglected. Our only justification for attaching these lands to our Crown is the beneficial nature of our administration, and the fact that no exploitation of native races is possible under our flag."

The canting humbug.

CIVILISING THE ARABS

Lord Thomson, Air Minister in the late British Labour Government, in a speech to a select crowd of British capitalists, described a bombing expedition against drab tribesmen in Arabia.

"The effect of our air attack was appalling," he said. "Some 700 tribesmen were killed, and the rest, seized with panic, fled into the desert, where hundreds more must have perished from thirst."

So did the pious pacifist Ramsay MacDonald do the work of his capitalist masters.

We beg to inform our readers, subscribers and friends that our representative Mr. Ardeshir Dinshaw is at present touring the Cape and the Transvaal in connection with INDIAN OPINION work and we earnestly hope that he will be given every assistance as in the past for which we are ever grateful.

THE TOWN HALL MEETING

THE Town Hall meeting of the 11th instant of the burgesses of Durban which was organized by Councillor Kemp and his company for the purpose, among others, of passing a resolution urging the Union Government to introduce anti-Asiatic legislation in the Parliament during its present session has proved once more to the hilt that the un-British cry of driving out the Indian from this country is made by a few only. With all the drum-beating there were hardly more than two hundred present at the meeting and that included a large number of Indian spectators. This is no doubt encouraging to the voiceless Indian community to the extent that the country is not entirely devoid of the sense of British fairplay and justice.

General Wylie who was a member of the Commission that sat some time ago to inquire into the disabilities of the Indian community in South Africa was the mover of the resolution and in the course of his remarks said that Indians were alien to the European in blood, in religion and in everything that went to the making of a nation. This view may be the speaker's personal view but it is certainly not shared by those statesmen who have the reins of the British Empire in their hands. He also spoke of the present feeling against Europeans in India and said that he was not surprised that the same state of feeling obtained in Natal, only reversed. We know of no such feeling against Europeans in India, at least not among the responsible people of India who are conducting the present political movement. What they are against is the present system of the Government in India

and, in fact, the best of Europeans are assisting them in their cause.

Dr. McKenzie who supported the resolution indulged, in the course of his vituperations against Indians, in some literary fireworks—not reported in the papers—which would disgrace not only him but the race to which he has the privilege to belong. One of his arguments against the claims of Indians for equal status, was that there was a class in India that was not given equal status to its own brethren. This is a very weak argument in justification of the treatment of Indians by the British people in this country. It is not right to copy an evil of another country and especially when the very country responsible for the evil is struggling hard to put an end to that evil.

The present movement on the part of anti-Asiatics is hardly a mark of fair play or justice characteristic of the British nation and the poor attendance at the last meeting brings us a ray of hope that that characteristic is not extinct from this country. It is now for this section that has kept aloof of this movement to come forward and openly dissociate themselves from the unholy activities of the anti-Asiatics. Silence is golden at times but at times it is most injurious. In the present instance the silence of those Englishmen who know better will only lead to the destruction of the British Empire.

DURBAN BURGESSES DEMAND ASIATIC LEGISLATION

A meeting of the burgesses of Durban was held on Wednesday the 11th instant at the Durban Town Hall to protest against the proposal of the Union Government to remove certain licence revenues from the Natal Municipalities and "also against the present disabilities suffered by the European population of Natal by reason of the large and growing Asiatic population." The meeting was called by the Mayor on requisition but even the appeal of the pamphlet broadcast through the town during the day to people to "Roll up and protect your interests" failed to rouse "apathetic Durban" says the *Natal Mercury*. At five minutes before the meeting was due to commence the attendance could have hardly made itself comfortable in the Mayor's Parlour, but during the next quarter of an hour a much more representative gathering assembled.

It was very half-hearted applause, however, that greeted the arrival of the speakers, but his Worship the Mayor (Mr. T. M. Wadley, J.P.) was accorded a more generous measure of applause when he rose to open the meeting.

There was a comparatively large attendance of Indians present.

MAYOR CHALLENGED

Initially the Mayor referred to a message received from the Natal Indian Congress in which regret was expressed that the Chief Citizen of the town should not take an active part in a meeting the object of which was antagonistic to a section of the community over which he was Mayor, and furthermore challenging his right to take an active part. It was, however, more upon moral than legal grounds that they protested. (The letter above mentioned is published elsewhere in this issue.)

