

Indian Opinion

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A MODERN JOAN OF ARC

JOAN OF ARC, one of the greatest figures in history, was at the zenith of her career in May 1430. To be exact it was on the 13th of May that she captured Compeigne and then besieged the forces of England and Burgundy. It is a remarkable coincidence that exactly 500 years afterwards India should produce another Joan of Arc. And remarkable still is the fact that in both cases the English people figure as the opposing forces.

Following the arrest of Mr. Abbas Tyebjee, Mrs. Sarojini Naidu, a familiar figure to the South African Indians, has assumed the leadership of Mahatma Gandhi's volunteers. The original Joan of Arc led an army fully equipped with all instruments of warfare but the modern Joan of Arc leads an army fully equipped with the arms of non-violence. Joan of Arc advanced to aid in the relief of Orleans. Mrs. Sarojini Naidu advances to besiege the Salt Works at Darasana. In the case of Joan of Arc a male dress was worn whilst Mrs. Naidu will be leading with her own dress. That is the only difference. In other respects both the cases pre-

sent a remarkable parallel. Mrs. Naidu will infuse into the millions of peoples in India that enthusiasm that was characteristic of the army that Joan of Arc led. To-day Mrs. Naidu wields an influence over the masses second only to Mahatma Gandhi. To her the

service to her Mother Country is before all else. The love that she has for India has been pictured to South African audiences in a language all her own. It is this intense love that prompts her to lead Mahatma Gandhi's volunteers. The Americans who were raised to a state of ecstasy over her recent lectures in America will watch her movements with considerable interest. So will the South African Indian community.

We do not think that the Indian Government will be so foolish enough to arrest her, for, that will be courting disaster.

We regret the loss of life in the present movement. Rather than frustrating the movement by machine guns and by the proclamation of Martial Law, Lord Irwin would do well to treat the Nationalist Leaders with the respect that they deserve. All they demand is a "House to Live."



MRS. SAROJINI NAIDU

who now commands Mahatma Gandhi's Volunteers. She takes command in accordance with the orders of Mahatma Gandhi who has desired her to lead immediately Mr. Abbas Tyebjee was arrested.

A HEARTY WELCOME

A HEARTY welcome to Sir Kurma Reddi, Kt., the genial Agent of the Government of India in South Africa. He landed at Lourenco Marques on Monday last and proceeded overland to Johannesburg. Thence he proceeds to Capetown where the Transvaal Licensing Question will engage his attention for the next few weeks.

We hail Sir Kurma's arrival in South Africa with delight, for we foresee the grave danger awaiting the Transvaal Indian community. The Transvaal Indian Licensing Question hangs in the balance and much depends upon Sir Kurma to see that the balance does not wholly hang against the Transvaal Indians. His arrival is therefore most opportune. We feel sure that with his statesmanship the Agent will be able to cope with the situation.

Sir Kurma has had a trying time. His recent illness has prevented him from giving of his best to the Indian community of South Africa. Despite his illness the interests of our community have always been foremost in his heart. His presence at the opening of the Sastri College at a moment when he should have been in bed, is one of the many instances where Sir Kurma placed the work of the community before his health. Now that he has been completely restored to health, we are sure that the Indian community of South Africa can look upon his invaluable assistance.

The Agent is accompanied by his son Mr. Venu Gopaul Kurma, B.A. (Oxon) to whom also we extend a hearty welcome. After having had a brilliant scholastic career, he comes out as the Private Secretary to Sir Kurma. We entertain the hope that during his stay in this country he will be of much assistance to the Indian community.

London, May 8.—Lord Bridgeman, First Lord of the Admiralty in the last Government, speaking at Weymouth said he very much regretted the London Naval Agreement because it did very little in the direction of economy and gave away the most important part of our fleet. It gave us practically nothing in return. "If we are going to make this enormous surrender against the advice of all the best naval experts in the country," he said, "and if it is necessary in the interests of economy, surely they might have got something out of the other countries equivalent to the surrender we are making?" (Loud cheers).—Reuter.

AND NOW?

"But if thou shunnest this honourable field
If knowing thy duty and thy task, thou biddest
Duty and task go by—that shall be sin!"

(Bhagavad Gita Book II.)

MAHATMA GANDHI'S body is imprisoned within the four walls of the Goal in which 'he' is confined. Gailors ever fail to understand that souls that will be free are beyond their power to restrain, and that Gandhiji the MAN is to-day as free as ever to inspire the cause to which he has sacrificed his personality with all that most men hold dearest. But in respect of physical action, in the matter of leadership and the outward carrying on of the campaign, Mahatmaji must rely upon other organs than those of his own body, upon the faithful lieutenants who seeing eye to eye with him, are pledged to stand shoulder to shoulder with him, also. Of such devotees and sacrificers our Motherland has ever been second; there promises to be no shortage in this her latest testing. As Mahatmaji has repeatedly observed, failure to secure the objective will be due, can only be due, to the unfitness and unworthiness of the people concerned, i.e., through their inability to rise to the necessary heights of sacrificed demand. The aspiration to freedom, to liberation, whether of an individual or of a people, inevitably results in the testing of the aspirant. He or they, as the case may be, must prove his or their capacity for sacrifice, must demonstrate the necessary measure of renunciation. A more or less timorous sympathy has no dynamic value. Condescending approval at a safe distance, is less than valueless; it is offensive. "He that is not with ME is against me," saith the Lord, And, from the same Source comes the pregnant warning "Because ye were neither hot nor cold, therefore I spewed ye out!"

South Africa is the field upon which Mahatmaji served his apprenticeship in the art of spiritual warfare, the field in which he first caught the Light that has since illumined India, as we pray it will illumine the world. In this respect Mahatmaji is somewhat specially ours. He, perhaps, owes something to South Africa; but South Africa, unquestionably owes him vastly more. Mahatmaji taught us the meaning of sacrifice. He inspired us with something of his own selflessness, infused into us something of his own spiritual dignity, so that we

joyously invited martyrdom for what we termed "our self-respect." He left our comparatively small field, for the wider field of India and the world, only after he had given us many years of precept and example.

