

# Indian Opinion

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## NOTES AND NEWS

**A**T a meeting of the Cape British Indian Council held at the National Theatre, Williams Street, Capetown, on Feb. 5 the following resolutions were adopted :—

"This mass meeting, in the name of the Indian community of the Cape Province, desires to place on record its profound sense of sorrow and deep regret at the passing away of one of India's greatest and noblest sons, Hakim Ajmal Mohamed Khan, whose unstinted labours and life-long activity on behalf of the suppressed and betterment of his fellow-countrymen in India and abroad will always be gratefully remembered.

"This mass meeting, representing all sections of the Indian community, learns with alarm that certain irresponsible and mischievous persons in the Cape have falsely allied themselves, in the name of the Indian community of the Cape Province, with a certain recently formed South African Indian Federation without the mandate and support of the official Indian organisation in the Cape.

"This meeting strongly deprecates and protests against such action in the formation of such un-called for Indian Federation, and hereby emphatically declares that it has no connection with and recognises no such body.

"Further, this mass meeting unreservedly affirms its entire confidence in the parent body of the Indian community in South Africa, the South African Indian Congress, as the one and only organisation fully representative of Indian interests and policy in this Dominion."

A general meeting of the Transvaal Indian Women's Association met recently at 49 Fox Street, at the residence of Mr. Patel. There was a splendid turn out of members. The Rev. B. L. E. Sigamoney, Messrs. Pragji Desai, D. M. Nursoo and Advocate I. I. Hazaree were also present. Mrs. N. Pillay was elected to the chair and the Misses Fanny E. Ernest and Katie Francis the joint secretaries were in attendance. The meeting felt very strongly on the Liquor Bill which proposed to deprive Indians from certain spheres of work. Messrs. Pragji Desai, D. M. Nursoo and the Rev. B. L. E. Sigamoney also addressed the meeting and pointed out the great need for united organisations to fight this question and other similar oppressive legislation now operating against Indians in the Transvaal. The election of officials then took place as follows :—Patron Mrs. Sarojini Naidu; President Mrs. A. Singaram; Vice-Presidents Mrs. Thumbi Naidoo, Mrs. P. K. Naidoo, and Mrs. Hirabhai; Secretaries Miss F. E. Ernest and Miss Katie Francis; Treasurers Mrs. A. D. Williams and Mrs. Padayachee; Committee Mrs. Archie, Mrs. A. Padayachee, Mrs. A. Peters, Mrs. S. R. Pather, Mrs. Permal Naidoo, Mrs. G. Padayachee and Mrs. D. Ernest.

The following Indian students have passed their Cape Junior Examination this year :—Moodley

Ruthenvalu, Omar Mahomed Amod, Singh Bahadu Baldeo, Singh George.

### MR. ROOS SAVES HIS FACE

**T**HE Almighty has heard our prayers for saneness to prevail in connection with the Liquor Bill. Mr. Tielman Roos has at last condescended to delete Clause 104 known as the Colour-bar Clause from the Liquor Bill which prohibited the employment of Indian and Native waiters on licensed premises. These good tidings will be received by thousands of Indians who were directly affected by the clause with a sigh of relief. Mr. Roos has by this wise step not only saved his face but saved the honour of the Union Government. The achievement to the Indian community is great and yet it is not too great. We would have been pleased if there would have been a change of heart in Mr. Roos. But that is not to be. Mr. Roos has been forced to withdraw the clause and while doing so he has had in view the Wage Act which he wishes to take advantage of in order to achieve his object without any fear of race discrimination. If that is the spirit in which the Wage Act is to work then the Indian community will have just reason to complain against it.

