

## THE CRISIS IN INDIA

BY BASANTA KOOMAR ROY

INDIA is in the midst of a tremendous crisis. The problems of that distant land are so complex that it is exceedingly difficult for Americans to realize the real significance of them. The currents of political, social, economic and cultural upheavals are of such dynamic strength and titanic proportions that it needs deep study and unbiased minds to understand their nature and the scope of their activities. The revolt in India is not against the British alone. India is in general revolt against anything and everything, both internal and external, that stands in the path of progress. The British feel the force of this general revolt the most, because they are the worst impediment in the path of progress in India. The alien rule, in order to exist for the exploitation of India for England, has naturally to align itself with the darkest forces of reaction, superstition and retrogression in that country of 320,000,000 people with an area as large as the whole of Europe without Russia.

For the last twenty years I have been closely in touch with India's fight for freedom. But the longer I study the problem the more convinced I am of the fact that the British could not stay in India as rulers for a single day if the people of India were not so servile through political and economic slavery. Their abject poverty and fear of British persecution doom them to the hated condition to which they are consigned today. And again, thorough disarming of the people has emasculated them beyond words. One English soldier with a rifle or a cane can scare away 10,000 Indians. I have seen thousands of Hindustianees run away from a handful of British soldiers or police like so many frightened sheep. The flagrant miscarriages of justice in the British courts help to keep the people in such a state of mind. The progressive political leaders of Egypt, Ireland and the Philippines are for complete independ-

ence of their countries. They are too honorable to make any secret about the matter. But the recognized political leaders of India have sunk too low in the slough of slavery to ask even for the freedom of the country that gave them birth. They would be willing to keep India in the heterogenous harem of the British empire.

The non-revolutionary India is in revolt against British tyranny, but not for India's liberty. But it is still hopeful that lethargic India is in revolt against British tyranny. Once awakened she will see newer visions and she will hear newer calls. Proofs of this are already in evidence; for India is also in revolt against the tyranny of the Brahmins; it is against the tyranny of the greedy Hindustanee manufacturers and landlords; it is against the tyranny of Hindu and Moslem fanaticism in religion; it is against the tyranny of savage cast system; and it is in revolt against the crushing tyranny of India's cultural stupor.

The organized revolt against the British in India began on the 10th of May, 1857, when the sepoys of Hindustan, backed by the patriotic princes and peoples of India, rose in revolt against the British. Had it not been for the Sikh support to the British during that crisis the British would have been out of India in 1858. The Indian National Congress was started in 1885 to petition the government for the redress of wrongs. But in 1905 a new life began in India with the partition of Bengal by Lord Curzon. This year saw the birth of the new revolutionary movement in India. Groups of young men all over India began to feel that according to the lessons of history no country ever became free from an alien yoke without an armed struggle. The stories of America's fight against the British, Italy's fight against Austria and Russia's fight against the Czars became very popular with the young. Revolutionary societies were organized, and soon bombs and revolvers were used against the British officials. During the war an abortive attempt was made by the revolutionists to bring about an armed uprising. After the war was over the British, who won victories in different war fronts with India's soldiers and India's money, began new oppressions which resulted in the Punjab disturbances and the Amritsar massacre of April 13, 1919. This taught a great lesson to the leaders of all schools of political thought in India.

Soon after the death of Balgangadhar Tilak, Mahatma Gandhi became the leader of the congress, and declared his famous non-violent non-co-operation, i. e., an absolute boycott of everything British—British schools, colleges, courts, goods, titles, honors, social

functions, etc., etc. This widespread agitation and the uprising of the Moplahs in the south frightened the British to a great extent. Thousands upon thousands were arrested and put into prison. But the movement collapsed on account of lack of vision of the leaders



RANEE LACHMI BAI, of Jhansi.

Dressed as a man general, she led different armies against the British during the Sepoy war of 1857-58.

led by Mahatma Gandhi. At last the great Mahatma was imprisoned. During his prison days the Congress, of which he allowed himself to be appointed as the dictator, divided itself into two distinct factions. The new party, led by Chittaranjan Das advocated

entry into the British legislative councils and to break them from within. This party was called the Swarajya Party. It did succeed in harassing the governments of two different provinces into autocratically dissolving the legislatures. Even the Viceroy's government was defeated by the Swarajists with the help of the members of other parties in the council. Upon his release from prison Mahatma Gandhi deserted his own disciples, and to their utter disgust threw non-co-operation overboard, except the boycott of British goods.

