

Indian Opinion

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NOTES AND NEWS

"I AM furiously thinking day and night, but I do not see light coming out of the surrounding darkness." This was Mr. Gandhi's reply to Sir Rabindranath Tagore, who visited the Mahatma and asked him what lead he contemplated giving the country this year. Mr. Gandhi, writing in *Young India*, says, "Whatever happens I can assure my English friends that while I am impatient regarding British bondage I am not an enemy of Britain"

Mr. Patel, President of the Legislative Assembly at New Delhi, in a speech in the House is reported to have said that he intended to remain President despite pressure brought to bear on him by Swarajist supporters to resign.

Subhas Chandra Bose, the Bengal Congress leader, and 11 others, have been sentenced to a year's hard labour by a magistrate for sedition. The charge arose from the holding of a procession in August. The Magistrate (Mr. K. L. Mukerjee Alipore) declared that the people had the right to criticise the Government, but there was ample provision in the Legislatures for this. In the present case the intention of the accused was clearly established as that of spreading disaffection to the point of ending the Government and exciting bitter feelings of hostility towards it. Their action was deliberate and carefully thought out. When sentenced the accused cried: "Long live the revolution! Down with the Union Jack!"—Reuter.

"Europeans in India would be fools not to look facts in the face," said Mr. Villiers, president of the European Association (Calcutta), addressing the members of the Association. He said that Europeans must now envisage the doing of business on level terms and in amity with their Indian fellow-citizens.—Reuter.

The Five Power Naval Conference opened on Tuesday (Jan. 21) under the chairmanship of Mr. Ramsay MacDonald. The first session was held in the Royal Gallery of the House of Lords, and in a speech broadcast all over the world the King expressed his sincere desire for the success of the conference. On Thursday the first plenary session was held in St. James's Palace after a series of inter-delegation conferences, the chief result of which, it is stated, was a statement that a way to a reconciliation of French and British views had been found. Plans for the division of the work of the conference have now been completed.

Mahatma Gandhi writes in *Young India* :—

It is a matter for deep sorrow and humiliation that there should be educated men enough in the country who believe that there are gods who can be appeased or conciliated by the sacrifice of animals, and if the manner of killing the innocent goats is

correctly described by the Secretary of the Youth League of Dharwad, it is an inhuman act done in the name of religion. I should hope that there is exaggeration in the statement made by the Secretary. There is a similar letter from Bengal also in which the writer asks me to condemn the animal sacrifices that go on daily in the name of religion in that great province. If my condemnation of these sacrifices can save a single animal from slaughter it is there with all the force I can command. But there seems to be just now the fashion to encourage such sacrifices and to justify them. A correspondent from Madras sends me papers containing accounts of such slaughter done by learned Brahmans in the Madras Presidency. I wish that Youth Leagues all over the country will rise in revolt against these sacrifices and cultivate public opinion so as to make them impossible. I have heard it argued that since the stopping of animal sacrifices people have lost the warlike spirit. There were animal sacrifices enough in Europe before Christianity. Europe does not seem to have lost its warlike spirit because of the stopping of degrading and debasing animal sacrifices. I am no worshipper of warlike spirit, but I know that warlike spirit is not to be cultivated by the slaughter, in a terribly cruel manner, of helpless, innocent, and unresisting dumb fellow creatures.

The passive resistance campaign at the village of Kahakrachi, where farmers were stubbornly resisting the system of "forced labour" and refused to pay certain taxes, and on which Mr. Gandhi bestowed his blessing by consenting to send a large force of "passive resistance volunteers" with the idea of helping the farmers, has been settled. The participants in the civil disobedience campaign have withdrawn, and farmers who were arrested have been released and declare themselves satisfied.—Reuter.

Messrs. S. Dayaram and R. J. Maharaj, joint secretaries of the Clairwood Hindu Temple, in thanking the Hindu community of Johannesburg beg to place on record their splendid response in contributing magnanimously to the above building fund. Special thanks are extended to Mr. Zinnah Paragh of Commissioner Street and Mr. Ramlal Singh of Newclare who went out of their way to assist the members of the Clairwood Hindu Temple who were in their midst.

The death has occurred of Mr. James Fairbairn Finlay, C.S.I., director of the Standard Bank of South Africa, says a Reuter's message from Cape-town. Mr. Finlay was for many years associated with the Indian Civil Service, and after being Secretary to the Government of India (Finance and Commerce Department) from 1881 to 1903, he was appointed a member of the Council of India, from which he retired in 1906. Mr. Finlay joined the Board of the Standard Bank in 1913.

