

Indian Opinion

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A JAPANESE POET ON CIVILISATION

YONE Noguchi, the Japanese man of letters, has written a biting criticism of Western civilisation as revealed by the war.

He writes from the Keio University, Tokio, to the *New York Nation* :—

"What does the present European war mean to us Orientals?" he asks; and replies: "It means the saddest downfall of the so-called Western civilisation; our belief that it was builded on a higher and sounder footing than ours was at once knocked down and killed; we are sorry that we somehow over-estimated its happy possibility, and were deceived and cheated by its superficial glory."

"We now see that it was merely a mirage or optical illusion of a thing which, in its truest sense, never existed; or if it ever existed, it was simply a changed form or crafty masquerading of an avaricious instinct of primitive barbarism. The Western people, with all sorts of colleges and institutions in their most advanced order, are, after all, like their naked friends in far-away Asia or Africa, as it proves now, only a hungry piece of flesh, who, to use a Japanese saying, has just three more hairs than a monkey; certainly we inhuman beings (who says human beings?) were made, not by the sure intentions, but by the caprice of God."

"How can you believe, when you see them throwing a cannon ball, trampling on the killed people, that they are the human beings who could love trees and birds, and say, as Browning once said :—

"God's in His Heaven—
All's right with the world'?"

Forty Years' Toil

"During the last forty long years, the Western poets, preachers, and philosophers have been singing and writing on the general peace and brotherhood, and every church striking its holy bell on every Sunday and Christmas Eve, whose heavenly music was, to use Robert Bridges' graceful lines,

"Angels' song comforting as the comfort of Christ
When he spake tenderly to his sorrowful flock."

"And what is the result of their forty years' toil? We see only the rivers coloured by blood, and a huge mountain made in a single night with human corpses. Where's the peace and brotherhood dreamed by their innocent minds? Who can deny when I say, that the Western people, when they are so strong and savage, are the sure believers in Machiavellism? When they preached peace, it was only at the time when they could not practise that barbarous policy; those forty years of peace were only a sort of truce. It was never a peace for peace's sake, but the time of preparation or suspension of hostilities in the interim from one war to another.

"We Japanese fought two wars in the last twenty years in the East; and we were given the unwelcome name of warlike nation, and often placed, as a result,

in many international difficulties. We have been looked upon as a dangerous element, particularly by the Americans, who sent us peace envoys on several occasions; it was their stupidity not to think that their own West, as I said before, with all sorts of advanced colleges and institutions, was still more dangerous than the East where Confucius's analects are not a dead language.

"Confucius's teaching is that we should recompense injury with justice, kindness with kindness; and his doctrine is, the book says, to be true to the principles of our nature and the benevolent exercise of them to others. Even when we, as a people or nation, could not strictly observe his teaching, we believe that we never acted aggressively."

Western Life No Soul's Content

"The present downfall of the Western civilisation means more than you and I suppose. *It is not too much to say that the present European war is the beginning of the dark age of the whole world.* We Orientals will insist in future not to believe whatever high philosophy on love or peace or humanity the Western scholars and theologians might write. *We Japanese are glad at least to have a country in a far-away East, not in the West.* I have been losing for some long while my own respect towards the West and her own civilisation.

"My recent Western journey, which was concluded only a few weeks ago, confirmed me that the so-called dynamic European civilisation was all against the Asiatic belief, that is to say, Confucius's teaching that we should have no foregone conclusion, no arbitrary predeterminations, no obstinacy, and no egoism."

"Confucius says: 'He who aims to be a man of complete virtue, in his food does not seek to gratify his appetite, nor in his dwelling place does he seek the appliances of ease; he is earnest in what he is doing, and careful in his speech; he frequents the company of men of principle that he may be rectified.'

"When I knew that the Western civilisation was more or less founded on individualism and often egoism and self-satisfaction, I thought that the social community of the West was less harmonious and loving; and when one does not respect the others, there will be only one thing to come, that is fight, in action or silence.