In the meantime the revolutionists who marked time in order to give Mahatma Gandhi a chance with his program of non-violence became active again. Here and there the revolver and the bomb began to make their presence felt. Young India all over the world came to know that the spirit of revolt in India was not dead yet—that there were at least a few in India who did not shrink from giving their lives in defence of the honor of the Motherland.

Lord Reading's government became nervous. He then issued an ordinance of a most amazing character on October 23rd last. This ordinance grants extraordinary power in the hands of the police in peace time. As the Partition of Bengal in October, 1905, united all India as one, similarly this new Bengal ordinance of twenty years later has given a new turn to the national movement in India. In an official statement, Lord Reading explains as follows by way of explanation for his Czarist ukase: "It is a matter of common knowledge that a revolutionary conspiracy existed during the years 1912-1917 which has left the most poignant memories of the misery and terror it created throughout Bengal. It was not suppressed until its leaders were confined under the provisions of Regulation III of 1818, and many of its subordinate members dealt with under Defence of India Act.

"After the Royal Proclamation of 1919, most of these persons were released. During the year 1920 to 1922, they carried on their activities under the cloak of the political movements then in progress, recruiting their followers and perfecting their organizations with a view to future action when opportunity offered. Toward the end of 1922, the leaders of these conspiracies, believing that their objects would not be attained by the methods of the non-co-operation movement, decided to revert to methods of violence. The two main terrorist organizations had been resuscitated; new members in large numbers were recruited; arms and ammunition, partly of a kind which cannot be obtained in India, and must, therefore, have been

smuggled from aboard, were collected; a new and highly dangerous type of bomb was manufactured and projects of assassination against certain police officers and other persons were devised.

"During the year 1923, a series of outrages was perpetrated, including a dacoity with double murder at Kona, near Howrah and the looting of Uttadingi Post Office in May, robbery with murder in July, the Sankaritola tragedy and others which I need not specify. In January of the present year, Mr. Day was murdered in Calcutta, and an attempt was made to murder Mr. Bruce in April, in both cases as it appears mistaken for a prominent and distinguished police official. In March a bomb factory was discovered, and other activities directed to the manufacture of bombs and the illicit collection of arms were detected. It is known that other crimes were planned and that projects of assassination continued and still continue to be devised. I say nothing of other deplorable events which are now under judicial investigation. Evidence has been placed before me which shows to my satisfaction that the movement is deep-seated and dangerous."

Political agitation has gained an added impetus on account of this ordinance. The ordinance, however, was voted out in Legislative Council. But Lord Reading certified it by his own personal will. By the divine right of the British Viceroy in India it became a law by his mere wish. This has only added insult to an injury. Even Mahatma Gandhi's saintly equanimity seems to have been disturbed by this latest display of British autocracy in India. The Mahatma writes: "The so-called pax Britannica is no compensation for the deprivation of liberty and ever-growing pauperism. In spite of elaborate Viceregal reasoning, I venture to submit that no case has been made out of the arbitrary measures adopted by His Excellency."

The conservatives like Mahatma Gandhi and Chittaranjan Das are sorry over this Bengal ordinance. But the revolutionists are expressing their joy over it. They claim that the more the oppression, the better it is for recruiting in their ranks. And that the more the disillusionment regarding the platitudes of British honor, British justice, British fair play, and other jargons in connection with British rule in India, Ireland and Egypt the better for the emancipation of these nations from under the yoke of British imperialism.

## II

The task of nation building is not easy in any country. During the last world war we saw even native born American citizens standing divided in warring camps according to the lineage of their fathers and forefathers. Most decidedly there was bitterness, there was hatred, there was unquenchable spirit of revenge amongst the opponents. The feeling still lingers.

Now, India is the international headquarters for world's sects and creeds. Religious antagonism is caused by ignorance. And the condition of education in India is in such a state that after 150 years of British rule only ten men out of a hundred and only one woman out of about 150 women can read and write their names in any language. This dense illiteracy breeds religious fanaticism. And again, the British administrators know that they could not rule over India for one day if the different sects and creeds of India could write against their alien rulers. In order to rule they must be, by all means, kept divided. So the British police agents are continuously busy artificially stirring up troubles, mainly between the Hindus and the Mohammedans. The British government spends money most lavishly to keep up the feuds. During the world war the Hindus and the Mohammedans were united as one. They worked together and suffered together.