In reply to this Mr. Wadley pointed out that from time immemorial the Mayor of the town has presided over meetings called by a requisition

burgesses, while also he insisted that to preside did not mean taking an active part in the meeting.

The Mayor restricted his remarks to the first resolution in connection with the proposed removal of certain licence revenues from the Natal Municipalities and said it was desired that by their vote the people of Durban would that evening show clearly to the Government that they strongly resented the proposal.

The second resolution before the meeting was: "That the Government be urged to give effect to the promise of the Hon. the Minister of the Interior to Parliament during its last session, viz., "of legislating during the forthcoming session in the direction of redressing the grievances and disabilities under which the European community of this Province at present suffer by reason of the presence of the Asiatics in Natal," and in speaking to this, General Wylie expressed regret that politicians of other Provinces, when speaking of this matter, always made the remark that it was the people of Natal who brought the Indians to this country. The speaker denied this and said, as he had said many times, that it was not the people of Natal that brought them; it was a majority in Parliament against a vast majority in Natal that brought and continued to bring Indians into Natal. But it was not so much this importation that he blamed for the present position, rather was it due to the action of a number of wealthy Indians who fitted out ships and brought over to this country Asiatics at one time at the rate of 2,000 per month. They were free Indians, and were brought at a fare of 10s. on the understanding that they scattered as widely as they could.

These were free Indians, but they were alien to the European, alien in blood, in religion and in everything that went to the making of a nation. General Wylie reviewed at length the agitation raised by a number of people and its results, which was the restriction of the immigration of free Indians, and the Trading Licences Act. Also he spoke of the present feeling against Europeans in India, of the very important statement by a prominent Indian in his own country, and Gen. Wylie was not surprised that the same state of feeling obtained in Natal, the same feeling, only reserved.

DURBAN'S LICENSING EXAMPLE

The speaker agreed that had the Licensing Law been enforced throughout the Colony, with the same strict justice as it had been in Durban, there would not have been half the problems that there were to-day, and he pointed out that in a lengthy period there had been an increase of one only in the number of licences in Durban—the Asiatics could not be just as pleased as the European traders at this, he added.

Finally General Wylie said the meeting could not do better than back up the Government in its published views of the question—than ask the Government to give effect to its statement—and in this connection he quoted at length from a speech upon the subject by the Minister of the Interior.

Another staunch advocate of the maintenance of European supremacy in Dr. McKenzie, seconded the resolution, and initially assured the Asiatics that Europeans did not object to them as a race, acknowledging that they were a very fine, noble, and outstanding race with a great history. But they differed from Europeans, differed in every way, and it was not conceivable that they should be accepted on an equal level.

He dwelt at length upon the enormous population of India that could be released upon any country where their compatriots gained the supremacy, holding this up as a menace that must not be allowed to assume greater proportions.

In a powerful speech Dr. McKenzie dwelt upon

the present conditions in India and the status of the Indian people; and said that the people of this country had to decide whether they would be pulled down to the Asiatic level or whether they would lift the Asiatic to the European level. The latter was the only way; but it would take time. He roundly condemned the Asiatic standard of civilisation, particularly referring to their claims for equal standard, and compared this with their acceptance of the Pariah class in their own country.

CITY'S PROTEST

A similar meeting was held at the Maritzburg Town Hall and, the same resolution was moved by Councillor Wm. Cox which was seconded by Councillor H. Brown and carried unanimously.

THE MAYOR AND THE INDIAN CONGRESS

Before the public meeting in the Town Hall last week, the Mayor (Councillor T. M. Wadley) received the following letter from the Secretary of the Natal Indian Congress:—

"We understand that your Worship is to preside over the meeting convened by a section of the burgesses for this evening, where certain resolutions directed against the Indian section of the burgesses are to be submitted.

My Committee desires me to immediately place before you the high impropriety of the Chief Citizen participating in a leading way in a departure of this description. My Committee is fully aware that your Worship is by law bound to convene a public meeting of burgesses on a properly signed requisition, but my Committee respectfully submits that it is no part of the duty of the Mayor as such to participate in the proceedings where one section of the burgesses is announced to launch public attacks upon another section.