Thus one of the reasons why the achievement to the Indian community is not too great is because the evil motive that prompted the introduction of the above mentioned clause is still there and besides, in view of the present conditions in the Transvaal which were referred to in our last week's issue, there are obviously greater calamities in store for us. The Capetown Agreement is not supposed to nullify the Smuts-Gandhi Agreement arrived at in 1914. In fact it is supposed to maintain that Agreement. And the spirit of that Agreement was distinctly that no further restrictive laws against Indians would be passed and that existing laws would be administered sympathetically

and with due regard to vested rights. What do we find instead? We find in the Transvaal that the administration of existing laws has grown harsher than ever. If this is the spirit in which the Agreement is to be worked the community is justified in pausing to think whether it is not really being duped. It grieves us to sound this unhappy note when we have the happy tidings of the elimination of the Colour-bar Clause from the Liquor Bill. But we have been moved to sound this note of warning lest we may be under the misapprehension that our battle has been won by this small victory. For we fear from what we are able to see that the battle is yet to come.

### CONDONATION

IN terms of the resolution passed by the South African Indian Congress at its Kimberley Session the sub-committee appointed will shortly be meeting the Minister of the Interior in connection with Section 10 of Act 22 of 1913 as amended by Section 5 of Act 37 of 1927 which empowers the Minister to cancel the registration or domicile certificate of any Indian, no matter how many years' old resident he may be, if it were proved that it had been obtained by fraudulent means.

The South African Courts differed in their decision on this question the Transvaal Court holding that when once a registration certificate was granted whether rightly or wrongly it could not be cancelled while the Natal Court decided otherwise. The Government, therefore, in order to make its position secure, amended the section in question. Objection was raised by the Indian community against this, and while not deeming it advisable, in view of the strong feeling that prevailed in the House at the time on the Asiatic question, to delete the section, the Minister promised to condone those who were already domiciled in the country. Of course no mention was made then as to the extent of that condonation but the way in which the 1927 Act is being enforced has caused great alarm

among the Indians as to what their fate will be.

Now this is a case which we really feel ashamed to plead.

That Indians should object to the introduction of such a provision as we have mentioned above would go to prove that they were guilty of having obtained a domicile in this country by fraudulent means and that is a reflection on the community of which we have little reason to be proud. On the other hand, we as a community have never countenanced nor encouraged such false entries and cannot therefore take the entire blame on our own shoulders. These cases have really to be dealt with individually on their own merits. But as there is a large section involved in them and as they would be placed in a very precarious position if they were to be dealt with summarily the community has taken up the responsibility of pleading for them.

We have considered above the demerits of the case. We will now consider the merits of the case if there are any. We are of the opinion that there are merits of the case which should not be ignored by those who wish to consider the case in a generous spirit with a desire to be just and merciful.

The merits of the case are these: Those who have entered by fraudulent means have succumbed to such means owing to adversity and harshness of the Immigration system. They have ventured to come to this country with no evil motives. Their only motive was to earn a living for themselves. In doing so they have lived peacefully and as law-abiding citizens. They have not been a menace to the development of the country but have been helpful to it. Their only illegitimate act was that they entered the country wrongfully and that was because the laws were against the law of nature and not in keeping with the teachings of any religion.

The Union Government, we are glad to note, have been very gracious in consenting to condone those who are already domiciled in the country. Now this condonation must naturally be in accordance with the

principles laid down in the Capetown Agreement and it must be given ungrudgingly. To what extent it could be given is a question. We cannot expect the Government to condone a person who has entered fraudulently yesterday. There should naturally be some limit to the period. Then we cannot expect a person who having entered fraudulently has committed serious crimes as to be a menace to the country. Although there are laws of the country to deal with such criminals in other ways than deportation we cannot plead for condonation for such people who have been doubly criminal. Thus we have to consider the time limit as well as the persons who are entitled to be condoned.

Then there is the question as to whether the person concerned alone shall be condoned or whether he will be allowed to bring in his wife and children also. The tendency of the Government seems to be to debar such person from bringing his wife and children into the country. If this is so we feel that the condonation has no meaning whatsoever. And such a condonation is apt to wrought evil to the person condoned and consequently also to the country. For such a person being prevented from leading a clean family life, which is a principle adopted in the Capetown Agreement, will have to live against nature and will resort to evil methods to satisfy his passion and the result will be demoralisation. It is therefore essential that if a person is to be condoned he must be allowed to bring in his wife and family.

