

Indian Opinion

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NOTES AND NEWS

IN the course of an important address at the S. A. Medical Congress in Johannesburg, on "the Public Ill Health" Dr. J. A. Mitchel (Secretary for Public Health and Chief Health Officer for the Union) is reported to have referred to the fact that, the Union, with a white population of a million and a half and an annual Government expenditure of £29,000,000, spent in 1920 £900,000 on bioscopes and entertainments, and no less than £11,000,000 on liquor, not counting the loss to the State, direct and indirect, and cost entailed by the resulting crime and disease and interference with industry." If South Africa went dry, he declared, "how much could be done for the welfare of the people and development of the country with the money saved!"

In connection with the present crisis between the British Government and Turkey, a Mahomedan member of the Indian Legislative Assembly is reported by Reuter to have urged that Indian public opinion demands that Indian troops shall not be employed against the Turks and that those in portions of the old Turkish Empire be immediately withdrawn.

Another Reuter's message reports that, a large meeting of Mahomedans in the Calcutta Town Hall passed a resolution tendering congratulations to Kemal Pasha, and protesting against Britain's alleged pro-Greek policy. Mr. Fazul Huq, a member of the Legislature, in the course of a speech, uttered a hot warning to Britain that if she took part in the disintegration of Turkey she would assume the position of Islam's enemy. Another legislator, "in a highly abusive address" denounced the Lloyd George Cabinet, whereupon some of those on the platform withdrew from the meeting.

"The suggestion that General Smuts, who was recognised as having been the first to propose the mandatory system, should, of all men in the world, be anxious to do anything hostile to it was really a fantastical paradox." The above certificate was given to our Prime Minister by Lord Robert Cecil who is reported to have entered a vigorous defence on his behalf when Sir Sivaswamy Aiyer, the Indian delegate at the League of Nations Assembly sitting at Geneva, attacked General Smuts, during the discussion of the mandate reports relating to the various territories, in connection with the Union's administration of South-West Africa, and accused him of making a speech as regards that territory which could not be quite reconciled with the position of the mandated territories, because General Smuts described those coming under "C" class as annexed in all but name to the territories and the administration of which they formed a part." Time alone will prove the truth.

Meanwhile, the London *Morning Post*, which, Reuter says, is not too friendly towards the League of Nations, commenting on Lord Robert Cecil's "fantastic paradox" reference at Geneva in connection with General Smuts

and the mandatory system, thinks that "as uncle and aunt of the League, and withal South Africa's representative, he was in a position of some logical difficulty. The paper regards the League's pretence to authority over territories over which it has no control as equally paradoxical, and also the fact that Lord Robert Cecil represents the Union, while the "fantastic paradox is the fact that the overburdened British taxpayer is paying a large sum of money annually for the solemn tomfoolery."

Sir Edgar Walton, who also repudiated the remarks made by Sir Sivaswamy Aiyer against the Union Prime Minister, in the course of his remarks is reported to have reminded Sir S. Aiyer that there was no colour-bar in the Cape Province. The Indian Political Association of Kimberley has, in this connection, despatched a cablegram to Sir Sivaswami Aiyer, emphatically refuting the statement made by Sir Edgar Walton at the Conference of the League of Nations re the non-existence of the colour bar in the Cape Province, and points out that the South-West Africa mandate expressly restricts the entry of Indians into that territory.

A Reuter's message from Capetown dated Sept. 26, states:—

Mr. Weidner, who during the past twelve years has developed an extensive fruit farm on the banks of the Orange River at Goodhouse, states that a deputation of English, Dutch and German settlers from all parts of South-West Africa will endeavour to interview the Prime Minister next month for the purpose of impressing on him the desirability of the South-West territory becoming part of the Union. He says all sections of the community object to the mandate, because they feel there is no sense of security about being ruled by mandate, and they want to know where they are.

A meeting of the Grahamstown British Indian Association was held recently when the report of the Secretary Mr. V. N. Pillay and the balance sheet were submitted and confirmed and the following officials were elected for the ensuing year:—Mr. S. Velloq (Chairman), Mr. K. P. Sonne (Vice-Chairman), Mr. M. Deva (Treasurer), and Mr. V. N. Pillay (Secretary), with the following Committee:—Messrs. M. J. Naidoo, N. Hassim, M. R. Desai and R. Boodhia.