"I have seen enough proof that the Western life was not a kind to lead one to soul's content and peacefulness, but always to disturbance and pain. *Having much dissatisfaction with the Western life, I returned to a country whose immediate, most important determination should be a refusal to the Western invasion; I believe I know too much to be surprised by the present European war.*"

Opinion on the Viceroy's Plan

The idea of a reciprocity agreement certainly commends itself to us (says the *Leader* of Allahabad). As regards its terms our position is this. Firstly, we should and can never consent to a disability being imposed upon us *qua* Indians in any statute of the realm. The racial disability does not exist in law now and it will be the most retrograde step imaginable for it to be created. We are and must always remain the equal subjects of the King in the eye of the law. On this point, the most vital to the Indians, no compromise is possible in return for any amount of present advantage. Nor do we suppose that his Excellency the Viceroy thinks differently. We cannot think he can, when we recall the terms of his historic Madras speech in which he claimed for our countrymen in South Africa their full rights as British citizens. If no legal disability is imposed on Indians *qua* Indians, and if further the dominion governments consent to receive a limited number of Indians to settle in those regions, will our countrymen agree to surrendering the theoretical right or claim to unrestricted migration? We do not know if they will. But we know that they ought to. If they will not, they will gain nothing whatsoever; will lose even what they have. They will then be giving the most melancholy proof that they are not better than what they are stigmatised by Anglo-Indians to be—arm-chair politicians mystified by dazzling rhetoric and with no eye to the real and the practical. Not unoften have we occasion to regret that our countrymen in general do not combine in adequate measure statesmanship with patriotism. We shall have one more occasion to regret their throwing away a favourable opportunity; an opportunity that does not come often. Having said this much, we must say that our consent to the surrender of the principle is subject to a limitation. It is that the identical surrender should be made by the dominions of their right of migration to our country. If, as has been authoritatively stated by more personages than one in recent months, the law does not recognise such a right of imperial citizenship as the free migration of the inhabitants of one part of the empire to another, it must be definitely understood that the statement of the principle is applicable to India no less than to other countries of the empire and the Government of India must assert the right, which Canada, Australia and South Africa do, to admit only a limited number of colonials to this country. It is not meant that the assertion of the right should entail any hardship on the colonials; this can be provided against by regulation, as any hardship to our countrymen migrating to one or another of the dominions will presumably be provided against. All that we stand up for is that the reciprocity agreement must have real reciprocity in it; the mutual relations of India and the dominions must be based on a recognition of the equality of each in the eye of the other. There are two more points, which are not unimportant, to which attention should be drawn. Temporary Indian visitors should be allowed in the dominions as colonial visitors are allowed in India. The prohibition against even temporary visits is most galling. The last point is that the Indians who are already settled in the dominions as well as those whose migration will be permitted in future, should be treated by the dominion governments as colonials themselves are treated in their own land or in India and not subjected to any humiliations as in South Africa. Here again we do not suppose that the reasonableness of the claim will seriously be gained by any fair-minded man.

To sum up, we are entirely in favour of a reciprocity agreement such as his Excellency the Viceroy has suggested on terms that do not compromise the national self-respect of our countrymen or affect their status as equal subjects of the King in the eye of the law. The essential features of such an agreement, to fulfil these

two indispensable conditions and to make it acceptable to our countrymen, should be, as we have argued,

- (1) that no distinction in law should be made between Indians and other subjects of the British King;
- (2) that no statutory disability should be imposed on Indians *qua* Indians;
- (3) that the number of Indian immigrants admitted into the dominions in any one year be limited by an administrative arrangement;
- (4) that Indians should give up the claim of unrestricted migration to the dominions;
- (5) that, similarly, colonials should have no right of unrestricted immigration into India;
- (6) that no prohibition should be placed on temporary visits by Indians to the dominions or by colonials to India, and
- (7) that Indians who are already settled in or who may in future migrate to the dominions should receive just and honourable treatment, as colonials have invariably received and will receive in India.

If such a reciprocity arrangement could be brought about, the statesman who will have accomplished the task will be one of the greatest benefactors of India and be recognised as the most truly imperial-minded of men, to whom India and the whole Empire will be under lasting obligation. The present time is the most favourable for an attempt being made to achieve it, and Lord Hardinge most certainly the statesman who, if any one, can hope to succeed in such an effort

The Late Mr. Isaac

The following is the text of a letter, dated 8th September, 1914, addressed by the late Mr. Isaac to the Lodges of the Theosophical Society in South Africa. We understand that Mr. Isaac was prepared to make the matter referred to therein a question of principle affecting his Lodge membership:—

"Judging from conversation with various members since I had the privilege of introducing 'the Indian question not in its political aspect, but in its bearing on the Spiritual future of South Africa,' I find that I failed to make my attitude clear partly because I had not the opportunity to study the special aspect of the question particularly in connection with the attitude of the Durban Lodge, partly on account of the manner of the presentation of the question. I feel it a duty to do so now and I would respectfully request that this open letter should be read before the Members of your Lodge.