And, perhaps, too, he saw that only in the saving and freeing of India lay the key to our freedom also. If he did so see, he saw truly and well. Have we not again and again been met with the taunt that since we are but little better than helots in our own country, we have no valid ground for complaints against the discrimination to which we are subjected here? Do we not know that it is because India is but "a dependency" that her people may be humiliated by the dominions with impunity? The published forecast of the Select Parliamentary Committee's report leaves no room for doubt that the anti-Indian policy is to be pursued; that we are still to be regarded as a menace; that "undesirable" is "our middle name" for keeps! We are Indians, "the mere Indians"—just as of the Irish was once spoken "the mere Irish"—who the Imperial Government can no longer protect because it hasn't the power to interfere on our behalf, and who the Government of India cannot assist beyond sympathetically advising us to obey the law and hope for the best. It would seem, then, that in very truth our fate is bound up with the fate of India. Mahatmaji taught us the lesson of selflessness, of placing Principle before Expediency, of sacrificing the personal to the Impersonal, of relinquishing possessions for the sake of the Cause. Our best interests are ever best served by strict loyalty to Principle. Can there, then, be any doubt as to the course we should pursue? For us merely to talk of "sympathy" for Mahatmaji, for his struggle and for India, is it not rather feeble, rather pitiable, even a little unworthy and in the eyes of severe critics perhaps even contemptible? Is it not rather like "shunning this honourable field?" Like "bidding duty and task go by?" If so, what then? Perchance, Mahatmaji, meditating in his prison-house, sometimes turns in thought to his old battle-ground of South Africa, to his "children," as they indeed were, who were his first pupils in the lesson he is now teaching the world. Is there not perhaps a question, unuttered though it may be, he is mutely putting to us? A question the deaf ears of our souls may be failing to

detect? A question to which with the sublime patience and the unquenchable confidence so characteristic of our Gandhiji he awaits our response? Let us beware lest we "bid duty and task go by," for so we shall indeed sin.

Transvaal Indian Congress

Mass Meeting Congratulates Mahatma Gandhi And His Brave Family

A mass meeting of the Transvaal Indian Congress, representing all sections of the Indian community of the Transvaal, was held at Crin's Bioscope Hall on the 8th instant at 3 p.m. to congratulate Mahatmaji and his family for his arrest and detention. The Transvaal Indian Congress requested the Indian public throughout the Transvaal to observe Thursday as a day of mourning and close all businesses as a mark of respect and hold meetings. At Pretoria, Boksburg, Roodepoort, Springs and Johannesburg businesses were closed. It is true that mostly the Hindoos closed their businesses. A wire was received by the meeting from Bakera digging committee to the effect that a large meeting of Hindoos and Mahomedans was held at Bakera's diggings, merchants from surrounding diggings were present, fully supported Congress resolution as a protest against Mahatma Gandhi's arrest, mostly all the Indian shops at Bakera, Grasfontein, Weyerdean and Wandergat diggings closed.

At 3 o'clock the hall was packed. Many people had to go back as there remained not a single seat empty. On the platform the Indian National Flag was flying. Mr. L. W. Ritch and Mr. H. Kallenbach were also on the platform besides the officials and leading Indians. The chairman Mr. M. D. Bharucha asked Mr. E. Mall to read his speech which was as follows:—

Chairman's Speech

Ladies and Gentlemen,—It is time that India's sons and daughters presently engaged in an uphill struggle for the liberation of the Motherland from foreign bondage should receive a message of sympathy and encouragement from India's sons and daughters long familiar with the indignities of helotage in this portion of the Imperial dominions. Such a message I ask this meeting to authorise me to submit.

We Indians who have made South Africa our home by adoption occupy a minority position here. We are told that the rights enjoyed by our white fellow subjects may not be shared by us, because we really are foreigners, wrong as regards the colour of our skins, and alien in our ideals, habits and outlook on life generally. We are urged to relieve South Africa of our presence and to return to India, where we are reminded, we may freely develop along the line of our special genius.

This freedom to be itself, to develop along the line of India's special genius, to express the best that is in her, is exactly what India's millions are demanding of the minority that holds them in bondage by force of arms. It is pitiful to read not only the obviously inspired and carefully coloured press communications of current happenings, but even more so to observe the specious arguments and sophistries advanced in justification of "Pharaoh's refusal to let the people go." For example, the Indian masses are too ignorant and too unfitted for

self-government to be safely entrusted with the responsibility of running their own household. As if the same reasoning—save the mark!—would not disqualify half the nations of the world from exercising the same natural right. For though India's masses may be unschooled, their educational poverty, like their general poverty, casts no small reflection upon India's overlords, and their anxiety for India's educational improvement. But it is not true that India lacks a sufficiency of educational or cultural ability or even of experiences in the art of Government. In spite of the illiteracy of the masses in general even the humble villagers of India's villages have for centuries been no strangers to the management of their village affairs, while of outstanding scholars, thinkers, statesmen, patriots, India may proudly claim to excel in quality and quantity, many other free eastern people and perhaps, even some of the nations of the West, also.

No, gentlemen! It is not altogether pure affection and concern for India and her welfare that prompts Great Britain to fold arms so tightly about our Motherland.

Manchester interests, and Yorkshire interests, civil service and army interests, and revenue interests, have their place in the maintenance of this affection. South Africa, at least, has never pretended that our disabilities are benefits imposed upon us for very love of us, and for our good. South Africa has, at least, protested that we must be held in check and has admitted that we are so held back, because European interests demand it.

Mr. Gandhi justly claims that India is entitled to work out her own salvation; that her history establishes her claim to that right. That just as no man has a right to force his unwanted management of my household upon me because he believes he can perform my duty better than I can, so no nation has any similar right. Much stress is laid upon religious differences in India, of the conflict of opinions and interests of the various sections that go to make up India's population. Are these unknown qualities in self-governing nations? Are they more easily composed under a foreign rule, which not infrequently practises the "divide and conquer" policy, than under home-rule whereunder the wisdom of compromise and conciliation is recognised and plays so large and successful a part?