When M. Motta (Switzerland) submitted the report of the Sixth Commission on the protection of minorities before the Assembly, the Maharaja of Nawanagar is reported to have emphasised the importance of the question as being not merely political but humanitarian. He appealed to the South African delegates to regularise the position of the Indian minority in South Africa. Professor Gilbert Murray is reported to have replied that the South African Government was encountering the greatest difficulties in consequence of the great number of races and varying degrees of civilisation under their control.

The Report of the Fiscal Commission appointed last year by the Government of India (says Reuter), recommends the adoption of a policy of protection to be applied with discrimination. The report says that any general system of preference to Britain products would involve a serious burden which would not be reasonable for India to shoulder, while the possibilities of advantage to India from preferences granted her exports would be limited, but India may be in a position in certain cases to grant preferences which would assist British industries and not cause appreciable economic loss to India. Any preferences granted the United Kingdom should be a free gift, while as regards other parts of the Empire the principle of reciprocity should be followed.

THE ASIATIC PROBLEM

The *Star* (Johannesburg) has written a leading article in its issue of the 12th September dealing with Lord Meston's address to the British Association on "Imperial Citizenship." It says, that the Asiatic problem in South Africa as compared with other Dominions such as Australia and Canada is a very difficult one owing to the peculiar conditions in Natal. It, therefore, justifies the action of General Smuts at the Imperial Conference in standing alone while the British Government and the rest of the Dominions were in favour of granting equality of status to Indians. The paper, however, does not regard the existing conditions as satisfactory. Nor does it hold the opinion that nothing should be done to meet the reasonable and legitimate claims of the Indian community.

According to Lord Meston (the paper goes on to say,) the belief prevailed in India that "helotry and not citizenship is the status designed for Indians" in, among other places, South Africa. It is useless to deny that there is some justification for this belief, although we do not consider the view to be entirely correct. There may be some planters and farmers, whose fortunes have been made by cheap indentured labour, who would like to see the Indian manual workers retained in a condition of helotry, but the vast majority of South Africans would prefer to be free of any Indian entanglement at all. They feel that their indigenous colour problems are sufficiently difficult without complicating them by the addition of an Asiatic problem. Regrets on this score, however, are too late. As General Smuts said in his speech at Empangeni, Natal in her youth committed a great sin—the sin of going to India for labour and of encouraging that labour to remain permanently in the colony, thinking only of the economic advantage and ignoring the political problem which was bound to arise later on. To-day we have to face the consequences of the old Natal policy, and we will not get rid of the problem by running away from it, or by proposing short-cut solutions which violate elementary principles of justice. The encouragement of voluntary repatriation is a right and proper thing to do, but there remains a large body of Natal-born Indians for whom there can be no place in the over-crowded country of their origin. In the past the province has derived enormous economic benefit from the presence of the Indians, and to penalise them now merely because they happen to be inconvenient or to compete to some extent with Europeans is repugnant to a sense of fair play. The very fact that Europeans in South Africa insist upon a virtual monopoly of political power—which is not seriously threatened even in the Cape—makes it more necessary that they should realise their moral responsibilities and safeguard the interests of those sections of the population who are without political power. No one can honestly say that there is any widespread realisation of this responsibility to-day. Most of our politicians are naturally concerned with the interests of those who can put them in or out of Parliament or council. The result is that in South Africa we have a

one-sided, half-baked democracy which is the worst possible form of government for those sections of the community which have no voice in the management of affairs. They are too often subjected to various forms of injustice, meanness, and petty tyranny. The remedy lies in the education of public opinion, and in giving the non-enfranchised some means of special representation or self expression which will more effectively promote their own special interests. General Smuts, like other statesmen, lays stress on the importance of "white civilisation," but in the last resort our civilisation will be judged by its record in dealing with the coloured races.

[Note:—We have, from the commencement, protested against the Union Government's Repatriation scheme and, on several occasions, as also in our last week's issue, we have stated the grounds on which we are against the scheme. We therefore disagree with our contemporary when it says that "the encouragement of voluntary repatriation is a right and proper thing to do." But we commend the portion we have italicised to some of our friends (?) of the South African Party for their meditation. Ed. I. O.]