THE CAPETOWN AGREEMENT

IN the year 1928 the Rt. Hon. V. S. Srinivasa Sastri, the first Agent of the Government of India, commenced the commemoration of the signing of the Capetown Agreement by giving a banquet on its anniversary. It was the first anniversary and the presence of the Cabinet Ministers and Leaders of the Opposition at the banquet gave an added brilliance to the occasion. This was followed by a banquet given by Sir Kurma Reddi in the year 1929. The Hon. E. Baring, who is carrying on the work of the Agent during the latter's absence in this country, will, we have no doubt, celebrate the third anniversary with just as much brilliance as did the two Agents-General.

The South African Indian community, which, through the South African Indian Congress, has acquiesced in the Capetown Agreement and which is therefore a party to it, takes no part in the celebrations. A correspondent in a letter to this journal suggests that the South African Indian Congress, through its constituent bodies, should also celebrate the anniversary of the Agreement. In deference to the wishes of our correspondent we have refrained from publishing his letter. The suggestion is admirable and should receive the consideration of the South African Indian Congress and of the constituent bodies.

The Capetown Agreement, more aptly described as the Magna Charta of the Indian community, was the means of putting an end to the struggle that had for years caused no little anxiety to both the European and Indian communities. The importance that the Indian Government attached to the Agreement was at once apparent when it sent out, as its first Agent, one of the ablest sons of India in the person of the Rt. Hon. V. S. Srinivasa Sastri. Mr. Sastri not only carried out the terms of the Agreement in an eminently satisfactory manner but created also an atmosphere of goodwill between the two communities. The work so well begun by Mr. Sastri has been ably continued by Sir Kurma Reddi.

In order that the atmosphere of goodwill may be maintained it is necessary that both the parties to the Agreement are reminded once every year, if not often, of the sanctity of the "Gentleman's Agreement." No better occasion can be found for this purpose than that of the anniversary of the Agree-

ment. Our correspondent suggests that each of the constituent bodies of the South African Indian Congress should arrange a banquet simultaneously at Durban, Johannesburg and Capetown, at which the leading members of the European community should be invited.

We have always believed, and we still adhere to that belief, that the European is an admirable friend once he understands the Indian. It was this lack of understanding that had widened the gulf, as it were, and had made the European to look upon the Indian with hostility. Much of this misunderstanding has now been cleared and the European is more tolerant. We agree with our correspondent's suggestion, for we feel that it would afford an opportunity of bringing the two races together round a table, and much of the fear that exists between them would gradually be dispelled. Mr. Sastri has more than once reminded the Indian community that every effort must be taken to keep in close touch with our European sympathisers. With this in view he formed the Indo-European Councils at Durban and Johannesburg.

We hope the leaders of the Indian community in South Africa will continue the good work set by Mr. Sastri.

Union And Secession

Mr. Friend, (S.A.P. Dundee) asked in the Assembly whether the Union representatives at the Conference on Imperial Relationships (Mr. Beyers and Mr. Bodenstem) endeavoured to get the various other Dominion representatives to admit that the Union was free to secede from the British Commonwealth at any time it desired to do so.

The Prime Minister said the representatives of the Union Government were guided by the generally admitted principle unequivocally recorded by the Imperial Conference of 1926 that the association of the British Commonwealth of Nations rests on the free will of its members. (Nationalist hear, hears.) There was therefore no need for them to press for the recognition of an admitted fact. "As for me, I am not in the habit of questioning either my country's undoubted freedom or its undisputed rights." (Nationalist hear, hears.)

Mr. Friend: Did you press that question; yes or no.

The Prime Minister: No.

Mr. De Wet (S.A.P., Queenstown) asked the Prime Minister whether it was his intention to introduce legislation during the present session which would extend the franchise to women.

The Prime Minister: My answer is "Yes."

The Indian Agreement

Replying to the same hon. member, the Minister of the Interior said there was an objection to tabling the minutes of the round-table conference between the Union Government and representatives of the

Government of India at Capetown. The minutes could not be published without the consent of both Governments. There was also an objection to tabling the report of Mr. Venn, Commissioner for Asiatic Affairs, upon his visit to India to inquire into the conditions of Indians who had been repatriated from the Union. The report was entirely departmental and could not be laid on the table of the House unless such action was justified by exceptional circumstances. He would give the House any information that might reasonably be required.

Dr. Malan informed Mr. Nel that during 1929 1,336 Asiatics (596 males, 249 women and 491 children) had left South Africa under the voluntary repatriation scheme, and that during the same period 53 repatriated Asiatics (18 men, 9 women and 26 children) had returned to South Africa.

Replying to a supplementary question Mr. Pirow, Minister of Justice, said there were so many proposed amendments to the Liquor Act that it would not be possible to deal with these during the present session.