Gandhiji and his stalwarts are to-day setting the world an object lesson in spiritual methods for the achievement of a righteous objective. His war cry is: Acquiesce not in what your "still small voice" whispers is wrong! Suffer the penalty of disobedience to the uttermost until your suffering awakens the conscience of the wrongdoer, and he himself repents of his wrong. Thus you injure none, impose suffering on none but yourself, and save the soul of the wrong-doer as well as your own!

One would have expected a professedly Christian people to have appreciated so lofty a view, to have welcomed the somewhat belated practice—albeit by a Hindoo—of the non-resistance gospel of their Nazarene Master. But no! This practical application of Christianity by the Hindu Gandhi, how has it been met? With ridicule, misrepresentation and an engineered press campaign of half-truths calculated to cloud its real meaning and significance and to bring a great soul, his followers and his movement, into misunderstanding and disrepute.

Gandhiji has been blamed for the acts of violence that have been committed by those outside of the field of his influence and control. Only we who know our Gandhi, can appreciate what the consciousness of these happenings has cost him in agony of spirit. But to blame him or his movement for those things were scarcely more just than to blame the Salvation Army for the brutalities of the Skeleton Army in the early days of its activities, or the convenors of peace meetings during 1914 for

blood lust of the hooligans who attacked and wrecked them.

Indians who have descended to acts of violence have done so, not because of Gandhi, but in spite of him and his oft-repeated prayers and his personal example. Such acts we deplore, no matter what may have been the provocation. Gandhiji's lesson may yet lead to the accomplishment of what the present-day peace movements threaten to fail so lamentably in achieving.

We Indians of South Africa yearn passionately to see our dear Motherland once again a free and honoured member of the family of the world's nations. We desire with a longing no less keen to see peace and justice and righteousness ruling in human councils, in place of the prevailing selfishness, of the national jealousies, of the wars and strifes and sordid motives that degrade our humanity to the level of the jungle and its conditions.

We are with Gandhiji in this and in his heroic struggle and sacrifice for the freedom of Mother India and the world.

Resolutions

Advocate I. I. Hazaree moved the first resolution which reads:—

1. This meeting desires to express its complete sympathy with Mahatma Gandhi's efforts to secure India's independence through the pursuance of the passive resistance of civil disobedience policy adopted by him and his loyal followers. This meeting while expressing sincere regret for and entire disapproval of physical force methods, whether employed by Indians or Europeans, desires to record its conviction that such methods are in every respect opposed to that of Mahatmaji's, and when employed by Indians are injurious to the promotion of India's best interests, and in consequence its ultimate goal.

Mr. P. K. Desai seconded and Mr. L. W. Ritch supported the resolution.

Rev. B. L. E. Sigamoney moved the second resolution as follows:—

2. This meeting desires to express its profound admiration of the heroic sacrifices offered by India's greatest leader Mahatmaji in the cause of India's freedom and respectfully congratulates Mahatmaji and his brave family on the honour conferred upon them by the Government of India in committing them to gaol.

Messrs. S. M. Desai and Parbhobhai Jivanjee seconded and supported the resolution respectively.

Mr. O. K. T. Naidoo moved the third resolution which reads:—

3. This meeting notes with pride and honour the superb services rendered in the great cause of India's struggle for freedom by Dr. Shafiuddin Kichlu and Mr. Nariman, the stalwart sons of Hindustan who have been arrested by the Government of India for their patriotic and magnificent work in the civil disobedience movement for the liberation of the down-trodden brethren of our Motherland. May the Almighty grant them strength and courage to continue with their supreme work, and may they live to see an independent India in course of time due to the sacrifices and sufferings of the servants of Indian Nationalism like themselves.

Mr. Mahomed Goolam Patel seconded and Messrs. Kooverjee Tavaria, Dawood Patel and Rasool Patel supported the resolution.

Mr. S. B. Medh moved the fourth resolution as follows:—

4. This meeting makes its salaams to Mr. Abbas Tayabji, retired Judge of Baroda States, who has at the advanced age of 74 so courageously taken up the leadership relinquished by Mahatma Gandhi in consequence of his arrest, and prays that the Supreme may guide his head and heart so that he

may lead his people and the cause of peace to victory.

Mr. D. M. Nursoo seconded and Messrs. I. B. Patel, E. M. Patel, Vally Essop and Bandhoo of Springs supported the resolution.

The meeting terminated with a short speech in Gujarati by the chairman.

Protest Meeting In Pretoria

A mass meeting of the Indian community of Pretoria was held at the Tamil Vedic School. The Tamil school yard was overcrowded and there was hardly standing space left in the yard. Indians of all denominations were present at the meeting. Mr. Essop Ackoojee presided and was supported by the prominent Indians of Pretoria. Among those present were Messrs. A. C. Tayob, Hajee Habib, Osman Ally, Shaik Ahmed, Moosa Ebrahim, Essop Theba, Rama Naran, D. Chiba, Rama Jaran, V. C. Patel, Ally Bhai, Goolam Manjee, H. N. Khoja, V. A. Nayaga, P. S. Velloo, C. T. Pillay, P. Moorooogean, Krishna Pillay, M. Padayachy, R. Lugenberthy, C. Bhana, Nana Sita.

At a previous meeting volunteers were elected to arrange the suspension of business. The whole of the Location business people observed the Hartal. Not a single hawker went out for business. Even the Indian schools were closed owing to the non-attendance of the school children.