FOOLING WITH THE EMPIRE

Opinion, both in Europe and elsewhere, is divided as regards the attitude taken up by the British Government in connection with the Near East crisis after the success of the Kamalist forces in Asia Minor. The *Natal Advertiser* has written a leading article in its issue of the 20th September, under the above heading in which the paper has severely condemned the action of Mr. Lloyd George at this most inauspicious moment of challenging overseas sentiment towards the Empire as a whole, and on a matter in which that part of the Empire closest in touch with him is signally divided. The paper says:—

We confess to a feeling of bitterness, not untinged by despair, towards this theatrical sending round of the fiery cross. It is yet another of those many instances where our Homebred politicians display so little understanding of the outlook and temperament of the Briton overseas. There are millions of us in this country, in Canada, and in Australasia who are striving day by day to keep faith with the ideals of our parent stock, and to arrest that wandering gaze of others towards alien stars and planets outside our traditional orbit. But how are these wanderers to be recalled if the slogan of Empire is to be sounded hysterically every time a British Premier, by policies for which he was no warranty, brings the Empire to the brink of a war that few people feel to be necessary and on which even the British public are acutely divided? Is the Empire in danger as a result of Kemal's victory? Has it not been put in greater danger by the fact that Britain—or rather Downing Street—has, in the last two years, so incensed legitimate Mahomedan feeling in the Far East by its support of the pro-German Constantine against the Caliphate, that, whether the Greeks win or lose in the recent campaign, our Moslem Empire would be equally shaken in its loyalty and faith towards Britain? We would ask readers to meditate on this closing quotation from *The London Sunday Express* close on five weeks ago—before the Greek and Turkish armies met in conflict so disastrous to the former:—

"Fethy Bey, the Kemalist Minister, a distinguished and influential pro-British Turk, came to London the other day to lay before the Government the suggestions of the Angora Government for a lasting and satisfactory peace in the Near East. He represents the only tangible, workable section of the Ottoman people. What happened?"

"Lord Curzon, being ill, could not see him. Lord Ballour, his *locum tenens*, had gone to Switzerland. The Under-Secretary, Mr. Harmsworth, M.P., was not available. Mr. Vansittart, a permanent official, was scrupulously polite and

affable, but had no authority to talk. Across the street was Mr. Lloyd George. He was much too busy. We wonder if Sir Basil Zaharoff had called with a plan for making a Greek peace, would he have been turned down so definitely? "Fethy Bey has gone away without an opportunity of disclosing his Government's suggestions, and meanwhile the millions flow out of our coffers to bolster up adventures that will eventually recoil on the head of the British Empire."

MR. GANDHI INTERVIEWED IN PRISON

INDIA'S PLACE IN THE EMPIRE

THE FUTURE LIFE AND THE TRANSMIGRATION OF SOULS

(Continued from page 244)

THE KHADI CAMPAIGN

From the subject of non-co-operation the conversation passed naturally to the question of the boycott of foreign goods and the great khadi (or home-spun) campaign. Here the Mahatma's face lit up, his eyes shone with enthusiasm. "Of all my plans and foibles, of all my weakness and fanaticisms, or whatever you like to call them, khadi is my pet one." "This," he said, touching the rough home-spun shawl over his shoulder, 'this is sacred cloth.' Think what it means. Imagine the thousands and hundreds of thousands of homes in the famine areas. When the famine comes they are stricken down; they are helpless. They do nothing in their homes—can do nothing,—they wait and die. If I can introduce the spinning-wheel into these homes their lives are assured; they can earn enough money with the sale of their home spun to tide them over the famine.

"This coarse stuff," he went on, fingering it gently, almost caressingly, is dearer and finer to me than the softest silks of Japan. Through it I am bound nearer to millions of my humble and starving countrymen. "Look at the cloth you are wearing," and he pointed to my white machine-made serge. "When you buy that you put one or two annas into the hand of a workman and six or seven into the pocket of the capitalist. Now look at mine. All the money I spend on this goes straight into the hands of the poor—to the weaver, the spinner, and the carder,—and not a pice into the hands of the rich man. To know this fills me with a heavenly joy. If I can act thus, if I can introduce the spinning-wheel into every cottage in India, then I shall be satisfied for this life; I could go on with my other schemes in my next if it pleased God."