"In my opinion the practice of discouraging Indian non-members from attending Public Lodge Lectures should not be continued, falling as it does below the example of some Churches.

"The suggested practice of holding separate enquiry or instruction classes for dissenting European non-members is sufficient a step in considering popular prejudice without resorting to the extreme measure of discouraging the attendance of Indians at Public Lectures, whether held in the Lodge room or elsewhere.

No Lodge can fall completely to pieces (as appears to be the fear of some), whilst a few of its Members are true to the deeper principles and eventually this very observance will attract to it a power and a permanence greater than that which proceeds from the consideration of the number of attendances at the expense of a principle.

"It may well be the duty of a Society professing the lofty aims of the Theosophical movement, to show an example beyond the ordinary, or at least equal to the highest ordinary, and this presumably would best be done by seizing every opportunity of bringing different sections face to face so that a practical acquaintance with the difficulties would lead to a policy which would eliminate the undesirable custom but not the person."

Transvaal Shop Hours and Licensing Ordinance

(Continued.)

CHAPTER I

Hours of Closing and Opening

2. (1) No shop situated within the area under the jurisdiction of any municipality or health committee or within five miles of the boundary of any such area in which any business (other than a business mentioned in the First Schedule) is conducted shall be kept open—

(a) later than half-past six o'clock in the evening of Monday, Tuesday, Thursday, and Friday;

(b) later than one o'clock in the afternoon of Wednesday; provided that the Administrator may upon the request of a local authority by regulation substitute any other weekday instead of Wednesday as the day on which within the area under the jurisdiction of that local authority the closing hour for such shops shall be one o'clock; and provided that when Christmas Day or New Year's Day falls on a Thursday, or on the day succeeding the other weekday so substituted within any area as aforesaid, all shops may remain open till eleven o'clock in the evening on the preceding day;

(c) later than seven o'clock in the evening of Saturday; except within the municipalities of Pretoria, Johannesburg, Benoni, Boksburg, Germiston, Krugersdorp, Roodepoort-Maraisburg, Springs, and Witbank, and the area within the jurisdiction of the Premier (Diamond) Mine Health Committee, in which areas shops may be kept open till nine o'clock on Saturday evenings; provided that upon the request of a local authority the Administrator may by regulation provide that within the area under the jurisdiction of that local authority shops may be kept open not later than nine o'clock in the evening of Saturday;

Provided always that shops in which wholesale trade is carried on exclusively may be kept open on Wednesdays (or such other day as may be substituted therefor by the Administrator as aforesaid) until six o'clock in the evening if they be closed not later than one o'clock in the afternoon on Saturdays; provided that the occupier shall have given written notice to that effect to the nearest shop inspector.

(2) It shall not be lawful within the municipalities and health committee area mentioned in paragraph (c) of sub-section (1) hereof to open before seven o'clock in the morning any shop other than the following shops namely dairies, butcher's, fishmonger's, and poultryer's shops, baker's shops and refreshment shops, which may be opened not earlier than four o'clock in the morning.

(3) It shall not be lawful to keep open any shop situated as aforesaid and mentioned in the First Schedule except as provided in the said schedule in respect of such shop.

(4) No person shall sell from any delivery van of a shop any article except bread or fresh milk or fresh meat after the closing time of that shop.

Auctioneers, Pedlars and Hawkers

3 (1) No auctioneer, nor any pedlar, or hawker shall be permitted to carry on his business on any Sunday, public holiday, or any other day later than the hour prescribed as the closing hour for shops in respect of the particular class of goods which such auctioneer, or such pedlar, or hawker may be engaged in selling, and the provisions of this Ordinance in regard to the closing of shops shall *mutatis mutandis* apply to the closing of the businesses of auctioneers, or of pedlars and hawkers.