General Botha's Memorial

Colonel Collins (S.A.P., Ermelo) moved that the Government should review its refusal to grant a site in the Union Building grounds for a memorial to General Botha. Colonel Collins related the steps taken by the memorial committee and the Prime Minister's refusal, in which he had said that in his opinion 50 years should pass before it was decided who was worthy of a national memorial.

In his reply to Colonel Collins, the Prime Minister said that he had as much admiration as anybody else for General Botha's services to South Africa up to 1912, but thereafter he had to recognise that General Botha "was directly responsible" for one of the deepest griefs his people had suffered. (A reference to the rebellion of 1914 and the Great War.) After further remarks in this strain, the Prime Minister said he would agree to a monument to General Botha in the Union Building grounds provided it was to be regarded as a national and not a sectional tribute, and that a memorial to General De Wet was erected there at the same time. In this event the Government would pay for both.

Mr. Duncan, speaking for the South African Party, said there could be no objection to the course proposed, and thereupon Colonel Collins withdrew his motion.

Asiatics Trading Without Licences

The Johannesburg correspondent of the *Natal Mercury* writes:—

At a meeting of the Town Council held on Wednesday night Major Wilkinson moved the adjournment in order to raise the question of trading in prohibited areas by Asiatics and Coloured people.

He said that during the early part of last year the Council withheld certificates which precluded Asiatics trading in prohibited areas from obtaining their licences. In spite of that during the whole of last year they continued to trade. "There is a feeling of resentment on the part of the white traders in the areas affected. We have now received the assurance of the Government that it has been decided to move, during the Session of Parliament, for the appointment of a Select Committee to inquire into the question of illegal occupation by Asiatics of land in proclaimed areas in this city.

"This is a matter of great importance. It has even been suggested that there should be a movement of passive resistance on the part of the white traders. They declare that if Asiatics are allowed to trade

without taking out licences, the same rights should be granted to them. I believe that in this connection there is going to be a meeting of the Transvaal Municipal Association. I want to urge that there should be concerted action to expedite the appointment of a Select Committee by the Government. I think there is a grave injustice on the part of the Government in allowing these people to continue to trade without licences."

Major Wilkinson then withdrew his motion.

Mr. Rao's Warning To Sastri College Teachers

The selection of teachers in India for the Sastri College at Durban is of more than ordinary importance and is very much more than the staffing of the College, writes Mr. Kodanda Rao, private secretary to Mr. V. S. Sastri, to his compatriots who will shortly be sailing from India to South Africa.

He warns them that theirs is no easy task. "Qualities far above the average," proceeds Mr. Rao, are necessary in them if they are to make good in the new and, in some respects, very different environment into which they are being transplanted. "Indians in South Africa have," he writes, "adopted themselves very largely to the European standard of life and outlook. The younger generation speaks English more or less as the mother tongue. He must have more knowledge of the language and speak it fluently indeed who would command the younger generation's respect and attention.

"On landing in Durban the teachers will come up against taboos of all kinds and on all sides; on trains, trams and buses, in theatres and restaurants, even in public offices and churches, they will be discriminated against. Racial humiliations at every turn will be their lot. The bulk of the European community will be more critical than sympathetic towards the newcomers; influential anti-Asiatics will view them with frank hostility. Well may graduates fresh from India feel like throwing up the job and returning to India, but it is not by such failures that the cause of Indians in South Africa is served.

"The European will improve his attitude towards the Indian only when he comes into contact with the cultured Indian who is able to impress him, but cultured Indians would naturally like to meet the European only when the latter improves his attitude, and so it is a vicious circle. But it is in the interests of the Indian to break that circle. The pioneers must accept racial humiliations, gain entry to European circles, and by their character and personality effect a change in the attitude of the Europeans. It is an uphill task and requires the qualities of missionary meekness, faith and courage.

"The situation is not without its redeeming features. Mr. Sastri's work has made a breach in the wall of racial prejudice; the presence of the agent of the Government of India is a great asset. Mr. Sastri has left behind a number of European friends, and some of them are in the Indo-European Council, who are sure to offer their goodwill and good offices to promote racial understanding and mutual respect. In the Superintendent of Education and in the Administrator of Natal the Indians have friends whose sympathies are assured.

"None But Best"

"But the success or otherwise of the enterprise depends upon the equipment of the teachers themselves. The social ability and adaptability to European society of the womenfolk who may accompany the Indian teachers are of no less importance to the success of the mission. In their

absence the qualities and qualifications of the ladies will outweigh those of the menfolk in establishing equitable relations with the European community.