"What do you mean?" I asked not quite sure of the drift of his last remarks. "You think we come back again to this earth?"

"Yes," he replied. "I think we all come back here again if we are not pure enough to go to heaven. You see, he went on, smiling, "it is the same principle we were talking about before. 'Render unto Caesar the things which are Caesar's—the body must give back to the earth the things that are of the earth before the soul can give itself absolutely to God; or, rather, the soul must refuse to co-operate with the things of this earth; it must become quite free from any earthly desires and entanglements."

THE KILLING OF ANIMALS

"And do you believe animals have souls too?"

"Of course," he replied. "It is the same with them; they, too, must learn to give back to Caesar the things which are Caesar's. That is why as Hindus we do not kill animals; we leave them free to work out their own destinies."

"Then you think it is wrong to kill even such things as snakes, scorpions, and centipedes?"

"Yes," he said, "we never kill them at our Ashram. It is a high stage in the development of the soul to feel a love for all humanity, but it is a higher stage still to feel a heart of love for every living thing. I confess," he went on, "that I have not reached this stage. I still feel afraid when I actually see these creatures come near me. If we have no fear at all, I do not think they will harm us." (I might mention here an incident related to me by one of Gandhi's followers. At a evening prayer one day at his Ashram a cobra came through the dusk and crawled right on to Mr. Gandhi, raising its head in front of him. His followers were going to catch it, but he signed to them to be still. He remained motionless himself and the reptile slid over his knees and went back into the garden.)

"I met an Englishman once," continued the Mahatma, still on the subject of our relation to the animal world. "He was a veterinary surgeon and had a wonderful way with animals. We were visiting a house together, and suddenly a gigantic brute of a dog rushed towards us, fierce as a lion, and raised himself up almost to the height of a man as he flung himself at us. I was petrified with fear, but this Englishman went forward to meet it as it charged, and embraced it without a brace and it began wagging its tail. It impressed me very much: that is the true way of meeting animals by non-resistance."

"But do you not think a man's life is worth more than an animal's. Take yourself now. You are the leader of a great movement which you believe to be for the good of your country. Supposing you were confronted by a crocodile and you could only escape by injuring it, would not you think your duty and responsibility as a leader were more important than the life of that reptile?"

"No, I should say—or at least I ought to say—to this crocodile, 'Your need is greater than mine,' and let it devour me. You see our life does not finish with the death of the body. God knows all about it. We none of us know what will happen next. If I escaped the crocodile I could not escape the flash of lightning that might come next minute."

"But surely," I urged, "a man's soul is different from that of a crocodile—if it has one at all. You remember what Chesterton says about it, 'When a man is taking his sixth whiskey and soda, and is beginning to lose control over himself, you come up to him and give him a friendly tap on the shoulder and say, 'Be a man.' But when the crocodile is finishing his sixth missionary you do not step up to it and tap it on the back and say, 'Be crocodile.' Doesn't this show a man has an ideal in him to strive after in a way no animal has?"

"True," said the Mahatma, laughing, "there is a difference between the souls of men and of animals. Animals live in a sort of perpetual trance; but man can wake up and become conscious of God. God says, as it were, to man, 'Look up and worship Me; you are made in My image.'"

THE SOULS OF ANIMALS

"And the souls of animals, where do they come from?" I queried. "Do you think the soul of a man can become the soul of an animal?"

"Yes," he replied. "I think all these horrible and evil creatures are inhabited by the souls of men who have gone wrong—snakish men, and so on. ;"

"But look at the infinite number of animals, the countless millions upon millions of insects, to mention only one group of the animal kingdom: are they all souls—the mosquitos, the sandflies, the microbes?"

"Who are we," he answered, "to set a limit to God's sphere of action: are there not countless other suns and planets in this universe?"

It was time for me to go, for I had an appointment, so at this point I rose to take my leave. I went to the edge of the little carpet on the veranda where we had been sitting and began to put on my shoes (for I had

removed them, Eastern fashion, being in a manner his guest).