Quite unfortunately there have been a few riots between the Hindus and the Mohammedan fanatics. There were riots in cities like Delhi Lucknow, Allahabad, Nagpur, Faridpur, Multan and Kohat. Progressive India refuses to call this a fight between the Hindus and the Mohammedans. The present fight is the fight of ignorance with ignorance, prejudice with prejudice, rowdyism with rowdyism, fanaticism with fanaticism, instigated, backed, financed, plotted and nurtured by paid agents of the British government.

With the exception of renegade and degenerate Hindu and Moslem fanatics the best minds of India are doing everything in their power to bridge the gulf between the two great communities. They all recognize that this is only a passing cloud. They are repudiating all responsibilities of the atrocities of these riots. It must be



MAHATMA GANDHI AND HIS WIFE, KASTURIBAI GANDHI.

said here that during most of these riots Mohammedan families have sheltered Hindu men and women to protect them from the furies of the Moslem rioters. Hindu families have also done exactly the same to the Moslems.

As a penance for the sins of his countrymen as manifested in these religious riots, Mahatma Gandhi fasted for twenty-one days. Then a unity conference was convened in Delhi composed of members of all sects and creeds. They all agreed to a program of action to stop religious riots; and deplored the past riots in the strongest possible terms.

Mahatma Gandhi is doing everything in his power to bring about a real unity between the Hindus and the Mohammedans. He writes: "For me, the only question for immediate solution before the country is the Hindu-Moslem question. I agree with Mr. Jinnah that Hindu-Moslem unity means Swaraj. I see no way of achieving anything in this afflicted country without a lasting heart-unity between Hindus and Musalmans of India. I believe in the immediate possibility of achieving it, because it is so natural, so necessary for both, and because I believe in human nature."

As President of the Moslem League of India, Mr. Jinnah says as follows: "The domination by the bureaucracy will continue as long as the Hindus and Mohammedans do not come to a settlement. If we wish to be a free people, let us unite; but if we wish to continue slaves of the bureaucracy let us fight amongst ourselves and gratify petty vanity over petty matters, the Englishman being our arbiter."

Both the Hindu and Moslem scholars are now busy quoting Hindu and Moslem scriptures against such riots. Thus Prophet Mohammed is quoted: "All human beings are the children of one God and the best of mankind is he who does the utmost good to his fellow-creatures." And again the Koran is quoted: "Oppose evil with good, i. e., do good to him who does evil unto you." On this Rumi is quoted to have commented as follows: "Be like a rose, though you tear it petal from petal it will not give up its smile nor will it hide its fragrance."

The esoteric interpretation of the present Hindu-Moslem discord is that the mild and non-violent Hindu is organizing to strike back in self-defence. This is quite an achievement. This augers well for India, because both the Hindus and the Mohammedans will soon find out that the real trouble is not in cow-killing or in music before the Mosques; but the real trouble lies latent in British



diplomatic victory in managing to make them fight to weaken them so that they may be kept in political and economic slavery. With the dawning of this consciousness which comes from real self-awakening, both the militant Hindus and the militant Mohammedans will militantly unite to strike down British militancy in India for the emancipation of their own country.

### III

The British propagandists and their associates in America, as also the professional saviors of souls that flock to India in unholy numbers from the West are busy telling the world of India's social wrongs. But those of us that have travelled in Europe and America know fully well that there is not a country in the West that is not suffering from some social wrongs or other. There is not a social vice in India which has not its robust counterpart in America and England. India's caste by birth has its counterpart in America's caste of color; India's outrage on the pariahs is more than counter-balanced by American outrage on and lynching of the negroes; the evils of India's early marriage is more than amply counter-balanced by England's open prostitution in parks and streets. Thousands of young mothers in India go through life with shattered health and broken spirits; whereas in America there are 2,000,000 abortions a year. For every social evil in India we can quote a similar one in America; and a few worse ones in England.