"None but the best that India can send are good enough for the staffing of the Sastri College in Durban. The Indian teachers are embarking on a great adventure in which failure is easy and success difficult. If they are of the right type," says Mr. Rao in conclusion, "they can dissipate the prejudice against Indians, bridge the gulf that now divides the European and Indian communities, raise India in the estimation of the whites and make Indians more acceptable to them, and thus contribute largely to a permanent and enlightened solution of the Indian problem in South Africa."

—*The Star.*

India's "Flag" Day

Calcutta, Jan. 26.—The Calcutta Corporation passed a resolution in favour of hoisting the Indian Nationalist flag on all municipal buildings to-day, it being "Independence Day," and on all ceremonial occasions in future. The Mayor, Sengupta, said the Union Jack was an affront to their national honour when flown by themselves over their own national institutions. He meant no disrespect to the British flag, but he should not be accused of indifference to the feelings of others if, he said, he put his country's flag above that of every nation.

The European members of the Municipal Council did not attend the meeting so the opposition was confined to the Moslem members who refused to participate in the Nationalist celebrations.

Bombay, Jan. 27.—Independence Day finished up with an exciting conflict between Congress and Communist mobs. Apparently there were many hard knocks but no fatalities.

The trouble started when a procession of millhands, under the auspices of the Red Flag Union, swept down on a monster demonstration by what is estimated to number 100,000 people which had been organised by the Bombay Congress Committee. This was being held on Chaupati Sands and was passing an "independence" resolution when the Communists hove in sight. The Congress authorities hastily evacuated the women from the platform, after which the millhands rushed it, and the leaders urged the audience to haul down the National Flag and hoist the Red Flag.

A Communist simultaneously climbed up the National Flag post and was about to haul down the flag when a member of the Congress, who had clambered up in pursuit of him, hauled down the invader.

A free fight started on the platform and sticks and shoes were liberally used, and showers of sand were flung about. The millhands mounted another post on which an amplifier had been installed and succeeded in hoisting the Red Flag bearing the notorious "hammer and sickle." The Communists departed, whereupon members of the Congress tore the Red Flag into shreds.

Moslems were conspicuous by their absence at the celebrations. The crowds occasionally jeered the police in the vicinity of the meetings, but the latter ignored those in the procession, who sang national songs and hawked homespun cloth.

Mahommedans at Ahmedabad were onlookers, but did not participate in the procession. Inmates of Gandhi's Ashram set aside the day as one for fast and spinning at eventide. They passed a resolution in favour of independence in Gandhi's presence.

Hindus and Moslems came into collision at Dacca, several persons being injured.

The District Magistrate and Police Superintendent pointed out to the Congress that the Hindus had forcibly entered a mosque and destroyed the Koran and various religious furnishings.

Stray cases of assault had occurred in different localities and Hindu houses were damaged, but the mob dispersed as the police appeared.

The police took quiet but elaborate measures throughout India to preserve law and order, but reports from northern India and southern India show that the proceedings everywhere were orderly except at Bombay and Dacca.

The feature of the processions at Calcutta was the absence of posters bearing revolutionary inscriptions.

Bomb Explodes Near School

Bombay, Jan. 26.—"Up with the National Flag, down with the Union Jack" and "Long live the Revolution" was frequently yelled at a mass meeting at the local Congress headquarters on the occasion of the celebration of "Independence Day" as fixed by the Congress at Lahore on Dec. 25.

Subsequently a procession a mile long paraded the bazaars shouting slogans and waving flags. Police were posted along the route.

There were similar scenes at Ahmedabad but the authorities in Mysore issued strict orders forbidding demonstrations.

It is officially confirmed at Delhi that a bomb exploded near a school at Shrigandba which a tax collector had just left. Four children were wounded but nobody was killed.

A Deadlock In The Assembly

New Delhi, Jan. 27.—While his brother, Vallabhbhai Patel, was heading a monster procession at Ahmedabad proclaiming Independence Day, the Speaker of the Legislative Assembly, Patel, spent 90 minutes conferring with the Viceroy regarding the deadlock between himself and the Government over the responsibility of policing the Assembly. No statement has been issued, but Patel is not likely to yield unless he is satisfied there is no immediate chance of the galleries at the Assembly being reopened to the public. The matter may be settled by a conference between Sir Crerar, Leader of the House, Patel and the Chief Commissioner at Delhi.—*Reuter.*

India's Supreme Need

Nationalists Reply To The Viceroy

New Delhi, Jan. 25. (Reuter).—The Viceroy addressing the Assembly, referred to the probable holding of the Imperial Conference in Autumn as one of the points to be taken into consideration when the Government fixed the date of the round-table conference which his Majesty's Government would desire to hold as early as possible.