As I lifted one shoe I saw a spider in it. "See," I said to him, laughing, as I shook out the loathsome thing, and, resisting the impulse to crush it let it run away. "Look it has been sent me as a temptation, to try if I have profited by your sermon."

He laughed—he had an infectious and hearty laugh—and said, "Yes, a spider may be a great matter. Don't you remember the story of Mohammed and the spider?"

I confessed my ignorance, wondering vaguely if he had got the story muddled up with Robert Bruce.

"Yes," he said, "one day Mohammed was fleeing from his enemies in great danger. In desperation he turned into a sort of cave in the rock. A few hours afterwards the pursuers came along. 'Ah,' said one, 'let's look in here; this is a likely place.' 'No,' replied the other, 'he couldn't be in here, for, see, there is a spider's web across the entrance.' Not realising how recently it had been spun, they passed on, and so Mohammed escaped by the help of the spider and the will of Allah."

While he had been telling this his friend and fellow-prisoner, Mr. Banker had brought him his churka or spinning-wheel. As I bade "Good bye," to the Mahatma he was just settling down to the daily duty, shared by all his followers (in theory if not in practice), of spinning or weaving a certain amount each day.

As I reached the end of the verandah I turned for a last look. There was this unassuming-looking little man, dressed with less ceremony than the meanest coolie, squatting cross-legged in front of his charka, spinning away as contentedly as Mohammed's spider. Was he, I wondered, spinning a web that was to save the Indian peasant from the meance of an industrial system untinged with even a veneer of Christian ethics, or was he himself caught in the centre of a vast web of illusions, spun from his own extraordinary brain, into which he had drawn hundreds and thousands of his ignorant and emotional countrymen.

(Concluded)

WILL THE PEOPLE OF INDIA HOLD OUT?

In a magazine for Coloured Children published in New York, Blanche Watson has written a little article from which the following are extracts:—

Now this man, who is leading the Indian people—"Saint" Gandhi as he is called—is giving to his people, after all these years, the message of the Man that we Christians call our leader. He, too, says "He that taketh the sword shall perish by the sword," and—if you will believe it—the British Empire, that has held India against its will for a hundred and sixty years, is more afraid of this man than any "general," that is, any fighting man—that has ever arisen during that time.

You ask me "Why?"

Let me tell you. Gandhi, this saint, says, "Don't have anything to do with this government and the people it sends here to rule us; but do not hurt them—do not lift a hand against them; just love them!" That is why the British Government is so afraid of this great leader. When a man persists in loving you—in spite of all you do to him—you can't keep on hating and misusing that man forever! More than that—any group of people that is held together by hate and bitterness must fall to pieces sooner or later. Hate is destructive—it kills! But a group of people held together by good-will, by love, is mighty—for love is constructive—that is, it builds.

Gandhi says to his people, "If you follow my way, you will be a free people" and when he speaks thus—this little brown man who has to sit in a chair on a table when he speaks—no one can disagree with him. No one can look in his wonderful eyes and

even think that he is wrong. Do you know why this is? Because of the strength of his spirit. It is the spirit—the spirit of God himself that blazes there, and his word is the word of God.

The English government (and I do not mean the English people—that is a different thing) the English government may not know it, but they are afraid of Saint Gandhi simply because he is speaking with the voice of God, even as did Jesus, the Christ—by the Sea of Galilee—hundreds of years ago.

Will the people of India hold out? Will Gandhi succeed? Is the world to learn the lesson that war is murder—that Christ's way is the better way—that love is the "greatest thing in the world?"

Let us all watch India, and Gandhi!—*Young India.*

MR. C. R. DAS'S MESSAGE

The people of Calcutta assembled under the presidency of Mr. S. N. Mullick, the Chairman of the Calcutta Corporation, and presented Mr. Das an address of welcome on his release from prison. The following is a translation of Mr. Das's reply:—