But that is not the point. Two wrongs do not make one good. We are sorry that the West has been looking into our social anomalies so absorbingly that it has forgotten to look into its own affairs at home. As a Hindu I know that none but the congenital idiots in India would refuse to admit that we have crying social wrongs that demand immediate attention. I do not hesitate to admit that the besetting social sin of India is the caste system and the most vicious extreme of that caste system is the treatment of the pariah untouchables by the so-called caste people. As in America, one-tenth of her population in the negro is condemned to social ostracism and untold humiliation, similar is the fate of one-sixth of the total population of India in the pariah. The struggle for the freedom of the pariah has been going on for some time. Swami Vivekananda spoke

very strongly against this gruesome social sin of the Hindus more than twenty-five years ago. The Brahmins of the south are the worst sinners in this respect. The social tyranny of the pariahs is so atrocious that they are, here and there, showing signs of revolt. The sweepers and scavengers and other untouchables now quite often go on strike, and thus make the highcaste men realize how potentially strong they really are. A short while ago the pariah workers in the tea gardens of Assam got together and beat to death Mr. Whitten, the manager of the Payang Tea Estate at Sibsagar because he ordered heavy work by way of punishment. Recently serious riots occurred between the pariahs and caste Hindus at Salem. The pariahs are organizing everywhere to fight in an organized way for their social, economic, religious and political rights.

The forward-looking political leaders of India have at last discovered that no substantial progress in national unity is possible until the masses of the untouchables are treated as an integral part of society. Hence, both the followers and opponents of Mahatma Gandhi are working as a unit for the freedom of the pariah. Writes thus the Mahatma: "Untouchability is doomed. It may take time. But the progress made is truly marvellous. It is more still in the thought world. But in action too one notices the effect everywhere. It was a glorious sight, the other day, to see in Mangrol not one of the ladies raising her hand against untouchables sitting side by side with them. And when they were actually brought in none of these brave women moved. It is not a solitary instance. But I know that there is a dark side to the picture. Hindus must unremittingly toil away at the reform. The larger the number of workers the more substantial the result."

As a means for the attainment of this ideal the Mahatma advocates: "We must first come in living touch with the pariahs by working for them and in their midst. We must share their sorrows, understand their difficulties and anticipate their wants. With the pariahs we must be pariahs and see how we fell to clean the closets of the upper classes and have the remains of their tables thrown at us. We must see how we like being in the boxes, miscalled houses, of the laborers of Bombay. We must identify ourselves with the villagers who toil under the hot sun beating on their bent backs and see how we would like to drink water from the pool in which the villagers bathe, wash their clothes and pots and in which their cattle drink and roll. Then and not till then shall we truly represent



MME. BIKBUJI R. CAMA

An eminent Hindu woman, leader of the Indian militants, in exile in Paris.  
She is holding the flag of the Indian Republicans.

the masses and they will, as surely as I am writing this, respond to every call."

As a result of the nation-wide agitation against untouchability, influential men and women are travelling like Crusaders all over India, preaching human treatment for the pariah. This is also being openly advocated from the national and provincial congresses and conferences. Recently at a conference the high cast people openly and defiantly drank water from the hands of the pariahs. It shocked the orthodox; but it was done just the same.

But the fight is by no means over. It has not even begun in right earnest. Hindu orthodoxy in the south is so strongly entrenched that it is most difficult to dislodge it. At present, a bitter non-violent fight is going on at Vaikom in the state of Travancore. At Vaikom there are a few jim-crow streets leading to a temple. These streets are barred to the pariahs. The pariahs, led by India's political leaders, are peacefully fighting to vindicate their right to walk on these streets. Volunteers are coming from all over India to lie down on these streets and thus court arrest and punishment. Mahatma Gandhi has granted his full support to this *satyagraha* (holding on to truth) movement at Vaikom. Quite recently he even went himself to Vaikom, and did his utmost to break the deadlock there, but failed. He returned home disgusted and disappointed. Even the suggestion of a compromise with the orthodox Hindus of Vaikom failed to meet with their acceptance. On the whole the pariahs are still peaceful; but it will be a sad day indeed for the orthodox caste people when the pariahs decide to be militant.

#### IV

As in the south this struggle is going on between the pariahs and the non-pariahs, similarly a terrific struggle is going on in the north between the British and the followers of the Sikh faith. For the past few years the Sikhs are peacefully fighting against the British bureaucracy for the democratic control of their temples of worship known as Gurdwaras. The British government is taking the side of the corrupt Sikh priests and are perpetrating all sorts of atrocities on even the peaceful Sikhs. The Sikh opposition is getting stronger and stronger every day, and every month.

What a change! Yesterday the Sikh was a willing slave of England, today he has mastered courage enough to challenge the British Raj! Yesterday he cheerfully conquered territories after territories for the British in India and in other distant quarters of the globe; today he is beginning to feel at times that he could live a happier, healthier and more prosperous life if he could free himself from under the galling yoke of England. British nervousness is enhanced a thousand fold on account of the fact that there are thousands upon thousands of Sikh soldiers in the British army of occupation in India. When the Sikh soldiers turn against the British, the British rule in India ends in a day.