Different trades or businesses carried on in same shop

4 (1) The special hours prescribed in the First Schedule for the keeping open of shops mentioned therein shall only apply in cases of shops where no other articles are sold or kept in stock for sale beside

those specified in this Ordinance as appertaining to the business or businesses of those shops respectively.

Whenever any occupier of any such shop shall sell or expose for sale or have in stock for sale any other articles save those so specified as appertaining to the business or businesses of that shop he shall not keep that shop open at any time at which it is unlawful for shops, whereat the business carried on comprises the sale of such other articles, to be kept open.

(2) If any occupier of a refreshment shop or kaffir eating-house sells or supplies on or from such premises at any time after the general closing hour for shops prescribed in sub-section (1) of section two or at any time on Sunday any article of food or drink for consumption off the premises except sweets or in case of refreshment shops such articles as are mentioned in that behalf in the definition thereof he shall be guilty of an offence.

(3) Whenever in any building falling under the definition of a shop businesses of different kinds are carried on by the same occupier in separate rooms or portions of that building which have no internal means of communication whereby persons or goods may pass or be passed from one to the other or at such times as any such means of communication are effectively and continuously closed in such manner as may be prescribed by regulation, those rooms or portions of the building may, if the occupier after a recommendation by the shop inspector to that effect be so authorised in writing by the local authority, be deemed to be separate shops for the purpose of this Ordinance.

(To be continued)

The Indian Civil Service

A notice appears in the *Union Gazette* announcing an "Open competitive examination for the Civil Service of India." Candidates must be—(1) Natural born British subjects; (2) Between the ages of twenty-two and twenty-four years; (3) Physically sound; (4) Of good moral character.

In connection with the above the following letter written by Sir Wm. Wedderburn to the *New Statesman* will be of interest:—

At Glasgow last month, Lord Curzon, speaking of India's attitude towards the British Empire, said that "there had never been anything in history to compare with this demonstration of Indian devotion." This was well said. Further, with less delicacy of perception, he declared that the British Empire "stood for justice, uprightness, good government, mercy and truth." The bestowal of this certificate of merit had better have been left to others. But, claiming to stand for justice, we have at the present moment the opportunity of showing that this claim is not mere idle boasting. There is now sitting a Royal Commission on the Indian public service. Lord Islington is the chairman; copious evidence has been taken in India as to the qualifications of Indians and Europeans respectively; and the Commissioners are considering their report. The first, and most important, point is to determine the principles upon which appointments in the civil departments should be filled; and with regard to this point I would submit the two following propositions: First, that *prima facie* Indians have a claim to all appointments in the service of their own country, and that outsiders should not be appointed except on good cause shown; second, that in the interest of the Indian taxpayer all salaries should be fixed at ordinary market rates, and that fancy salaries should not be paid to foreigners so long as, at market rates, qualified Indians are available for the duties.

This is a matter which Indians will regard as a practical test of British sincerity; and it is hoped that, in determining the principles on which they will act, the Commissioners will show that the British Empire stands for justice, uprightness, and good government.



The Late Mr. Gabriel Isaac

Indians and the War

Reuter's correspondent at Delhi states that the Army is working day and night, making excellent progress in supplying fresh troops.

In East Africa

An official message states in regard to recent fighting in East Africa: Severe opposition was met with, our troops behaving with the utmost gallantry, the 29th Punjabis taking three positions in succession.

Indians Fight the Turks

London, November 20th (Reuter).—The Press Bureau states that the Indian force operating in Shalt-el-Arab district, on the Persian Gulf, against the Turks, advanced nine miles on Tuesday, and encountered a body of the enemy numbering 4,500, who were entrenched, and had 12 guns.

The officer commanding reports:—"We turned their left flank, and carried their entrenchments. The enemy retired losing two guns, many prisoners, and much transport, and war material. Our advance over the level plain entailed heavy losses, consisting of three officers killed, 35 men and 15 officers wounded, and 300 men killed."

The officer adds:—"The troops behaved splendidly; I am proud of their success."

Indian Prince Volunteers

London, November 19th.—Reuter's correspondent at Delhi, says that the Maharaja Jam Sahib of Nawana-gar (Ranjitsinhji, the famous cricketer) is proceeding to Europe on active service.