Lord Irwin took full responsibility for his statement of October last in which he said he was authorised by the British Government to make it clear that the natural issue of India's constitutional progress was the attainment of Dominion status. He had hoped that the leaders of Indian opinion would unanimously accept the British Government's hand of friendship in calling a conference, but some persons claiming to represent India sought to repudiate allegiance to the Crown and the financial obligations to which India's credit was pledged. He was convinced that the great majority of Indian opinion was loyal and sane, and would condemn those aims.

The Viceroy concluded with a plea for unity. He

said that ever since he came to India he had laboured to assist India to win peace and unity, and so strengthen herself immeasurably in the eyes of the world.

After three hours' deliberation the moderate Nationalist group, led by Pandit Malaviya, which constitutes the official opposition in the Legislative Assembly, issued a statement expressing the opinion that the Viceroy's speech would create the impression that Dominion status was the distant goal for India. The supreme need of the hour was a statement creating better atmosphere for a round-table conference by strengthening the hope of the achievement of Dominion status at the earliest possible moment.

"The solution of the present difficulties," says the statement, lies in the early establishment of Dominion status. A policy of repression is, at the present, very unwise and will aggravate what it is intended to cure."

Mr. Gandhi On His Plans

"Events now depend entirely on the British Government, for we shall not, in any circumstances, now or in the future, participate in any conference unless it is called to consider our complete secession from Great Britain. The day has passed when we can accept anything less than that."

This statement was made by Mr. Gandhi in an interview he gave to a special correspondent of the *Daily Express* at Ahmedabad.

Mr. Gandhi, who sat at his spinning wheel as he spoke, said the world must realise that India and England were engaged in a struggle for the absolute severance of the present British connection.

"We Have Begun Now"

"We have begun now. Millions of our men and women in their cottages are spinning hour after hour. This means a nation-wide boycott of foreign-spun cloth, which in time must mean the end of British predominance in industry, which is the principal reason for the presence of British troops in India."

Mr. Gandhi was asked about his proposed crusade of civil disobedience.

"I am not yet sure of the form it will take, but I hope to evolve a plan of civil resistance which will not cause destruction or involve bloodshed, but which will be large enough to make the impression I desire. That is all I am doing here. Otherwise, as you see, I am spinning."

He emphasised that civil disobedience was the extreme limit of the action he would countenance, declaring it to be the limit of non-violence. To anything more, involving a programme of violence, he would never be a party. He admitted that the strength of the extremists was growing, and that they might get out of hand, with a possible sequel in bloodshed, but he was not afraid of being arrested.

"The Sheerest Folly"

"It is quite open to the British Government to arrest me, and so precipitate a reign of violence, as they have done in the past. What the consequences then will be I cannot say, but such a step would be the sheerest folly."

Mr. Gandhi added:—"I do not know what is going to happen because I am not in the happy position of a general who knows beforehand the

whole of his plan, but I can assure you this much—the trial of strength in India is now at hand. The outcome depends entirely upon the British Government. There are two causes they may pursue. One is the old panicky way, which leads to fruitfulness, mad repression and then anarchy. The other is the way of the wise man who reflects on his past sins, repents, and retraces his steps. Let us hope."

Grave Financial Effects

The *Daily Mail's* Bombay correspondent says that grave financial effects have already been produced in India by Gandhi's campaign. The Stock Exchange in Bombay has been in a state of panic for the last three days. Prices of gilt-edged and industrial stocks slumped and there has been a flight of capital from the country.

Simon Commission Report Forecast

What Dominion Status Implies

The *Daily Express* publishes a forecast of the Simon Commission Report, which, it says, will be the most comprehensive survey of Indian political conditions ever written, says the London correspondent of the *Star*. The introduction alone consists of nearly 200 pages.

The majority, consisting of Sir John Simon, Colonel Lane Fox, Mr. Vernon Hartshorn and Major Attlee, favour the grant of Dominion status, but only by slow and gradual stages. The immediate grant of anything approaching Indian Home Rule is entirely ruled out.

The minority, Lord Burnham, Lord Strathcona, and the Hon. E. C. G. Cadogan, hold the view that as certain Indian politicians have not proved themselves either appreciative of the reforms already granted or capable of carrying them into practical effect, these concessions should be withdrawn and a state of single British rule restored wherever Indian co-operation has been withheld.

"Must Eventually Be Granted"

Sir John Simon will ask the British Government to face the fact that responsible government for India must eventually be granted, and this is the basis of his proposals. He defines responsible government as follows:—

First, every function of administration must be carried out according to the will of the people, as expressed through elected representatives, absolutely so far as internal administration is concerned, but with reservations in regard to foreign relations, including relations with other parts of the Empire.