I offer you the gratitude of my heart. We are Bengalees and many say that we act on the impulse of the moment. The allegation is true. It may be meant as a reproach, but we should consider it a strong point of our character. Merits and faults are indissolubly bound together. Acting on impulse, we sometimes attain what is beyond all mere creeds and opinions. Those who act on mere calculation do not always experience the mercy of God. I fervently pray that God may give me power to realise in my life the truth. Every moment I realise that I have no power of my own. The very day I joined the non-cooperation movement, I heard a voice inside say, "Fool, this strength is not your own. If it does not rise out of the soil of your motherland you will be neglected like a common clod of earth." To-day I ask:—Has energy revived in the country? Or, are you like so many common clods of clay? The president (Mr. S. N. Mullick) has said that our Nation is rising. But mere rising will not do. It must develop and assume its proper form. Can any one give us life? Or are we dead? No one can revive that which is already dead. If we are dead, may not at least the torch of our civilisation burn after us? History shows that nations die, but their civilisations live after them. We should not give up our own individuality and accept the characteristics of other nations. So long as politics was the only concern of the Congress, I did not go into it. So long as agitation for parliamentary government was the concern of the Congress, I did not join it. I do not recognise politics as distinct from national life. Is life a case with pigeon holes divided into compartments—politics, religion and sociology? So long as you kept politics apart from the life of the country, you could not achieve anything. The stamp of the foreigner was all over the body of the Congress. You had enough of conflict of opinions and quarrels, but there was no touch of life in it. When you wake up into life, politics, religion, sociology will find all their purpose and fruition. From God's inexhaustible store of *Rasa*, there will come down a shower on your heads. A respected friend asked me the other day whether I knew what the inner meaning of the history of India was. He said that the history of India was the history of the *Veda*. From the very first day of the coming of the Aryans, their history is one endeavour after the maintenance of the *Veda*. The race had no other purpose than this. That friend of mine interpreted the meaning of the *Veda* as truth. The Nation that has developed in India has for its purpose nothing but the maintenance of truth. Truth has penetrated into the very heart and life of the nation. That has been the story for the last 4000 years. The race has been holding steadfastly to

truth all along. It does not covet wealth or position. I am not a learned man, but yet I realise this truth from the bottom of my heart. Is there no meaning in the trend of Indian history, and is there no play for God's *lila* here? Truth must be held up at all costs. Mahatma Gandhi has held up the idea of Satyagraha. He has said that all our endeavours must be based on truth even at the sacrifice of all our hopes, aspirations, fears and anticipations. There are no such things as rights. At one time I laid much stress on rights. But now I have realised that there is no such thing as right. We have only duty, our Dharma, our Swadharma. Rights are only *his*, whose *lila* manifests itself in history. Joy is the eternal companion of His *lila*. O ye Indians, take your stand on truth: only and in doing so welcome danger and death. When the race will abandon truth there will be no place for it in history.—*Young India*.

THE MAKERS OF THE WAR

[BY BERNARD HOUGHTON]

THE SECRET HISTORY OF THE WAR

The Asquith Government declared that it made war on Germany because of the invasion of Belgium. A majority of Indians and Englishmen still believe this legend. But it is false. Indeed Sir Edward Grey's own words belie him. Thus on August 1st, 1914 he declined to promise neutrality if Germany did not invade Belgium, and on August 2nd definitely promised British aid if Germany attacked the French coasts or shipping. On August 3rd he told the House of Commons that the "national honour" was involved in supporting France, because by a secret agreement she had entrusted her northern coasts to British protection. It was only after saying this that he heard of the invasion of Belgium. It is now known that the Cabinet at first intended to make this agreement the *casus belli* but, realising that it might leave the people a little cold, the invasion of Belgium was put forward as the pretext.

How came this secret agreement about? To understand this we must go back to 1906 when France and England hitherto hostile composed their difference. France withdrew her opposition to England's (attempted) annexation of Egypt, while England publicly stating that the status of Morocco would remain unaltered, secretly agreed that France and Spain should divide that country between them. This they commenced to do by the methods customary in such robberies, and when Germany which had trading interests protested, England at once threw herself on the French side. The quarrel was temporarily adjusted by the Treaty of Algiers which again affirmed the integrity of the Moroccan Sultan. The document France treated as so much waste paper. She occupied Fez permanently, a move to which the Germans replied by sending a gun-boat to Agadi. Although in defiance of the treaty there were then 100,000 French and Spanish troops in Morocco with no protest from England, this small act nearly led to war between England and Germany. From that time onward Germany became convinced of England's hostile intention, a conviction which we now know that the Belgian Ambassadors fully shared. Conversations in plain language plans there began between the English and the French army chiefs for joint action against Germany. On land France merely stipulated for 170,000 men, the force actually sent to Mons, but at sea it was agreed without the knowledge of Parliament that England should defend the northern coasts of France, the French Fleet concentrating in the Mediterranean. That was how England came into the war, because on the faith of this promise the French coast being bare to the German attack, Sir Edward Grey felt that he was in honour bound to support France.