At the afternoon meeting, many speakers who took part in the proceedings pointed out to the large gathering that if Mahatma Gandhi's movement was a just movement to free India from the foreign rule, then sooner or later the movement was bound to succeed, and wished the movement every success, and thereafter a resolution of protest was submitted and carried unanimously:—

"That this meeting of the Indian community of Pretoria strongly protests against the deplorable action of the Indian Government in arresting Mahatma Gandhi and other prominent leaders in the national movement, who are struggling and sacrificing themselves to free India from the British yoke. This meeting prays to the Almighty for the success of the Independence Movement on the non-violence principle, and also resolves that the Secretary, Mr. R. Mooloo be authorised to cable the resolution to the Indian National Congress Headquarters at Bombay.

The meeting terminated with the National Anthem.

Cable From Kimberley Indians

A meeting of the Indian Political Association (Kimberley) was held in the Indian Schoolroom on the 7th instant when it was resolved to despatch the following cable to the Indian National Congress at Lahore:—

"Meeting of the Indian Political Association, Kimberley, expresses deep regret incarceration of Mahatmajee, but feel confident many patriots ready assume leadership and ultimate consummation Mahatmajee's ideal."

The President (Mr. Dawson), speaking to the resolution, said it was no surprise to learn of the arrest of Mahatma Gandhi. While many regretted the step taken by the Government of India, the great work and fight for Swaraj would be carried on with added fervour.

He outlined the life of Mahatma Gandhi, especially the period he spent in South Africa, emphasising his abhorrence of violence in his fight for liberation. He pointed out that, in spite of what

was being said to the contrary, the Mahatma's policy of non-violence was being faithfully carried out by all his followers. The riots had been the work of irresponsibles, which was usual in times of stress.

News Of Independence Struggle In India

Mahatma Gandhi's Successor Arrested

Bombay, Monday.—Tyabji, Gandhi's successor, and 59 civil resistance volunteers were arrested during the first stage of their march from Karadi to Dharasana, in the Bombay Presidency, where they intended to raid the salt works, as planned by Gandhi before his recent arrest.

Obviously anticipating his own arrest, Tyabji last night dictated a message to the "nation" proclaiming that there should be "no peace until freedom is won. Keep the flag flying."

The villagers remained throughout the night round the camp at Karadi, expecting the police, but there was no sign of them until morning, when the district magistrate and the police superintendent, with 300 armed constables, arrived in six motor buses and halted near the village.

The volunteers sang Gandhi's favourite hymn. Mrs. Gandhi and others smeared the foreheads of the volunteers with saffron and invoked a blessing on them. The marchers set out at 6-15 a.m. this morning, followed by crowds of villagers. They met the police at Navsari and were arrested. Batches of 20 volunteers previously posted at halting places on the way to Dharasana will now be directed to go to Dharasana.

Warning Letter

A letter from the district magistrate of Surat was handed to Tyebji yesterday, warning him that the proposed raid on the private salt works at Dharasana this week would be a criminal offence which the Government were to prevent by all means within their power.

Tyebji thanked the magistrate for his courtesy, but said the programme could not be changed. Police were massed at Jalalpur as a precaution.

—Reuter.

Tyabji's Trial

Jalalpur, Monday.

The trial of Tyebji and his companions was adjourned till May 13. They were charged under section 143 of the Indian Penal Code of forming an unlawful assembly with the object of breaking the Salt Act and committing various offences under the Penal Code.

Apart from Press representatives, only a select few, including Mrs. Gandhi and some of her volunteers, were admitted to the court at the opening of the trial of Abbas Tyabji and his volunteers. A large crowd collected outside the court singing war songs.

The magistrate, Mr. E. D. S. Jewel, seeing Mrs. Gandhi and her volunteers spinning, ordered them to desist.

Tyabji, in a brief statement, expressed pleasure at his arrest, which he said was made in strict conformity with the law. He declared that a prosecution of this kind was futile, as the whole country was up against the present system of government.

Tyabji trusted that the whole of India would now rise like one man and break the Salt Law and refuse

payment of land revenue, "thus bringing to an end this cursed system."

After Tykhi had made his statement the other 59 accused each affirmed his belief in non-violence and his desire to destroy the Government.—Reuter.

Hartal At Delhi

Delhi, Tuesday.—The police fired buckshot on a crowd which assembled near the station and refused to disperse, and several people were seriously injured. This evening 50 victims of rioting were taken to hospital, most of them seriously injured.

There are now eight armoured cars in Delhi, and Indian infantry are patrolling the main street. Two of those injured in the disturbances have died. The chief commissioner has prohibited the assembly of more than five persons.

A procession half a mile long, holding a demonstration against Gandhi's arrest, entered the town and wrecked a car in which the deputy-commissioner of police, Davidayal, and the senior superintendent of police were sitting. The crowd made a determined attack on Davidayal.

The police arrived in four lorries and dispersed the crowd, many of whom were injured. Another affray occurred near the civil court, where women volunteers were picketing. They refused to disperse and members of the Bar intervened.

Finally a general charge was made by police armed with lathis. Thirty of the crowd injured, including several women.

In the evening the situation was under control.

—Reuter.

Hartal In Calcutta

Calcutta, Wednesday.

There have been again several clashes between the police and those observing the hartal as a protest against the arrest of Gandhi.

The authorities are taking elaborate precautions, and all public meetings have been prohibited in the Howrah district. After the disturbances in Calcutta yesterday the police made 49 arrests.

To-day a detachment of Eastern Frontier Rifles is posted in the town, while 100 reservists are at the station, where the porters have begun a strike.

The District Police Superintendent at Ferry Ghat and the Railway Police Superintendent at Serampore Station were injured at Dwaling, near Calcutta, when a mob prevented several East Indian Railway trains from starting. They drenched the carriages and stoned them. Police and soldiers are now going by train to the scene.

Employees of the Bally Jute Mills, six miles from Calcutta, did not return to work after the lunch hour yesterday.

A Lahore message states:

Three prominent Nationalists have been sentenced to rigorous imprisonment on charges of sedition, Mithambed Alam received eight months, Zafar Ali two years, and Dr. Satyaji three years. Dr. Gopinand, general secretary of the Congress Party, has been arrested on a charge of sedition.