We may be accused—not by any fair-minded person of course—of asking for an extravagant concession. We, however, do not think so. If it is at all a concession it is, we think, in the interests of the person concerned as well as in the interests of the country. For if it is the sincere desire of the Government to give every opportunity to the Indian as is given to other sections of the country to become a useful citizen, it cannot possibly be done unless he is allowed to live a clean family life.

These are some of the points that will have to be considered by the sub-committee appointed to negotiate with the Government in the matter of condonation.

## Indian Government's Tribute To Union Government

### On The Removal of Colour Bar Clause From Liquor Bill

New Delhi, Feb. 13.—Sir Mohamed Habibullah, member of the Viceroy's Executive Council, and leader of the Indian deputation whose visit immediately preceded the drawing up of the Indian Agreement, announced in the Council of State amidst applause, the Union Government's decision to withdraw the clause in the Liquor Bill which would have prohibited the employment of Indians on licensed premises.

He expressed the appreciation of the Government of India of this fresh manifestation of the friendliness of the Union Government, and his personal gratitude to the members of the Union Government for the generous manner in which they had dealt with the Government of India's representations.

He added that the decision was sure to guarantee a continuance between India and South Africa of the friendly understanding established on the firm basis of the Capetown Agreement, and payed a tribute to the important part played throughout by Mr. V. S. Srinivasa Sastri, whose tact and persuasiveness proved of the utmost value. (Cheers).

On behalf of the Senate, Mr. Bajpai, amidst applause, made a statement in the House of Assembly to-day announcing the Union Government's decision to withdraw Clause 104 of the Liquor Bill.

The decision, he was sure, would be received with great relief, not merely because of the relief it afforded Indians in South Africa, but because of the fresh proof it provided of the great friendliness which now animated that Government in the treatment of the Indian problems.

He expressed appreciation of the Government of India of this practical proof given by the Union Government of sympathy towards the Indian cause, and paid the Government's tribute to the Agent-General, Mr. Sastri, for the rare skill and tact with which he had handled a delicate question. (Applause).

Mr. Bajpai expressed the Government's gratitude to the House, as the wise restraint shown during the recent discussion on the question in the House of Assembly had proved of the utmost value to the Government in the conduct of these negotiations. (Applause).—Reuter.

### Well Received On The Rand

A similar message from Johannesburg states:—

Temperance reformers and the licensed trade alike are satisfied that Mr. Tielman Roos has done the right thing in withdrawing from the Liquor Bill Clause 104, which aimed at restricting Asiatic and Native labour on licensed premises.

The Transvaal Licensed Victuallers Association is delighted with the decision, while the view of the South African Temperance Alliance is that the clause would have inflicted unnecessary hardship on the Indian community.

Mr. Roos' decision has been received with acclamation by the Indian community on the Rand, and to-day telegrams have been sent to Mr. Roos and to Mr. Sastri, Agent-General for the Government of India, by the various Indian organisations.

## Political Prisoners In India

### "Prisons and Gallows are Friends and Deliverers to Lovers of Freedom"

(By. M. K. GANDHI IN "YOUNG INDIA")

Lala Dunichand of Ambala has sent me a copy of the statement published by him in England about political prisoners who are undergoing incarceration in the various jails of India. The statement contains nothing new for the Indian public and might easily have been fuller and more precise for the purpose intended by the author. In a covering note he administers to me a gentle rebuke for rarely mentioning these prisoners. If the absence of mention of these countrymen of ours means apathy or negligence on my part, the rebuke is well deserved. But I claim that I yield to no one in my desire to see these prisoners released. But the omission to mention these cases is deliberate. I hope that the pages of *Young India* do not contain many idle words. Whatever is written in these pages has a definite purpose. Time was when I used to analyse these cases and expose the injustice done in many of them. But that was when I had faith in the British system and when I used to take pride in its ultimate goodness. Having lost that faith, I have also the power of making an effective appeal to the administrators of that system. I can no longer write about British fairplay and the British sense of justice. On the contrary, I feel that the administrators are precluded by their system from dealing fairplay or justice when their system is or seems to them to be in jeopardy. It is still possible, I admit, to secure justice from them when their system is not at stake in any shape or form. But when that system is or is felt by them to be in danger they lose not only their sense of justice and fairplay but they lose their balance and no means appear to them to be too dishonourable or despicable for adoption to sustain it. Dyerism and O'dwyerism were no isolated phenomena. Only I was blind to them before Jallianwalla. As a matter of fact, they have been resorted to in all climes and at all times whenever they have felt the need of them.