THE LUST FOR TERRITORIES

By the previous Franco-Russian Military Convention a general mobilisation in Russia meant war. Hence England bound to France was equally bound to Russia, i. e., the peace of Europe was at the mercy of the most corrupt court in the World. And in the spring of 1914 England made a secret agreement with Russia for naval action against Germany. If it is true, as there is good reason to believe, that an English fleet of merchantmen arrived at Cronstadt two days before the Archduke's assassination to transport Russian troops to the Roumanian coast, it is clear the Russian and English War Officers, to go no further, intended war against Germany.

Now the Russian Court and aristocracy had long lusted after Constantinople. Documents since published prove that they plotted to win it by forcing a war between Serbia and Austria, a plot dependent on French help, because as they put it, "the way to Constantinople lay through Berlin." France on her part was nothing loth. Had not her traditional policy for four hundred years been to dismember Germany? Was there not the lure of Lorraine iron fields? In 1914 the French and the Russian armies—apart altogether from England—numbered 23 millions as against the 16 millions of Germany and Austria. It seemed a safe adventure, at least in the eyes of M. Poincare and of M. Paleologue the French Ambassador at St. Petersburg.

THE TWO WHO WORKED FOR WAR

After the murder of the Austrian Heir-Apparent, both England and Germany, it is now proved, worked for peace. Their efforts were foiled by two men, the Austrian Count Berschtold, who suppressed an official report favourable to Serbia and took no heed of the German protest, and Sukhornlonoff, the Russian War Minister, who against the Czar's commands ordered the fatal general mobilisation which made war certain. It was he who set the torch in England's powder magazine. Such in briefest outline are the events which led up to the war. The full details will be found in the numerous official documents published by the Russian, German, and Austrian Governments and in the revelation made by the statesmen of all countries concerned. These demonstrate the truth of Lord Loreburn's remarks that "we went to war in a Russian quarrel, because we were tied to France in the dark." Paleologue put it quite as forcibly to the Russian Premier de Witte. "If the world to-day is in fire and blood," he said in the Autumn of 1914, "it is for a cause briefly important to Russia, a cause eminently Slav, a cause which nowhere touches France or England."

THE REAL STATESMEN ARE IN THE INDIAN PRISON

For this reason and by these men has the world been convulsed for four terrible years. In this sombre and gigantic tragedy ten million men have perished, the accumulated treasure of a century has been engulfed whilst hatred and fear, misery and ruin overshadow all the lands of Europe. Whilst in Germany, Austria and Russia their fellow-criminals are fallen from power, in France and England the men who shared in this crime yet rule and conceal their past and present iniquity by a haze of falsehoods. "Lies, lies and again they lie" is as true now as in ancient Greece.

It is these men, forsooth, who now deny to Indian patriots, numbering some of the noblest characters the world has ever seen, the right to govern their own lands. They arrogate to themselves the title of statesmen, they who by their secret intrigues, their follies and their crimes, have brought this catastrophe upon mankind. But armed might does not imply civilization nor did barbarism die out with poisoned arrows. The real statesmen of to-day are not in Whitehall, they are behind the bars of the Indian prison.—*Swaraj*.

MAHATMA GANDHI'S BIRTHDAY CELEBRATION

The Kathiawar Arya Mandal will celebrate, under the presidentship of Mr. C. B. Mehta, the 53rd Birthday of Mahatma Gandhi at the M. K. Gandhi Library Hall, 140, Queen Street, Durban, on Monday next the 2nd October 1922 at 2.30 p. m. All Indians are cordially invited to attend.

HARIDAS THAKURSEE
DULPAT HIRJEE BHATT
Joint Secretaries
Kathiawar Arya Mandal.

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