New Congress Programme

A Reuter's message from Bombay states:—

There was great enthusiasm when Mr. Patel, the former Speaker of the Assembly, arrived here from Calcutta. Mr. Patel, interviewed, said he considered that a boycott of British goods generally, and of all foreign cloth, was an important section of the Congress programme.

Addressing a big open air meeting, Mr. Patel said: "So long as we do not baffle or irritate the Govern-

ment we are wasting our lives. We must get freedom this time."

He appealed to his hearers to boycott officials socially, and not to pay land revenue. "Fight the Government on all fronts," he added.

The "No Tax" campaign of which Mr. V. J. Patel (ex-President of the Legislative Assembly) is the leader, is now taking definite shape in Gujerat, says Reuter.

A message from Bardoli states that Dadabhai Desai, a former member of the Bombay Legislative Council, has been appointed "Dictator" of Kaira district to consider non-payment of revenue.

About 35 villages in the Jambhat and Broach districts have decided not to pay land revenue, while in the remaining villages in the districts land tax has either already been paid or collection has been suspended. Gandhi in 1921-22 successfully led a "Non Tax" campaign in the Kaira district.

Five civil disobedience volunteers were arrested at Simla while announcing a meeting to take place at Mathafatire contraband salt. The crowd was dispersed with a fire hose after being warned.

Peshawar Arrests

The Chief Commissioner of Peshawar has telegraphed to Pundit Motilal Nehru, acting president of the All-India Congress, expressing regret that it is impossible to allow the Inquiry Committee of the Congress to enter the North-West Frontier Province to inquire into the Peshawar riots, states a Reuter cable from Allahabad. A message from Peshawar says it is officially announced that 30 arrests have already been made there. Of these 10 are bad characters, 14 are Congress office bearers, and 13 are members of the League of Youth.

Trouble Expected At Lahore

A message from Lahore states:—

Two influential newspapers, *Zamindar* and *Gurukul* have each been asked to deposit a security of 5,000 rupees (£375) under the new Press Ordinance.

The former is a Moslem organ and the latter is Hindu-Nationalist.

As the police expect trouble, the district magistrate has ordered the removal of ammunition and firearms stocked by dealers to a "place of safety."

Viceroy On Government's Intentions

Simla, Monday.

The Viceroy has issued a statement emphasising that, despite disturbances, the Government is determined to abide by the policy he announced on November 1 last, namely, that the ultimate aim was home rule for India. Steps are being taken to arrange for the assembling of the India Conference in London on October 20.

The Viceroy recognises that at present there is a widespread desire throughout India to see a real political advance, and he has learned to love India too well to relax any effort to assist what he holds to be the natural and true development of her political life. Such development will depend on the solution of real problems, among which none is more important than that affecting the future position of minorities.

In this connection it is evident that no settlement can be considered satisfactory which is not consented to by and does not give a sense of security to important minority communities who will have to live under the new constitution. But so long as those responsible for civil disobedience refuse to recognise realities, so long will they be postponing the very things they profess to desire for India.

The Viceroy adds that though the date October 20 is later than in some respects he could have wished, it will offer delegates from India the advantage of establishing personal relations with the Dominion representatives to the Imperial Conference. The actual opening of the Indian Conference will follow immediately on the conclusion of the Imperial Conference.

Lord Irwin emphasises that constructive work such as that which they are all eager to begin is only prejudiced and obstructed by disorder, and he therefore appeals to all persons throughout India calmly and dispassionately to consider these facts.

Merchants' Warning To Viceroy

Bombay, Sunday.—A committee of Indian merchants, members of the Chamber of Commerce, have sent a telegram to the Viceroy, Lord Irwin, protesting against the arrest of Gandhi.

As an "apostle of truth and non-violence," his presence in the country, until the Government is prepared to meet the people's demand, is essential for the purposes of law and order, they declare. The struggle, despite representative measures, is sure to be continued, and the forced absence of Gandhi, which is regretted by Indians, may still more be regretted by the Government soon.—Reuter.

The Memorable Salt Trek

(By S. N.)

The following by "S. N." appears in the April Number of *The Voice Of Youth* :—

The great march is over. The frail, semi-nude figure that left the banks of Sabarmati with 80 of his disciples early one fine morning has reached the sands of Dandi, the venue of his great non-violent battle, after twenty-four days of walking. After covering nearly 230 miles on foot, passing through four districts and halting in 48 villages, Gandhiji reached the coast of Dandi, fresh, happy and optimistic, and set about his sacred task of salt making without delay. In one week he has turned India into a nation of salt makers; and in every part of the country batches are marching coastward to-day to break the law by making salt. The Government are in a state of bewilderment, but their usual resourcefulness has not deserted them. They have resolved to deal with each place differently. Gandhiji and his band have been left severely alone to make salt and even auction it. In Bengal they destroyed the salt made by the volunteers; in Bardoli they confiscated it; in Bombay they have arrested the leading salt-makers. Truly the ways of the Government are inscrutable.

The extraordinarily rousing reception that Gandhiji and his historic band met with on their way from Ahmedabad to Jalalpur may be taken as a fair index of the depth of public feeling, over the inequity of the Salt Law, if such were necessary. It establishes something more, that Gandhiji's hold over the people of India to-day is as strong as ever.

What is the significance of this saint turning a salt maker? Is it merely an attempt to manufacture and market a few tons of impure sodium chloride? Or is it merely the caprice of a fanatic who has caught the imagination of a few that mistake his occasional eccentricities for sensible political programmes? It is obviously neither the one nor the other. It is a well organised attempt to destroy a grossly unjust monopoly in the manufacture of an article of universal consumption and one of the necessities of life (latest theories notwithstanding) and on which a ridiculously heavy tax is levied

—an attempt made by the soundest political thinker of the world to-day. Much capital has been made by critics of Gandhiji's occasional confessions that he committed a Himalayan blunder here and a mistake there. Such frank statements, of which only men of the spiritual stature of Mahatma Gandhi are capable, on close examination will be found to imply that he was wrong in having had tall expectations about his countrymen. Gandhiji who is trying a new and a wonderful experiment that is attracting world-wide attention has a more precise vision of the future, a deeper knowledge of British as well as Indian human nature than his critics ever suspect.