"My Committee emphatically protests that the fact of the chief citizen publicly manifesting this form of partisanship is to say the least, highly detrimental to the peace and quiet progress of the town. As a matter of fact my Committee doubts whether in the first place the Public Hall can be let for the purpose of to-night's meeting at all, but my Committee certainly entertains no doubt whatsoever about the undesirability or even the illegality of your Worship as the Mayor and Chief Citizen of taking part in the proceedings."

THE MAYOR'S REPLY

The Mayor addressed the following letter to the secretary of the Natal Indian Congress:—

"In reply to your letter of even date you take too much for granted when you assume that I am participating at this evening's meeting in a leading way, or manifesting any form of partisanship. I believe I am right in saying that from time immemorial it has been the custom for the Mayor to take the chair at meetings convened in response to a requisition signed by the necessary number of burgesses, and that it has never been assumed that simply by reason of taking the chair the Mayor necessarily associated himself with the objects of the promoters of the meeting. I conceive it to be my duty to preside at such meetings in the interests of all members of this community and to ensure as far as lies in my power a fair hearing for any person who is prepared to submit his views in a becoming manner.

"I take no exception in any section of the community seeking to put me right when you think I am wrong, but your having done so gives me the opportunity to inquire whether you would equally excuse my presence at a public meeting convened by members of your Congress. I should be interested to know this, because my conception of my duty

is that for the time being I am called upon to sink my own views and be prepared to preside at any properly convened public meeting, and that I am called up to exercise a spirit of impartiality in such matters irrespective of the displeasure I may incur in any quarter."

GANDHI AND SOUL-FORCE

AN AMERICAN TRIBUTE

What has led a people, made up of divergent religions, clashing social classes and many shades of political opinion, to unite in calling him Mahatmaji? Many disagree with him on political and other matters, but I know of none who refuse him the title. The writer finds himself among those who cordially disagree with him in a good many things and yet who gladly and whole-heartedly call him Mahatma. He has gone through the stages of misunderstanding, calumny and abuse, and yet by sheer force of character has compelled universal acknowledgment that he is a Mahatma, "the great-souled." This is "soul-force" of no mean calibre. It has brought him the largest personal following of any living man in the world to-day. What is the secret of it?

Any attempt to analyze him or to classify him is well nigh futile and impossible for Gandhi is made up of very diverse and sometimes seemingly inconsistent elements. Dr. Rabindranath Tagore was asked by a lady in the West to fill out a questionnaire card and give his weak point and his strong point; under each he wrote one word "Inconsistency." Gandhi could have written that with even more truth than Tagore. But as a French philosopher has remarked that "no man is strong unless he bears within his character antitheses strongly marked," so Gandhi is strong because he does bear these antitheses within himself in a remarkable blend.

He is the meeting place of a good many scattered ideals and movements going through India to-day. For instance he sums up the diverse ideals of asceticism and service. The one is an old ideal to India, the other newer one that is gripping the soul of the people.

POWER OF SOUL FORCE

Gandhi has realized that in this giving up of things lies power. He calls it "soul-force." It is a sublimation and modification of the old *tyagas* or undergoing of austerities in order to gain power over "gods" and "over all the worlds." But in Gandhi it is more than that, and finer. During the terrible time of his twenty-one days' fast because of the divisions of his people, Mr. C. F. Andrews writes of him: "My gaze turned back to the frail wasted, tortured spirit on the terrace by my side, bearing the sins and sorrows of his people. With a rush of emotion there came to memory the passage from the Book of Lamentations, 'It is nothing to you, all ye that pass by? Behold and see, if there is any sorrow like unto my sorrow.' And in that hour of vision, I knew more deeply, in my own personal life, the meaning of the Cross." Many a Hindu unable to understand doctrinally the meaning of the Cross has seen it as by a flash in Gandhi. One of the leaders of the national movement exclaimed: "I never understood what your missionaries were talking about until I saw the meaning of the Cross in Gandhi." The leading social thinker of India when Gandhi was jailed wrote in his paper: "What the missionaries have not been able to do in fifty years, Gandhi by his trial and incarceration has done; he has turned the eyes of India toward the Cross." He realizes that in this way of thinking and acting there lies power—the finest and final type of power.

When he was in South Africa fighting the battle for Indian liberties and rights by his passive resistance movement the indentured coolies got out of hand and did things that greatly pained him. He remonstrated with them to no avail. Then without a word he went off and began to fast. He had fasted for two days when word went around among the coolies that he was fasting because of what they were doing. That changed the situation. They came to him with folded hands and begged him to desist, assuring him that they would do anything; he would only stop this infliction of suffering on himself. That was prowess.