Army Rank for Indian Princes

It is announced in a supplement to the *London Gazette* that the following appointments in the Army have been given to Indian chiefs on the occasion of their leaving India on active service with the Indian Expeditionary Force:—

Maharajah of Patiala—Honorary lieutenant-colonel.
 Maharajah of Idar—Honorary major.
 Shah Mirza Beg, Hyderabad Imperial Service Lancers—Honorary captain.
 Rajkumar Hira Singh of Panna—Honorary lieutenant.
 Maharajah Kumar Hitendra Narayan of Cooch Behar—Honorary lieutenant.
 Maharajah of Jodhpur—Honorary lieutenant.
 Maharaj Kumar Gopal Saran Narain Singh of Tikari—Honorary lieutenant.
 Sirdar Jogendra Singh of Agra—Honorary lieutenant.

Every Indian soldier fights as a citizen and as an equal of his British comrades in defence of a common heritage.—*The Star* (London).

In reply to a correspondent in the *Evening Standard* (London) Mr. Israel Zangwill writes:—

"I agree with the Voice that the Indians are a fine race, but if, as the Voice claims, the Rajputs sprang from the same race as the British, and are now in arms side by side with their long-lost brothers, I should wonder why there has been all this trouble in Natal, did I not know that in politics black is white, or white black according to the exigencies of the situation."

Dean Inge and the War

Dr. Inge, Dean of St. Paul's, preaching in Westminster Abbey, said:—

I hope that with the help of our Eastern Allies we may escape defeat in this war, but we must face the very unpleasant fact that the free nations of Western Europe are not strong enough even together to resist the terrible military despotism which has grown up upon our flank. The outlook for democracy and liberty in the Old World is not bright. We had fancied that there was an automatic law of progress. Of course, there is nothing of the kind. An unfortunate conjunction of forces might easily plunge us back into the Dark Ages.

Rebels Loot Indian Store

Mr. A. M. Cachalia, Chairman of the British Indian Association, has addressed the following letter, dated the 6th instant to the Secretary for Defence, Pretoria:—

"My Association is informed that the store of Mr. Badat at Hart River, District Lichtenberg, has been looted by rebels. It is possible also that other Indian stores have been dealt with in a similar manner.

"My Association is aware that your Department is, at the present time, busily engaged in affording protection to the community at large, but I am asked to bring this matter to your notice in order that it may be possible for steps to be taken to provide such local protection as may be deemed necessary."

The Secretary for Defence replied, on the 8th instant as under:—

"I beg to acknowledge receipt of your letter of 6th instant and have to inform you that the Minister for Defence is very sorry to hear of this and hopes that normal conditions will quickly be restored.

"Any storekeepers whose goods are looted by the rebels should at once report the matter to the police and give the fullest information possible as to identity of persons who did the looting with a view later on to recovering from the offenders the value of the goods taken or damaged."

[NOTE: Those persons who may have suffered in the manner represented in the above correspondence, are requested to communicate with the nearest Police Post in the sense of the letter from the Secretary for Defence.—Ed. I.O.]

The "Golden Number"

The "Golden Number" of *INDIAN OPINION* will be published on the 1st December. It contains 62 pages of reading matter and 48 pages of illustrations. Well-known writers amongst the European and Indian communities contribute articles in English, and in Gujarati and Tamil historical and other articles appear, making a complete record of the great Passive Resistance Struggle. The text is printed on cream antique paper whilst the illustrations which include portraits of Passive Resisters, European friends and helpers, cartoons, strike scenes and other pictures, are printed on art paper. The cover is dark green, the design being printed in gold and embossed. The price is 1s. 6d. Postage 4d. We have also decided to make a library edition with stiff cloth cover at 3s. 6d.

Death of Lord Roberts

The Natal Indian Association is conveying the following Resolution of condolence to Lady Roberts in connection with the death of Field Marshal Earl Roberts:—

"Natal Indians deeply mourn the Empire's loss in the much lamented death of Lord Roberts whom they had learned to look upon as an Indian by reason of his birth in India, appreciating his great love for their countrymen and admiring his very many virtues and noble deeds; and respectfully tender their heartfelt sympathy to Lady Roberts and her family in their irreparable loss and great grief."