Secondly, the administrative machinery of government must be under Indian control, including all civil and military services, absolutely so far as it concerns the preservation of order, but with reservations in regard to national defence and the right to declare war.

Thirdly, complete fiscal autonomy.

Fourthly, the Indianisation of the services with such help from Britain as is absolutely essential during the transition period.

Fifthly, Indian control of the Indian Army.

Sixthly, Indian control over the Indian Navy, the strength whereof will be settled by agreement between the Indian and British Governments.

Seventhly, complete control by the Indian Parliament over the Indian financial system.

Sir John Simon's view is that the Indianisation of the Army cannot be effected within a period of less than 35 years.

The Social Emancipation Of India

We take the following from the *Indian Review* :—

There is in the *Asiatic Review* for October an interesting article on "The Social Emancipation of India" from the pen of the Hon. Sir Phiroze Sethna. Sir Phiroze rightly points out that though the world knows something of the political movement that is going on in India, it knows little of that other vital movement—the movement for the social emancipation of India—"that is in fact older than the political movement and, in a sense, is more fundamental, and goes deeper into the roots of Indian thought and life." The two movements are, of course, mutually complementary, and their ultimate objective is the same, *viz.*, to further the fullest self-realization of the Indian people.

Though the social movement has been going on for centuries past, the first impact of British rule and Western education gave it a great fillip.

To the educated and thinking mind, British rule with all that came in its train, including, in particular, Western civilisation, was a challenge to her ancient civilisation, her social and religious structure, her thought, her institutions, her ideals. Muslim rule was a mere material conquest, it gave no such challenge, and the Hindu mind felt no doubt whatever about the superiority of the ancient Hindu culture and civilisation over the Islamic culture and civilisation. But British rule and Western education constituted forces which gave the intelligentsia of India furiously to think. British rule and the system of administration which was gradually established, and its control by a body called Parliament, challenged age-long political notions; Western thought and literature seemed to undermine the very foundations upon which Hindu thought and life rested. The Romans, conquered the Greeks, but it was a purely political conquest; the Romans were themselves in course of time, Hellenized, and the Greeks, though a subject race, won an intellectual and spiritual victory over their own conquerors. The British conquest of India looked as though it was not only a political conquest, but an intellectual and spiritual conquest as well. The first effect upon the Hindu mind was to evoke the spirit of self-introspection. The higher educated classes of India came to the conclusion that India's regeneration was impossible without a critical examination of her whole social and religious thought and life, and without building them up anew in the light of the lessons which a calm reflection upon her fall revealed. This was especially the effect upon the Hindu mind.

The movement for the social emancipation of India is the direct and immediate effect of this self-introspection and inner awakening. The evils which, according to the writer, were eating into the vitals of the Hindu society, were (1) caste; (2) low status of woman; (3) early marriage; (4) the very inferior condition of the masses, in particular, of the depressed classes. And the great aim of the movement was, and is, to eradicate these evils completely, so that India, purified, renovated and strengthened, may be able to bear her burden in the stress of the modern world, and regain her proper place in the great family of nations.

Sir Phiroze points how the movement of reform

along these lines has worked and wrought many desirable changes in the life of the people. He describes vividly how India has progressed in social matters and is slowly getting rid of old and outworn notions and habits. The Arya Samaj, the Brahmo Samaj and the various social reform organisations are doing their bit in their respective folds; and there are ever so many communal organisations for the uplift of the respective members. And then the movement of reform is fairly nation-wide. India's social progress is almost entirely in her own hands.

Meaning Of Revolutionary Shouts

The *Hindu Herald* publishes the following :—

Sardar Bhagat Singh and Mr. B. K. Dutt, two of the accused in the Lahore Conspiracy Case, have submitted the following letter to the Special Magistrate for transmission to the Editor of the *Morden Review* :—

"You have, (in the December 1929 issue of your esteemed magazine,) written a note under the caption, "Long Live Revolution," and have pointed out the meaninglessness of this phrase. It would be impertinent on our part to try to refute or contradict the statement of such an old, experienced and renowned journalist as your noble self, for whom every enlightened Indian has profound admiration. Still, we feel it our duty to explain what we desire to convey by the said phrase as in a way it fell to our lot to give these "cries" a publicity in this country at this stage.