When in the Ashram one of the boys told Gandhi something that he believed, but which later he found out to be a lie, Gandhi called the school together and said, "I am sorry to find out that one of you is a liar. As punishment I am going to fast to-day." That boy could never get over the fact that the man who so cared for him was suffering on his own account. Long after any physical pain would have died away this mental and spiritual pain persisted and punished him. That is power.

His asceticism is thus touched by a very fine unselfish quality. The old ascetic seldom or never served. To him it was largely a matter of gaining power for himself by asceticism. But Gandhi blends asceticism and service. One without the other is weak; taken together, as in Gandhi, they are tremendously strong. Gandhi is a servant. He has never bid for power. It has come to him through service. A crisis came to him in South Africa when after reading Ruskin's "Unto This Last," he renounced everything for the sake of and "unto this last." The least and the last are constantly in his thought. He is a serving ascetic.

A BLEND OF HINDU AND CHRISTIAN ELEMENTS

But to understand Gandhi we must know him in regard to the source of his moral and spiritual life. He is a blend of Hindu and Christian elements. He is a deeply religious man. This can be seen by a glimpse into his soul at the time of two great crises in his life. One was when he was about to begin civil disobedience on a large scale. I felt there would be a chaos and a breakup if he should begin it, so I wrote him a letter begging him not to do. Out of that critical moment came back this letter. "May I assure you I will not embark on civil disobedience without just cause, without proper precautions and what is more without copious praying. I am praying night and day for light and guidance in the matter. You have perhaps no notion of the wrong that this Government has done and is still doing to the vital part of our being. But I must not argue, I invite you to pray with and for me." This reveals an intensely religious soul.

Another instance. Near the end of his fast he writes: "To-day is the twentieth day of my penance and prayer. Presently from the world of peace I shall enter the world of strife. The more I think of it the more helpless I feel. So many expect me to bring together the political parties. I know I can do nothing. God can do everything. O God, make me a fit instrument and use me as Thou wilt."

He said when he came out of jail that his intention was to "establish the Kingdom of God in India."

Now Gandhi is a Hindu. He calls himself one. He has said that there was a time when he was wavering between an allegiance to Christianity or Hinduism, and he decided that "for me salvation lay within Hinduism." But Hinduism is a very wide term. One can believe in almost anything and still be a Hindu Pantheism or atheism, transmigrator or no transmigration, caste or no caste, karma or forgiveness. But because Gandhi is a Hindu it does not mean that he could not be Christian in the very springs of his character and draw up a great part of his spiritual sustenance from Christ. Such is indeed the case. He says. "The spirit of the

Sermon on the Mount competes almost on equal terms with the Bhagavad Gita for the domination of my heart."

The leading social thinker of India, a Christian editor and Mahatma Gandhi were taken together when the first named said "Well, it is very difficult for us to say where our Hinduism ends and where our Christianity begins." And turning to Mahatma Gandhi he said, "Isn't that so, Mahatma Gandhi?" After a moment's thought he replied: "Yes, that is so. 'Our Hinduism. . . . Our Christianity.'"

FOUR VITAL THINGS

How thoroughly he grasped some of the essentials of Christianity is revealed in one of the talks the writer had with him. I suggested to him that I was very anxious to see Christianity naturalized in India not a foreign thing but a part of the national life and contributing its power to the uplift of India. I asked him what he would suggest that we should do in order to make that possible. He thoughtfully replied: "I would suggest four things in order to make that possible. First, I would suggest that all of you Christians, missionaries and all, should begin to live more like Jesus Christ. Second, I would suggest that you must practice your religion without adulterating it or toning it down. Third, that you make love central in your lives, for love is central Christianity. Fourth, you should study the non-Christian religions more sympathetically to find out the good that is in them in order to have a more sympathetic approach to the people." You could scarcely put your finger on four more vital things than those. It offers one of the greatest challenges ever given to the West. And it was sincerely given.

The cement that binds together the diverse elements in the soul of Gandhi (and there are many more I have not had space to touch, such as the gentle and the courageous, the passive and the militant, the spinner and the political idealist) is his utter sincerity. These things would seem weakness and compromise and playing to the galleries in less sincere men. But no one can talk with Gandhi for 5 minutes without the thought, "This man is real; however I may differ with him, certainly he is real." His open frankness disarms you. Even an English daily, a bitter opponent of Gandhi, said in an editorial, "Gandhi is putting sincerity in politics."