I am satisfied that the political prisoners who are held under restraint with or without trial, decorous or farcical, are so held in the interest of that system. The administrators would far rather discharge a murderer caught red-handed and found guilty of murder committed for private ends than discharge a political prisoner suspected of designs on their system, especially if the suspect is believed to have violent means in view.

It seems to me therefore to be waste of time and inconsistent with self-respect to make any appeal to the administrators on behalf of the political prisoners Lala Dunichand has in view. And he has in mind the prisoners of the Gadr party, the Punjab Martial Law prisoners and the Bengal detenus. Nor need we be led astray by solitary discharges like that of Sjt. Subhas Bose. In spite of the agitation that was set on foot he would in all probability not have been discharged if his precarious health had not come to the rescue. Indeed, have they not said in the plainest language possible that they were released purely on grounds of ill health? Has not Earl Winterton flatly declined to release the Bengal detenus in answer to the appeal to create a favourable atmosphere for their precious Statutory Commission?

Let those who still have faith in the system by all means make an appeal to the British sense of justice and fairplay.

My course is clear. We have not yet paid anything like adequate price for the freedom we would fain breathe. I therefore regard these imprisonments as only a small part of the price we have to

pay if we would have the freedom which is the birthright of man. And we shall have to march as willing victims to the slaughter house and not helplessly like goats and sheep. We may do this violently or non-violently. The way of violence can only lead us to a blind alley and must cause endless suffering to unwilling ignorant men and women who do not know what freedom is and who have no desire to buy the valuable article. The way of non-violence is the surest and the quickest way to freedom and causes the least suffering and that only to those who are prepared for it, indeed would gladly court it. But suffering, intense, extensive and agonising there must be in every case. What we have gone through is but a sample of what is to come.

Therefore the task before those, who share my views about the inherent evil of the system, is to cease to appeal to the administrators, and ceaselessly and with unquenchable faith in our cause and the means to appeal to the nation. Not until the nation has developed enough strength to open the prison gates, can these prisoners be released with honour and dignity for it and them. Till then let us with becoming patience and courage submit to the imprisonments of the prisoners and ourselves prepare joyfully to share their fate. We shall certainly not hasten the advent of freedom by appealing to deaf ears for mercy and thus unconsciously inducing in the people a mentality that would dread prisons and gallows. Lovers of freedom have to learn to regard these as welcome friends and deliverers.

## Liquor Bill Amended

### Terms Of Clause Deleted

The following are the full terms of Clause 104, which has been deleted from the Liquor Bill:—

(1) No distiller, brewer or holder of a licence shall employ any Native or Asiatic in connection with the manufacture, bottling, sale or delivery of liquor, and subject to the provisions of sub-sections (2), (3) and (4), no holder of a licence shall employ any Native or Asiatic in any capacity whatever in any licensed premises.

(2) Where on the premises of any distiller or brewer, or on any licensed premises, there were regularly employed during the year 1926 Natives or Asiatics to the average monthly number of four or more, then there may be employed on such premises or on any portion of such licensed premises other than a restricted portion—

(a) for a period of four months after the commencement of this Act Natives or Asiatics not exceeding 75 per cent., as near as may be, of such number;

(b) for the period from four to eight months after the commencement of this Act Natives or Asiatics not exceeding 50 per cent., as near as may be, of such number; and

(c) for the period from eight to twelve months after the commencement of this Act Natives or Asiatics not exceeding 25 per cent., as near as may be, of such number.