The idea of a bloodless revolution is as new as it is welcome to the world, which is weary of poison gas, submarines, destroyers and dozens of disarmament conferences. And the salt Satyagraha that India has now launched on under Mahatma's leadership will prove the country's strength or its weakness. Thus India stands practically impeached before the bar of world public opinion to-day, and the turn of events within the past one week makes one feel that she is acquitting herself honorably.

The Government are being hard put to it to deal with the rather nasty situation in which the Satyagraha campaign has placed them. Here is a physically insignificant individual, weighing less than 100 pounds, against whom it is absurd to use force. Yet his influence is unbounded, his following very large. He marches with a band of people who have been trained in an austere course of discipline, simplicity and non-violence; men who are prepared to march with him to death or victory. They break the law of the land and are prepared to take the consequences. Gandhiji's arrest will only multiply the number of salt makers. So they decided on letting him have his fill. It remains to be seen how long.

So on the coast of Dandi is being carried on the great fight for India's freedom and soon it will be in every coastal village in India. The Government have only one option—either they should increase the number of jails in the country a hundredfold to accommodate all the law-breakers or repeal this infamous law and forego their six crores of salt revenue. Else India will soon deal in and begin consuming only contraband salt.

Mr. Sastri's Report On The Kenya Problem

The Rt. Hon. Mr. Sastri has published a report of his recent mission to East Africa. The report is in the form of a letter to the Secretary to the Government of India, Department of Education, Health and Lands. The instructions given to Mr. Sastri in connection with his deputation were:—(1) to help the Indian community to state their views to Sir Samuel Wilson on matters arising out of the Hilton-Young Commission's Report, and (2) to be at Sir Samuel Wilson's disposal if he wished to make use of him in dealing with Indian deputations. In this respect Mr. Sastri discusses the Indian problem in Kenya at length, and his recommendations thereon will be read with interest;—

"As was anticipated, the feelings of the Indian community are deeply engaged on securing a common electoral roll. For many years they have concentrated their efforts on it. At intervals they have practised non-co-operation, abstaining from the legislature and from municipal bodies, to which, under present arrangements, they could have access

only through communal registers. Certain events led them to withdraw from these bodies in 1927 and they remain out now. They look upon the common roll as a sign of political equality, an ideal to which they are attached by the deepest and strongest sentiment, not only on their own account, but on account of the people of India. In addition, they value a common roll as the only safe basis of Kenya citizenship and guarantee of the progress and welfare of the Colony as a whole.

The leaders of Indian opinion see vividly the moral and material disadvantages of abstention from the legislative and municipal bodies; and in fact desire that the extent of these disadvantages should be regarded as a measure of their anxiety to secure a common roll. Though I made earnest attempts to induce them to abandon the non-co-operation policy, I produced but little impression, especially in view of the recommendation of the majority of the Closer Union Commission in favour of the common roll.

Disappointed Hopes

The community fully expected that the authorities in Great Britain and in Kenya would take this recommendation seriously and set about the task of getting the consent of the local European community, which had been laid down by the Commission as a necessary condition. This expectation was doomed to utter disappointment. Nothing ostensible was done in this behalf by Government. The declaration, made in Parliament by the then Secretary of State for the Colonies to the effect that the main basis of the franchise which was laid down in the White Paper issued in the time of the Duke of Devonshire could not be altered except by consent, brought them no comfort.

A hope, however, lingered that Sir Samuel Wilson, although not exactly a High Commissioner in the terms of the recommendation of the Hilton-Young Commission, might yet conduct preliminary inquiries regarding the basis of a civilisation franchise and bring together the leaders of the different communities for the discussion of the question. Sir Samuel Wilson, however, called the attention of the Indian deputation to the fact that, although the majority of the Hilton-Young Commission were in favour of a common roll, they nevertheless pointed out that this ideal could only be realised by the consent of all parties. These statements caused the deputation a shock of disappointment and grief. However, they repeated their arguments with vigour, and are not wholly without a hope that, when Sir Samuel should bring them to the notice of the new Government, they might have chances than ever before of favourable attention.

Central Council

At the same interview, Sir Samuel explained his proposals as to closer union which involved the establishment of a Central Council with legislative powers over economic subjects of common interest and presided over by a High Commissioner who was to be a King's representative, having precedence over the local Governors, taking the chair at their conferences and enjoying a power of veto over resolutions of local legislatures on central subjects. The deputation saw in these proposals grave danger of eventual political union, and denounced them wholesale. At the same time they were emphatic in demanding that, should the Central Council be established in spite of their protest, one of the two non-official representatives from each province should be an Indian. They would not be content to leave the matter to the discretion of local authority, as Sir Samuel suggested. Their experience of the way

in which such discretion was in point of fact exercised was most unfortunate, and they must insist on Indian representation being made to rest on prescription.

As regards the legislature of Kenya it will be remembered that the Government of India were inclined to favour recommendation of majority of the Hilton-Young Commission, provided change was not meant to be the beginning of a process which was to end in the establishment of European non-official majority. The Indian deputation did not allow themselves to forget that the majority of the Closer Union Commission had avowed their intention to extend the substitution of official by non-official representatives if the first experimental step should prove successful; and, therefore, set their face definitely against the proposal.