Representatives of the Association were present at the Memorial Service held at the Albert Park on Sunday.

The following resolution was passed at a meeting of the Committee of the British Indian Association on Wednesday the 18th instant. "This meeting of the Committee of the Transvaal British Indian Association expresses deep regret at the death of Lord Roberts whose long connection with the Indian Empire, strong devotion to duty and sympathy with all Indians with whom he came into contact, will ever remain a grateful memory to the people of India. The Association further tenders its respectful condolence with the family of the late Lord Roberts in their irreparable loss."

Asiatic Competition

The Dominions are really not in the least danger of being ruined by Chinese, Japanese, or Indian cheap labour (writes "Ex-colonial" in the *Economist*). If such labour is really cheap—not merely low priced—it has the same effect as the introduction of machinery. It reduces the cost of production, and therefore the cost of living. The consumers are enabled to buy more of these cheapened commodities and of other commodities, and the demand for all kinds of labour is increased. The dreaded Asiatic thus gives employment to as much labour as he displaces—and probably more, for he, too, is a consumer. It is constantly alleged that the competition of these frugal rice-eating people will force the white worker to lower his standard of living, but I have not met with any evidence in support of this assertion. It is merely theoretical, and it may be answered by pointing out that any tendency to a lowering of the standard of living will be neutralised by the tendency to a reduction in the cost of living. And the immigrants, being everywhere in a minority, tend to adopt the customs and standards of the country. In Australasia this process among the Chinese is pretty clearly marked.

In British Columbia much lamentation is made over the fact that the saw milling and fishing industries have

passed into the hands of Asiatics; but why should that grieve the British Columbians any more than buying their tea from China instead of growing it in their own country under glass? We do not hear that the former lumbermen and fishers are unemployed, nor are we likely to hear it as long as Canada takes 400,000 immigrants a year from Europe and the United States.

The fear that Western civilisation will be "swamped" by the Asiatic influx is equally unreasonable. The immigrants come not in armies, but as defenceless individuals. Only those will stay who can earn a living, and they cannot do that without making themselves useful to the people already in the country.

Immigration Test Case

The following judgment was delivered recently in the case of *Sayed Ali vs. Immigrants Appeal Board*, in the Natal Division of the Supreme Court, Maritzburg:—The appellant sought to take advantage of the fact that his thumb-print was identical with the thumb-print on the certificate of domicile produced by him. Where there is such identity, Section 7 of Act 22 of 1914 makes the certificate conclusive evidence of the former residence or domicile in Natal of the Indian producing it. It is an elementary principle that a person cannot take advantage of a privilege or concession which is conferred only in certain circumstances by statute, if it established that he has created these circumstances in his own case by his own fraud. The Appellant cannot invoke the aid given by the Act in the case of identity of thumb-print if he has fraudulently created that identity. It is therefore permissible to lead evidence to prove the fraud which, if established, takes the cases out of the operation of the Act. Here the allegation was that the appellant obtained the certificate which he produced, and which admittedly has his thumb-print on it, by fraudulently representing himself to be the holder of a former certificate for which it was given in exchange. Proof of this allegation was properly allowed, and the Board has found as a fact that it has been made out. In these circumstances the question falls to be answered in the affirmative.

News in Brief

We are officially informed that during the two weeks ended Saturday, the 14th instant, 1477 Discharge Certificates under the Relief Act were issued by the Protector's Department, and that applications are being received at the rate of from 200 to 300 per day.

Mr. Parsee Rustomjee has received an autograph letter from the Hon. Dadabhai Naoroji, thanking him and the Zoroastrian community of Natal for their good wishes on his 90th birthday. In spite of his great age, the Grand Old Man writes a firm hand.

The Honourable Mr. T. V. Seshagiri Aiyer, a life member of the Madras South African League, has been appointed a judge of the Madras High Court in succession to the late Mr. Justice Sundara Aiyer. Mr. Seshagiri Aiyer was, at the time of the appointment, Chairman of the Congress Reception Committee of Madras, in which office he has now been succeeded by the Honourable Mr. Govindaraghava Aiyer, also a life member of the Madras South African League.

The Union Government has refused to avail itself of the services of 5,000 natives and 13,000 coloured men of South Africa on the ground of colour.