(3) A licensing board in the Province of Natal, in authorising the renewal of any licence, may authorise the continual employment by the licensee, on any part of his licensed premises other than a restricted portion, of any Asiatics who were continuously employed on such premises throughout the year 1927.

In the event of the grant of any such authority, the amount ordinarily payable for the renewal of the licence in terms of sub-section (1) of section 12 and the Third Schedule of this Act shall be doubled.

(4) Nothing in this section contained shall be deemed to prohibit the employment of any Native

in the cleansing of any premises or any part thereof or of anything contained therein.

### Rev. Andrews' Message to the Union

Reuter's Agency at Capetown received the following message dated Feb. 10, from Rev. C. F. Andrews at Santiniketan :—

"May I urge most sincerely that nothing be done to weaken the Capetown Agreement and disturb the growing friendly relations between India and South Africa."

## The Indian National Congress Unity

Mahatma Gandhi writes as follows in his *Young India* on the last session of the Indian National Congress held at Madras :—

The special feature of Dr. Ansari's speech was its intense hunger for unity. He knew that he was expected to bring it about. And if any single person could do it, it was certainly Dr. Ansari. He accepted the highest honour in the gift of the nation because he had confidence in the nation, the cause and himself. He certainly left no stone unturned to achieve his ambition. Stars favoured him. Sjt. Shrinivas Aiyenger helped him by his very recklessness. No other president would perhaps have dared as he did after the partial failure at Simla. But Sjt. Aiyengar was not the man to shrink. He took Dr. Ansari, the Ali Brothers, Maulana Abul Kalam Azad and others with him and with his accustomed impetuosity carried his resolution. He was not committed to any formula. When the almost fatal flaw in the resolution about the cow and music was pointed out and a substitute submitted, he wholeheartedly, frankly and generously admitted the flaw and accepted the substitute as a great improvement on the original. The Musalmans present rose to the occasion, and though not without some reluctance and hesitation at first, accepted the substitute without reserve. Pandit Malaviyaji had come with the full intention of accommodating himself to the general wish so far as it was possible for him. He knew and everybody realised that it was within his power to block the way. He did not. True, he had many amendments which he considered were necessary but he was not going to resist the resolution if his amendments could not be carried. Pandit Malaviyaji is probably the oldest Congressman. His loyalty to the Congress is beyond compare. His patriotism is of the highest order. But my Musalman friends have hitherto always belittled my faith in his *bona fides* and nationalism as against communalism. I have never been able to suspect either even where I have not been able to share his views on Hindu-Muslim questions. It was therefore a great joy to me that the Ali Brothers warmly acclaimed his great speech on the unity resolution. So long as Hindu and Musalman leaders distrust one another's motives, speeches and actions, there can be no real unity in spite of perfect resolutions. Let us hope that the trust generated at the meeting will continue and prove highly infectious. Maulana Mohamed Ali in his joy over Malaviyaji's speech said that the Musalmans no longer wanted protection of minorities from Earl Winterton for it could be better secured by Malaviyaji. If there be one Hindu who can guarantee such protection on behalf of Hindus it is Malaviyaji. But whether he can 'deliver goods' or not, I would like the Maulana and the other Musalmans and all minorities once for all to renounce the idea of expecting or getting protection from a third party. It is much better, if such protection be not given voluntarily by the majority, to

wrest it by force from unwilling hands than that a third party should be invited to intervene and should weaken and humiliate both and hold the nation under bondage. The greatest contribution of the Congress then to me was this apparent change of heart.

So far as the vast mass of Hindus are concerned they are interested only in the cow and music resolution. It was wholly bad in its original form. As it has finally emerged from the Subjects Committee and passed, all that can be said for it is that it is innocuous and that it is the best that could be had at this stage of the national evolution. But I for one cannot enthuse over it. I can only tolerate it as passable. Nevertheless it has great possibilities. If the appeal of the Congress penetrates the hearts of Hindus and Musalmans and if each party spares the feelings of the other in terms of the claims advanced by each, peace is in sight and Swaraj within easy grasp. A definite realisation of the folly of fraticide and corresponding action will be the best and the most dignified answer to Lord Birkenhead's insolent flaunting of British might in the nation's face.