We are not the originators of this cry. The same cry had been in Russian Revolutionary movements. Upton Sinclair the well-known Socialist writer, has, in his recent novels, "Boston" and "Oil," used this cry through some of the anarchist revolutionary characters. The phrase never means that the sanguinary strife should ever continue, or that nothing should ever be stationary even for a short while. By long usage, this cry achieves a significance which may not be quite justifiable from the grammatical or the etymological point of view, but nevertheless, we cannot abstract from them the association of ideas connected with them. All such shouts denote a general sense which is partly acquired and partly inherent in them. For instance, when we shout, "Long Live Jatin Das," we cannot and do not mean thereby that Das should physically be alive. What we mean by that shout, is that the noble ideal of his life, the indomitable spirit which enabled that great martyr to bear such untold suffering and to make the extreme sacrifice for that ideal should ever live. By raising this cry, we wish that we may show the same unflinching courage in pursuance of our ideals. It is that spirit that we allude to.

Revolution

Similarly, one should not interpret the word "Revolution" in its literal sense. Various meanings and significances are attributed to this word, according to the interests of those who use or misuse it. For the established agencies of exploitation, it conjures up a feeling of bloodstained horror. To the revolutionaries, it is a sacred phrase. We tried to clear in our statement before the Sessions Judge, Delhi, in our trial in the Assembly Bomb Case, what we meant by the word Revolution.

We stated therein that Revolution did not necessarily involve sanguinary strife. It was not a cult of bomb and pistol. They may sometimes be mere means for its achievement. No doubt they play a prominent part in some movements but they

do not, for that very reason, become one and the same thing. A rebellion is not a revolution. It may ultimately lead to that end.

The sense in which the word Revolution is used in that phrase, is the spirit, the longing for a change for the better. The people generally get accustomed to the established order of things and begin to tremble at the every idea of a change. It is this lethargical spirit that needs to be replaced by the revolutionary spirit. Otherwise, degeneration gains the upper hand, and the whole humanity is led astray by the reactionary forces. Such a state of affairs leads to stagnation and paralysis in human progress. This spirit of Revolution should always permeate the soul of humanity, so that the reactionary forces may not accumulate to check its eternal onward march. Old order should change, always and ever, yielding place to new, so that one good order may not corrupt the world. It is in this sense that we raise the shout, *Long Live Revolution.*

South African Repatriates In Madras

Swami Bhavani Dayal Sanyasi of South Africa is now in Madras on a tour in South India to gain first-hand information about the condition of Indians repatriated from South Africa. He is collecting statistics about the economic condition of repatriates with a view to submit a report to the Indians in South Africa, the Government of India and the South African Government and thereby draw public attention to their conditions. The Swami is convinced of the harmful effects of repatriation and his present attempt is to focus public opinion on the matter and try to get the system abolished.

On Dec. 8 he opened the home for decrepit repatriates at the request of Mr. Kunhiraman Nair, special officer for South African repatriates. This home was recently sanctioned by the Government of India and is located at No. 89, Brodies Road in Mylapore and is intended to provide a home for decrepits and cripples among the repatriates who have no relations in India. The house is well-ventilated with a spacious backyard and can accommodate about 12 to 15 persons. A clerk in the office of the special officer who is also a repatriate from South Africa is in charge of it. There are at present four inmates, an old woman and an old man both of about 80 years old, an old woman of 60 years who lost her husband after her arrival in India, and a man of 45 years, who is a cripple. About six more persons in similar circumstances who are now in the mofussil, are expected shortly.

The scheme is the result of the sympathetic attitude of Mr. Gray, the Commissioner of Labour, towards the repatriated Indians and the interest evinced by Rao Sahib M. Kunhiraman Nair, the special officer in all matters connected with the South African repatriates. Mr. Ramachandran Pillai the Personal Assistant to the Commissioner of Labour, represented the Commissioner of Labour at the function.

After prayer, the Swami declaring the home open said that he congratulated Mr. Kunhiraman Nair on his success in his efforts to get a home opened for the houseless decrepits among the repatriates and on behalf of the South African Indians he sincerely thanked him. He hoped that the home would support and provide shelter to the South African repatriates.

With a vote of thanks proposed by the special officer to the Swami the function terminated.

After the opening ceremony was over the inmates were sumptuously fed, Rao Sahib M. Kunhiraman Nair bearing the expenses.—*The Hindoo.*

Arabs And Jews

The Capetown correspondent of the *Star* writes:—

Colonel Wedgwood, M.P., was the guest at a luncheon given at Capetown by the University Club on the 24th instant. Among those present were Colonel Creswell (who presided), Dr. D. F. Malan, Senator F. S. Malan, Bishop O'Reilly and the Mayor of Capetown.

"One of the main reasons why I am a Zionist," said Colonel Wedgwood, "is because most of us were born with a love for mankind and with a hatred of injustice, and there can be no greater injustice than the attitude of the world throughout the centuries towards these unfortunate people, the awful tragedy of caste between Christian and Jew."