Europeans' Attitude

No one who visits Kenya can fail to be struck by the utter lack of mutual understanding in political outlook between the Indian and the European communities. I admit that my stay was brief and my opportunities for ascertaining European feeling were necessarily limited. Nevertheless, it was clear to me that the predominant view of that community was that they should be arbiters of the destiny of Kenya and that Indians should be allowed only a very subordinate voice in the administration of the affairs of the Colony, irrespective of their numbers, wealth, capacity or contribution to the taxation. On the Indian side, one seldom heard a desire expressed to seize the direction of the Colony's affairs or a claim made to anything like political dominance. But with passionate fervour all leaders demanded equality of status and, while some might be willing to advance towards equality by steps, none would be content to contemplate a lesser goal or destiny for the Indian people. In this contention they are sustained by the thought that the position of India in the Commonwealth of Great Britain is really at stake. It is easy to understand how this fundamental opposition of political aim between the communities has caused them to drift apart, so that occasions even of ordinary social intercourse are extremely restricted.

Greater Tolerance

In the circumstances, I am in a special degree thankful for the opportunities that were afforded to me of meeting Europeans of influence and trying to understand their points of view. For these I am indebted to the hospitality of many friends; and I am in particular glad to acknowledge the ungrudging help of the Acting Governor Sir Jacob Barth and his staff. During the discussion alike of policy and of grievances which took place, one circumstance became apparent. The extreme anti-Indian view no longer occupies the field so exclusively as before. A more tolerant attitude finds expression here and there. Even where our assertion of equal political status is not welcomed, the disparity between the two communities as to the essential conditions of well-being, education, medical relief, etc., is regarded as a blot on the administration. A few ardent spirits regard even a common electoral roll as not hopelessly beyond the range of practical politics. And I have brought away the impression that, if the healthy opinion, now inchoate on the spot, should be fostered by the firm and clear enunciation from the head-quarters of the Commonwealth of principle and policy consonant with its real character, the next few years may witness in Kenya the beginnings of a common citizenship full of promise for the future.

By sad experience our people know how the real

character and ideals of the Commonwealth are obscured to the vision of local authorities, derived exclusively from one race and in touch with the sentiments and wishes exclusively of that race. Naturally the Indians in Kenya will oppose by all constitutional means open to them not only the abandonment but even the relaxation of the control now exercised by the Colonial Office.

Deputation To London

The small improvement in atmosphere to which I have referred might have been utilised by me to promote negotiations for a mutually satisfactory and honourable settlement of questions now outstanding between the European and Indian communities. But the advent to office of a new Government in Great Britain made local leaders uncertain as to the trend of its policy regarding Eastern Africa and, consequently, disinclined to discuss terms. Moreover, it was recognised that Sir Samuel Wilson was in no sense a plenipotentiary of the Imperial Government, empowered to promote binding agreements, but merely to investigate and to report. The general feeling was that the proper venue for negotiation and settlement would be London. The Indians in East Africa fervently trust that when the Labour Government takes up consideration of the problems of Eastern Africa, they will be given an opportunity of representing their views, and that in the task, they will have the active assistance and support of the Government of India, preferably through one or more representatives especially deputed to England for the purpose. This hope I fully share.

Indians' Disabilities

Before leaving the subject of the situation in Kenya, I would revert briefly to the question of the disabilities suffered by the local Indians in respect of educational and medical facilities, and of their representation in the public services of the Colony. I have already forwarded to Simla a copy of Pandit Kunzru's memorandum on the subject. It affords disquieting evidence of the danger of leaving our people without adequate means of voicing effectively their grievances and their needs before the Government and Legislature of the Colony. * * I am not without hope that ameliorative measures will be undertaken in the near future. It is, I submit, the duty of the Government of India to support the Indian claims for redress by all the methods open to them.

Tanganyika And Uganda

It is asserted with some truth that the mutual relations of Indians and Europeans are better elsewhere than in Kenya. Uneasiness, however, exists all over among Indians as to their lot within these territories. For instance, I was surprised at the vigour with which the claim of our fellow-countrymen in Uganda for equality of representation in the Legislative Council was resisted. In this province we dominate the situation by numbers, wealth, capacity and magnitude of interests. If race and colour were not sovereign considerations, we should have something more than parity of representation. Tanganyika too would give cause for pessimism if the general attitude of some of the White Settlers, approximating as it does to that of their *confreres* in Kenya, were not counteracted by the mandate of the League of Nations and by the high-minded and courageous character of the present Governor. The high ideals of labour and the declaration of Mr. Johnston in the Commons

during the debate on the Colonial Estimates encourages the hope that the Labour Government will make a clear statement of policy which will assign to the Indian populations in East Africa a status compatible with the description of 'equal partners.'

Recommendations

In conclusion, I respectfully suggest that the Government of India should:—

(a) press for inquiries as to the basis of a civilisation franchise which shall be common to all races alike;

(b) invoke the good offices of the Colonial Office and of the Government of Kenya in securing the consent of the European community to the establishment of a common roll;

(c) oppose the grant of responsible government to Kenya or of any institutions leading up to it;

(d) oppose establishment of a Central Council on the lines proposed by Sir Samuel Wilson;

(e) demand, in case of the establishment of some such body, that the unofficial representatives from each province should include an adequate number of Indians;

(f) advocate the continuance of the official majority in the Legislative Council of Kenya;

(g) demand that the representation of natives in the Kenya Legislative Council should be by natives or by Europeans and Indians in equal proportions.

—*The Indian Review.*

The radio telephony service between Britain and Australia was successfully opened by a conversation between Mr. Ramsay MacDonald, sitting at his table in his Downing Street office, and Mr. Soullin, sitting in his office in Parliamentary Buildings, Canberra. Over this distance of 12,000 miles the voices were as clear as in any ordinary long distance call on land.

—*The Star.*

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ઈન્ડિઅન ઓપિનિઅન.