It is therefore profitable to examine the meaning of the Congress appeal. I know what would spare the Hindus' feeling in the matter of the cow. It is nothing short of complete voluntary stoppage of cow slaughter by Musalmans whether for sacrifice or food. The Hindu *dharma* will not be satisfied if some tyrant secured by force of arms immunity of the cow from the slaughter. Islam in India cannot make a better gift to the Hindus than this voluntary self-denial. And I know enough of Islam to be able to assert that Islam does not compel cow slaughter and it does not compel its followers to spare and respect to the full the feelings of their neighbours whenever it is humanly possible. For me, music before mosques is not on a par with cow slaughter. But it has assumed an importance which it would be folly to ignore. It is for the Musalmans to say what would spare Musalman feelings. And if complete stoppage of music before mosques will be the only thing that will spare the Musalman feelings, it is the duty of the Hindus to do so without a moment's thought. If we are to teach unity of hearts, we must each be prepared to perform an adequate measure of sacrifice.

If this much-to-be-desired consummation is to be reached Dr. Ansari will have to send out peace parties with definite instructions to preach the message and secure for it the approval of the masses. Have we sufficient energy for the mission, have we enough honest, industrious and willing missionaries? Let us hope.

### Irresponsibility

Though I was not able to attend any of the Committee meetings, I could not fail to perceive that irresponsible talk and work were the order of the day. Indiscipline was not a rare feature. Resolutions involving great consequences were sprung upon the Subjects Committee and readily accepted by that august body without much thought or discussion. The independence resolution that was rejected last year was passed almost without opposition. I know that its wording was harmless but in my humble opinion it was hastily conceived and thoughtlessly passed. I hope to deal with this resolution separately in an early issue.

The boycott of British goods resolution was passed with an equally light heart. The Congress stultifies itself by repeating year after year resolutions of this character when it knows that it is not capable of carrying them into effect. By passing such resolutions we make an exhibition of our impotence, become the laughing stock of critics and invite the contempt of the adversary.

a perfect right to boycott British goods, if it so wishes. But as the most representative assembly in India, it has no right to expose itself to ridicule by using threats which it cannot carry into effect. I have singled out but two out of the several irresponsible resolutions passed by the Congress.

The conception behind the Congress constitution was to make it the most representative and authoritative body in all India, and by its commanding voluntary obedience on the part of millions, automatically, almost imperceptibly, to replace the sham enslaving assemblies and councils and the other foreign machinery masquerading under the name of representative bodies. But the Congress cannot become the irresistible force it was and is intended to be, if its resolutions are ill-conceived and are to remain merely paper resolutions having no response from the people or having no correspondence to the popular wants and aspirations and if the members are not to observe the rules of discipline, decorum and common honesty. If they only knew, if they would regard themselves as servants of the nation, the members of the All-India Congress Committee have the rights and opportunities of service equal to those of the members of any parliament in the world. But at the present moment we have almost sunk to the level of the schoolboys' debating society.

The Working Committee is the national cabinet. It has to enforce the resolutions of the Congress and the All-India Congress Committee. It must therefore be the body responsible for bringing before the A. I. C. C. resolutions required for the attainment of the Congress goal. Any non-official resolution sprung upon the A. I. C. C. must be carefully scrutinised and should have but a remote chance of passing, if opposed by the Working Committee. Every resolution official or unofficial must have behind it a working plan. When therefore an unofficial resolution is brought forward, the sponsor must be prepared to disclose his plan of action if his proposal is to be accepted. A resolution proposing the establishment in every village of a free night school for its adult population has everything to commend itself to a body like the Congress. But if the proposer has no definite feasible plan of action behind it, the A. I. C. C. would be justified and bound to reject it summarily. If then the Congress is to retain its prestige and usefulness, the members of the A. I. C. C. will have to revise their attitude and realise their great responsibility.