The Sikh is forcing the world to take notice of him. The Indian and the British papers and magazines are giving considerable space to the burning problems and activities of the Sikh. Almost nothing is known of the Sikh in America. So a short account of the Sikh would not be out of place, and certainly not out of season. The Sikhs form a religious sect of India; and they are about 3,500,000 strong. The founder of the faith was Guru Nanak. He lived during the middle of the sixteenth century. He united the very best of Hinduism with the very best of Mohammedanism. Thus a common platform was formed for the Hindus and the Mohammedans. But the orthodox among the Moghul rulers of India rather resented this encroachment upon their orthodoxy.

For generations the Sikhs were persecuted. Nine of the Gurus (religious leaders) stood for passive resistance, but won nothing but insults and injuries of most atrocious character, and a few merciless executions of their leaders. But the tenth Guru was a man of different character and temperament. He plainly saw the futility of their stupid pacifism. So he declared for militant methods to resist tyranny. His name was Guru Govind Singh. He appealed to the Sikhs to prepare for real sacrifice—the sacrifice of blood. At a mass meeting of his disciples he appealed for five men to offer their lives to be sacrificed right there. None dared. The entire audience was terror-stricken. At last under the magnetic spell of the powerful oratory of Guru Govind Singh one solitary Sikh rose in a corner to part with his life right there.

Guru Govind Singh blessed him, and led him behind a curtain, and returned to the platform with a sword smiling red with blood. The audience became excited and restless, but inspired. The Guru appealed again for another. The second offered himself to be sacrificed without any loss of time; and the Guru repeated the same

process. Thus five were sacrificed. Then many offered themselves to be sacrificed to safeguard the honor of their faith. But their offers were not accepted. At last the Guru went behind the curtain and returned with the five self-sacrificing, heroic Sikhs. The disciples did not understand what it all meant. The Guru then ex-



GURU GOVIND SINGH,

The great Sikh religious and military leader.

plained that he meant only to test the sincerity of the self-sacrificing spirit of his disciples; and that he only smeared his sword with the blood of goats. He told them plainly and emphatically that pacifism would never right their wrongs, they must draw the sword in defence of the honor of their community. Thus the peaceful Sikhs

were dramatically turned into a military confederacy under the far-sighted guidance of Guru Govind Singh.

This new outlook on life transformed the Sikhs morally, intellectually and physically. They fought many a battle, and after the fall of the Moghuls triumphantly entered the city of Lahore in 1758 — a year after the British conquest of Bengal subsequent to their treacherous victory at Pallasy. The Sikhs were the last to be subdued by the British. And the Kohinoor diamond that once adorned Sikh crowns is today cut in two and adorns the crowns of England. The republicans of India, however, are looking forward to an early transfer of the Kohinoor from England to India.

Most of the Sikhs live in the Punjab and follow farming as a profession. They are very religious. The Sikhs organized themselves to control their temples of worship democratically, instead of by the corrupt priests under the patronage of the British government. The British Raj smelled sedition in this movement, and decided to crush the movement by both batons and rifles. Thus the Sikh Akalis came into conflict with the British police and soldiers. There were massacres and murders and beating up of the devout Sikhs by the British soldiers and police. The peaceful struggle went on most bitterly at Nankhana Sahib, at Guru-Ka-bagh and other holy places of the Sikhs. The conflict began in February, 1921, and it is still going on in different parts of the Punjab, specially at Jaitoo, in the state of Nabha.

It was suspected that the Sikh Maharaja of Nabha, Shri Ripudamar Singh, was in sympathy with the Akali struggle for the capture of their places of worship. So the British Raj decided to dethrone the patriotic Maharaja, and it was done one morning by the British soldiers. The Maharaja and the Maharani were forcibly taken out of their palace and motored out of the state. They are in exile now. But the struggle is still going on in Nabha between the Sikh Akalis and the British Raj. The Sikhs are resolved to reach their temple at Jaitoo, but the British are obstructing them with batons and bullets. A second Amritsar was enacted at Jaitoo in the massacre of a group of these peaceful and unarmed Akalis. Since then the struggle is going on more bitterly, more intensely. Thousands of Sikhs are rushing from all sections of the Punjab to reach Jaitoo in different groups. They are no doubt being whipped, kicked, beaten up, arrested and molested most mercilessly. Still the fight is going on.