In my talks with him it has seemed the most natural of things for me to suggest at the close of our spiritual communion together that we bow our heads in prayer. One felt that it would not be complete without that final touch. I have never gone from that without feeling a strange warmth at the heart, and without feeling that I had met in very truth a Mahatma.—*The World To-morrow*.

ADVANCEMENT OF WOMEN INTO ALL WALKS OF LIFE

The Census of Occupations in England and Wales shows strikingly how woman is advancing in all the occupations mentioned.

There were, for instance, 166 women "fishermen," and 1,743 women earned their bread as builders, bricklayers, stone and slate workers and contractors, 262 of them as employers and managers.

In more conventional pursuits woman is becoming a keen competitor with man. The national stock-taking reveals the following state in the industries shown:—

Agriculture : Men, 1,171, 298; women, 83,052.
Mining and quarrying : 1,061,749; 3,364.
Brick, poultry, and glass-making : 92,144; 42,041.
Textile goods and articles of dress : 288,676; 548,013.
Goods, drink, and tobacco : 193,482; 100,694.
Transport and communication (rail, road and water) : 1,420,593; 63,530.

Of the women employed in minding and quarrying 3,023 were engaged above ground in coal and shale mines. Only 109,074 women were employed as metal workers, as against 1,540,235 men, but in precious metals and electro-plate there are 15,234 women workers and 29,439 men.

While 24,201 men made watches, clocks, and scientific instruments in 1921, their women colleagues numbered only 2,445.

Paper makers and workers, including such occupations as printers, bookbinders and photographers, totalled 168,518 men and 109,853 women.

It is in the "black coat" occupations than woman is making such giant strides.

In commerce, finance, and insurance (excluding clerks) there were 1,063,120 men and 496,056 women.

This classification ranges from company directors and bank officials to costermongers, hawkers, and newspaper sellers. It includes moneylenders, pawnbrokers, and auctioneers.

Ordinary professional occupations (excluding clerical staffs) were represented by 306,380 men, 359,982 women, including those associated with the various religious organisations, barristers, solicitors, doctors, and a great variety of other professions.

More than 71,000 women came under the heading of "Persons employed in public administration and defence (excluding professional men and typists). The spheres of entertainment and sport employ 67,000 men and 27,981.

"THE WORLD CENTRE FOR SUPPRESSED PEOPLES"

The following appears in *The Liberator*.—

The forces for liberation of the darker peoples have, since the Russian revolution, naturally gravitated to a cultural centre in the capital of the one country where alone they cannot be reached by the police-arm of the enemy they plan to vanquish. At this moment, one of Britain's many propagandists, Sir Valentine Chirol, is touring the United States trying to prepare this country to line up for the side of White Supremacy in the oncoming world-clash. "Bolshevism," he said in a lecture in Chicago, "has poured forth over the whole of Central Asia like a devastating flood." (Devastating to white European imperialist rule over the "inferior" peoples of Asia.) He continues: "On November 2, 1917, Lenin issued a decree proclaiming for all peoples, and not least for all oriental peoples, the right of self-determination. But when Moscow began to organise its vast system of Bolshevik propaganda it was nowhere more active than in Central Asia. In 1920 a communist University of Workers in the East was founded in Moscow. . . . and branches were soon opened at Tashkent, Baku and Irkutsk." Reaching the sorest spot of his lament—the vast empire of India whose 294,000,000 people are the beasts of the burden for the British ruling class—Sir Valentine wails that in India "the trade unions, which are springing up like mushrooms, are mainly in the hands of professional agitators who might almost have themselves graduated at Moscow, for Moscow boasts of the special attention devoted in its various Oriental colleges to the training of Bolshevik 'missionaries' with the requisite knowledge to rouse, as its organ, the *Novy Vostok* (New East) puts it, "the whole colonial world of the oppressed, not only in Asia, but in Africa and America, against the capitalist society of Europe and the United States."

The alarmed gentleman continued:

"All the manifold discontents of the Orient are bound up together in the clash of colour. . . . In America you have the colour problem in your very midst; you have it again at your doors in the shape of Asiatic immigration. We in Europe are con-