#### The Elephant and the Ant.

In my humble opinion the Reception Committee of the Congress at Madras committed a grave blunder by permitting and countenancing the so-called All-India Exhibition under its *aegis*. That it received Government patronage and imprimatur adds nothing to its merit, if it does not rob it of what little merit it otherwise might have had. The Congress long ago outlived Government favours and frowns. The ideals, for which the Congress has been working since say 1918 to go no further back, were almost all ignored in the plan of this Exhibition. Let me point out what the All-India Exhibition contained. Among the pavilions were several assigned to foreign firms for exhibiting their wares, one assigned to machinery and mechanical contrivances, some to textiles containing foreign yarn, others to foreign clocks and watches. There was little of Swadeshi, much of foreign and British goods about the Exhibition, and this in the name of and under the patronage of a Congress which promulgates the gospel of Swadeshi and which has on its programme a boycott of British goods. There was hardly anything to interest or instruct the villagers. The Exhibition represented not the rural civilisation of India but the exploiting city civilisation of the West. It was a denial of the Congress spirit and was in marked contrast to the Khadi and Swadeshi Exhibitions of the past six years. The

textile Court seemed to have been designed to ridicule Khadi although the Congress still retains the Khadi franchise and lends its name to the activities of the All-India Spinners' Association. As if the visitors were to be all English all the notices were printed in English. Here is one designed to belittle Khadi :

'Feed the poor and work the able  
Let the charkha spin the weft  
And the mill the warp  
In the combination lies the solution'

Unless the author of this notice has a deliberately mischievous intention, he has demonstrated his ignorance of the evolution of Khadi. The fallacy of charkha weft and mill warp has been often exposed and refuted in these columns. Suffice it here to say that the charkha would have died a well-deserved death if the policy of using charkha yarn for weft only had long continued. Experience has shown that the combination was bad in every respect.

Here is another equally, if not more mischievous, poster :

"To force a weaver to use handspun warp yarn  
Is like forcing him to fight a battleship with a knife  
To cut a weaver off from the best methods of work  
Is like cutting off his thumbs."

This poster betrays venomous prejudice against Khadi and ignorance of the art of weaving and the condition of weavers. The writer forgets that all the world over, a time was when weavers took delight in using handspun yarn both for weft and warp and that the art then exhibited by the weaver has never yet been excelled. The writer could easily have corrected himself by visiting the Khadi Court outside the precious All-India Exhibition Court. He would there have seen weavers actually working fairy tales on handspun warp with the same ease and facility that they would have with mill-spun yarn. It is easy of proof that whereas mill-spun yarn must in time—not far off—kill out the weaver, handspun yarn must revive and is reviving the weaver and has already reached some of them from the butcher's trade and closet-cleaning work. Every ten hand-spinners mean an addition of one whole-time weaver, one whole-time carder, not to mention more work for *dhobis*, tailors, carpenters, blacksmiths, dyers, printers etc.

The coming into being of this foreign and anti-India spirit Exhibition under the Congress *aegis* is an ocular and forcible demonstration of the irresponsibility to which I have already adverted. I do not think any Congressman deliberately countenanced this white elephant. Want of thought, want of care, want of responsibility are answerable for—I cannot help calling—this scandalous creation.

There was no doubt the ant of the Khadi Exhibition was happily thrown outside the elephant Court. Rumour has it that the Madras Government would not have a Khadi Exhibition inside the All-India Court. It certainly suited me. For, having gained a knowledge of what this All-India Exhibition was, I would have found it difficult if not impossible even for opening the Khadi Exhibition to enter what was chiefly a foreign Court—a reminder of national humiliation. The Khadi Exhibition on the other hand was, though like an ant, a work of indigenous art. It was a school for study and demonstration of the potency of Khadi. There was beside it an Indian Fine Arts Court, a result of the devoted labours of Dr. J. H. Cousins. No doubt there were a few other things purely Indian as a result of Indian enterprise in this so-called All-India Exhibition. But they only served to entrap the unwary and as a shield for the predominant foreign show.

Let future Reception Committees beware.