ગુસ્તાક રૂ. ૨૦

શુક્રવાર, યુકવાર તારીખ ૧૬ એ ૧૯૩૦

અંક ૨૦

નોંધ અને સમાચાર

સર કુર્મી રેડી આવી પહોંચ્યા
સર કુર્મી રેડી સીમાર કામગીરીમાં હોસ્પિટાલથી અને સહીસલામત આવી પહોંચ્યા છે. જમણવરે મગરે મવ વાગે તેમજ સૌરે-સૌ માકરથી પાકે રહેતને આવી પહોંચ્યા હતા છે. ઇંગ્લેસ તરથી પાટીલર હોલમાં તેજ દાવસે સાંજ સાત વાગે તેમજે આદર સુકાર કરવામાં આવી હતા. સ્વજન સમુદાયને લાભે આવતા આગાડીવાનાં અંકમાં શીટાંગનો હેખલ અને આપીશું.

‘ન જાણ્યું’ જાનકીનાથે સગાંને સુધવાતું છે’
જાનકીનાથે સગાંને સુધવાતું છે. સર કુર્મી રેડી સીમાર કામગીરીમાં હોસ્પિટાલથી અને સહીસલામત આવી પહોંચ્યા છે. જમણવરે મગરે મવ વાગે તેમજ સૌરે-સૌ માકરથી પાકે રહેતને આવી પહોંચ્યા હતા છે. ઇંગ્લેસ તરથી પાટીલર હોલમાં તેજ દાવસે સાંજ સાત વાગે તેમજે આદર સુકાર કરવામાં આવી હતા. સ્વજન સમુદાયને લાભે આવતા આગાડીવાનાં અંકમાં શીટાંગનો હેખલ અને આપીશું.

પ્રજાના વડા પ્રધાન શ્રી નરહરિ પાટીલના પ્રતિનિધિ-
મંડળ સભ્યે વીલાપત ઠાકીને પુસ્તક લખા રવાના થયું ગયા છે. પ્રજાના વિધેય સમી નિષ્પન્ન નીવડી છે. સુસાનના પ્રજા સુધી આ સમી નિષ્પન્ન નીવડી છે. સુર સમાચાર આવે છે કે નરહરિ પાટીલ પ્રતિનિધિમંડળ મીન તરીકેન ઉગાડ ઠાકી જાય છે. શ્રી નરહરિ પાટીલે વડા પ્રધાન રામસેનેકોડા-

મંડળની બની વગાએ મુલાકાલ લીધી હતી પુસ્તકનું પ્રતિનિધિ-
મંડળ પુસ્તક વેત્સાહમાં હતું અને જ.પા. વાગાએ તેને ઇન્ટરવ્યુ લીધા આર તેણે દર્શાવ્યું કે અમે જમણી પાકા વીલાપત આવી પહોંચીશું સર કુર્મી રેડી છે કે કરોમાં નિરાશાની સામગ્રી ફેલાઈ રહી છે. સમી વિષે પરથી ખાતામાં પ્રધાન સાથે જે મીન-ચારી બરેમાં અર્થમાં આવી તે ઉપરથી જેમ આ લેખમાં આવે છે કે કુર્મી સંવયમનિ સતોપકારક શીને સ્ત્રી પ્રધાનનો નીવડો જાવી જશે.

પુરોપીયન વિદ્વંસ નાન-પુરોપીયનોની હાલક
પુરોપીયન વિદ્વંસ નાન-પુરોપીયનોની હાલક. પુરોપીયનો વચ્ચે સૌક પ્રાટી હાલક તા. જ રીતિવરના હીવરે થઈ હતી. કેટલાક મહીનાઓથી લાંબા અને વર્ગ વચ્ચે બારે તસંગેપ પ્રકરી રહેલો હતો તે મારામારીના સમયમાં ફેરવાઈ ગયા હતા આ હાલકમાં ૫૦૦ નાન-પુરોપીયનોએ જમ લીધા હોવાય છે. વોલીસેએ જોખનપ્રકાર કર્યા હતા જેમાં માર નાન-પુરોપીયનો માંથી ગયા છે અને ચૌદ ગંબીર રીતે ધાયલ થયા છે. વોલીસે જમાનર કેપટન આરટર અને ડ્રાન્ટેચલ વોલ્ટરે પણ ધાયલ થયા છે. કેપટન આરટરની જાનવાની આજી થોડીજ છે. સરેના મોરોએ પુસ્તક ઉસ્કર-શક ગયા છે અને વોલીસેને મદદ આપવાની તેમજ માન્યપી કરે છે. ધાયલ થયેલા નાન-પુરોપીયનોમાં જીઓ પણ છે. ધાયલ થયેલાઓનાં ફામનું વર્ણન કરતાં ખતરપત્રી જણાવે છે કે ગાઇનાં જાનાં છુટ્યાં છે; ગાઇનાં પમ છુટ્યાં છે તે ગાઇના હાથ ઉડી ગયા છે. નાન-પુરોપીયન પ્રજામાં આ દેરાની અંદા રાજકીય અર્થાતિ પુસ્તક છે. નિષ્પત્ત થતી એ પ્રજાને પશુનગથી કેટલો સમય સુધી ગાયુમાં રાખી કહાશે તે જોવા જેવું છે.

ગોરા હોડકાંની અરજ
ગોરા હોડકાંની અરજ. ગોરાની સમજી સરેની મુખ્ય રીટીમાં ગાડીઓમાં ફળ ફાલો કરીને ગોરા ફેરીઆએ લખા કરે છે. તેઓ ગરેર ફેરામાં પ્રજાને કનડમલ કરે છે એવી રીતે આગળ ફેરી ધીરે ગણતીને તેમની પ્રવૃત્તિ ઉપર અંકુસ મુકવા મવા મામુ-લેજ હાલનો વિચાર રાખ્યો છે. આ નવા મામુલેજ એવું ફરાપરી કે મુખ્ય રીટીમાં અંદર દર્શાવી આર વાળવાની અંદર જેમ પણ ફેરીઆએ હામલ થવું નહિ આ મામુલેજ માને વિશવ હોડકાંની એક અરજ ગોરા ફેરીઆએ થડી હોડકાં છે અને તેની ઉપર અંદર પ્રજાને પાંચ હજાર સહીઓ તેમજે છાઈ અરજ એકમીનીટર ઉપર પ્રાકી આપવાનો તેમજે