The question might be asked what about the Arabs. He was confident no injustice would be done to them. "These very prevalent sympathies with the Arabs are now expressed by those who were never before conspicuous in the defence of native rights. To the Americans, who speak of Arab rights, I would ask, what has happened to the Red Indian? In England I would ask, who holds the land? And in South Africa—well, I do not want to be deported. All this talk about native and Arab rights is but a cloak for anti-Semitic prejudices which are no longer respectable."

India And The League

The Hon. Sir Muhammad Habibullah, who led the Indian delegation to the League of Nations at Geneva in September last, made an impressive speech on behalf of India. After referring to disarmament and the League's Health organisation, Sir Muhammad went on to observe:—

"My purpose is to point the moral which, in spite of its obviousness, is apt to be lost sight of, namely, that the strength of a country's interest in the League is subsequently dependent upon the interest in its affairs which the League displays, and I shall be failing in my duty both to India and the League, if I do not take advantage of the occasion to point out that in India, as also perhaps in other Eastern countries, there is a feeling that the West claims most of the attention of the League."

As I have already said, this is intelligible, since the problems that knock constantly at the door, as it were, of the League are the problems of countries which are geographically the nearest to its seat, and which, because of their immediate bearing on the political and economic situation of Europe, press themselves most readily on its attention.

Nor can we ignore the fact that organised publicity gives an advantage in the race to those who have command of it. We in India have not perhaps tried to be too clamant. But the League which was established to work for co-operation, goodwill and amity among the peoples of the earth, must seek to transcend even continental boundaries, and broadly, to base itself on the informed and active affection of all the people. This can only be achieved with the aid of world-wide vision, world-wide understanding, and world-wide sympathy. I am not suggesting that the will to such vision, such sympathy, and such understanding does not exist—I only plead for a new orientation of vision and of endeavour.

In India, our aim is to create more opinion favour-

able to the League. Before that aim can be realised, opinion among the educated classes, who constitute a fraction of the mass, has had to be mobilised in support of the League.

People in my country also ask: What steps has the League taken to study and understand our needs? Who is there on its large staff of administrators and experts to advise, with sympathetic understanding that comes only of affinities born of racial kinship, on what is likely to quicken interest in India? When may India hope to take her place among those who determine the higher policy and discharge the highest responsibilities of the League?

Questions like these are not improvised and asked at occasional meetings, but are constantly present in the minds of those who take interest in public affairs. They press for answers. I shall not presume to suggest the answers. I shall close these remarks with an expression of the faith within me that, by the light of the wisdom of those who guide the policy of the League, answers, and satisfactory answers, will be found."—*Indian Review*.

A Chinese Horror

The London correspondent of the *Star* (Johannesburg) writes:—

The Peking correspondent of the *Times* cables reporting that the International Famine Relief Commission's special delegate has returned after investigating the North China famine, and reports that 2,000,000 people out of a population of 6,000,000 in Central Shensi have died during the past year, and 2,000,000 more are almost certain to die before next June.

He describes the famine as the most severe known in China in recent times.

"Starvation is widespread over a region of 5,000 square miles. In some places the people are eating elm leaves, chaff and any rubbish obtainable. Desperate parents are ready to give their children to anyone who will feed them. Masses of the population are awaiting death in dull despair. Others with more energy are joining the ranks of bandits whose activities are adding to the misery of the afflicted region.

Terrible Winter

"The horrors of famine have been increased by the severest winter this part of China has known for 40 years. Extreme cold is taking a heavy toll and people already weakened by famine are burning furniture, the wooden parts of their homes and in some cases even the roofs for fuel in efforts to save themselves from freezing to death."

"The cause of the famine is the successive failure of crops since 1927. There is plenty of food in other parts of China and some not many hundred miles away, but it is feared that the prospect of any substantial measure of relief in the famine area is remote, chiefly owing to lack of communications. The difficulties in this respect are greatly increased by the civil strife, the military having disorganised the railways and commandeered other means of transport.

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The Durban Indian Child Welfare Society

NOTICE

The Durban Indian Child Welfare Society will open their New Centre and Anti-Natal Clinic in the Municipal Cottage in Brook Street, Durban, on the 1st February 1930.

The services of the Society's qualified midwife and Maternity Nurse are available.

APPEAL

The Durban Indian Child Welfare Society appeals for gift of new and secondhand women's and children's clothing and linen for the needy cases tended by the Society.

Gifts to be addressed to the Society's Centre, Brook Street, Durban.

G. CHRISTOPHER,

Hon. Secretary.

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