The more militant amongst the Sikhs decided to follow in the

foot-prints of the tenth Guru—Guru Govind Singh. They discovered that pacifism under the present conditions was another name for cowardice which only degenerated their souls and disgraced



His Highness the MAHARAJA RIPUDAMAN SINGH, of Nabha.

their bodies. Consequently they decide to carry on a campaign of open militant revolutionary activities.



These red-blooded Sikhs are known as Babbar Akalis. The Babbar Akalis most valiantly declared and carried on guerrilla warfare on the British Raj. Their daring deeds of patriotism struck terror into the hearts of the British, both civil and military. The story of vandalism perpetrated by the British in their attempt to break the backbone of these fearless patriots is ghastly reading. Unspeakable terrorism in the shape of bombing from aeroplanes, burning of homes and farms and promiscuous shooting of these Sikhs failed to strike terror into the hearts of these valiant patriots. The conflict went on for a few months. The Babbar Akalis, for lack of proper support from their cowardly fellow-countrymen, were subdued, as were the Moplahs in the south a few years ago. Commenting on the decision on the Babbar Akali Conspiracy Case the United States of India writes: "The Babbar Akali 'conspiracy' case has ended with four of the defendants sentenced to death, nine to life imprisonment and forty-one others to serve sentences ranging from three to seven years' hard labor.

"These men, against tremendous odds, have sought to gain for their country an equal footing with America as an independent nation. In these days of international intrigues, when suspicion is rooted in the hearts of men, the heroism of these brave men will pass unnoticed outside the confines of their own country. Though four of them will soon be buried in a quicklime grave the cause for which they die will live on and prosper. Today Britain takes her toll from the best and bravest of the people of India. Tomorrow another story will be told and the memory of these four Babbar Akalis will be as fresh as the morning dew as the people of another generation pay tribute to the work they started and which others brought to final victory. The Babbar Akalis are worthy representatives of a worthy nation. So long as a country can produce such men, there is a great hope ever living and burning within the country. The cause for which these men die will be enriched by their death. There will be others to take their place for as Thomas Jefferson so ably said: 'The blood of the martyrs nourishes the tree of liberty'."

## V

After the ignoble bursting of the refined and deceitful bubble of the humbug of "self-determination" of nations so glibly talked about during the world war to bamboozle the guileless, the progressive people of India have realized as Byron wanted the Greeks to realize:

In native swords and native ranks  
The only hope of courage dwells.

In the same strain awakened India sings her national song *Bandemataram*:

Mother, hail!  
Thou with sweet springs flowing,  
Thou fair fruits bestowing,  
Cool with Zephyrs blowing,  
Green with corn-crops growing,  
Mother, hail!

Thou of the shivering joyous moon-blanced night,  
Thou with fair groups of flowering tree-clumps bright,  
Sweetly smiling  
Speech beguiling,  
Pouring bliss and blessing;  
Mother, hail!

Though now three hundred million voices thru thy mouth sonorous  
shout,

Though twice three hundred million hands hold thy trenchant sword  
blades out,

Yet with all this power now,  
Mother, wherefore powerless thou?  
Holder thou of myriad might,  
I salute thee, saviour bright,  
Thou who dost all foes afright,  
Mother, hail!

Thou sole creed and wisdom art,  
Thou our very mind and heart,  
And the life-breath in our bodies.  
Thou as strength in arms of men,  
Thou as faith in hearts dost reign.

Lotus-throned one, rivalless,  
Radiant in thy spotlessness,  
Thou whose fruits and waters bless  
    Mother, hail!  
Hail, thou verdant, unbeguiling,  
Hail, o decked on, sweetly smiling,  
    Ever bearing,  
    Ever rearing,  
    Mother, hail!

In spite of all the profession of pacifism by Mahatma Gandhi and his followers, there is no denying the fact that by her social injustices, economic exploitations, and political servitude England is driving India to arms. He who runs can see this. Sooner or later an armed conflict is inevitable. British nervousness as shown in her ordinances and total disarming of the country is only hastening the conflict. Strategic experts are even expecting international complications both in the Afghan and Chinese borders of India. It is too early to predict what form these complications may assume. Whatever they may be, and whatever may be their potency they will not fail to make the crisis in India more critical and more dynamic, both nationally and internationally. The awakening of India is of such a fundamental nature that none need long despair of India taking her rightful place amongst the independent Republics of the world. If America and other liberty-loving nations of the world cannot help India in her fight for independence, let us warn, let none hinder.