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Indian Opinion

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NOTES AND NEWS

MRS. Sarojini Naidu, who arrived at Bombay on the 12th. instant was interviewed by Reuter and expressed gratification at her welcome. She believed she had enlisted friends for India in hundreds and thousands, and thought that the Europeans in South Africa were not so prejudiced against Indians as were Europeans in India. Mrs. Naidu expressed the opinion that the Indian problem could be settled if it were taken in hand by fair-minded persons on both sides, and considered that the Indians had brought part of the trouble on themselves by their own actions and ways of living. For this reason no further petty traders should emigrate, but emigrants should be really representative of Indian culture to which Europeans respond. Mrs. Naidu supported the non-payment of taxes in Kenya on the ground that such action tended to unite Indians. She thought that it was shown that the question was not purely racial, since all parties and races had attended her meetings.

Young India dated June 19, writes:—The Kenya Indians are continuing their brave fight in the face of heavy odds. Messrs. Goolam Hoosen Aladina, Ahmedbhai Karim, Valibhai Ismail, and Kasim Noor Mahomed, together with many others are already in jail. And now comes the news that Mr. Desai too shares the same honours. The Kenya Indians deserve congratulations for sustaining the fight. But the law chosen for civil disobedience affects only a limited number of Indians. The penalty imposed is slight. If, therefore, our countrymen in Kenya are intent upon carrying on the struggle till justice is done to them, they will have to find other State-made unmoral laws for civil disobedience, such as will enable a larger number, if they are willing, to offer battle and to undergo a stronger course of suffering. The Kenya Committee that is now sitting in London may give them temporary relief. Public agitation here may encourage them. But the real remedy lies with them. They should remove every cause of legitimate complaint against them and at the same time by offering civil disobedience prove their courage for prolonged suffering in a common cause. Then success is a certainty.

We take the following from *The Praja Bandhu* dated June 22:—

The question of selecting the President of the forthcoming session of the Indian National Congress to be held at Belgaum has begun to be discussed. The Bombay Provincial Congress Committee has by a large majority recommended Mrs. Naidu in case Mahatmaji declines to be President of the Congress. The claim of Mahatmaji to be President of the Congress is greater than that of anybody else, and yet it is strange that for various reasons his claim has been long passed over. Now it is time that he should be offered what has been up till now regarded as the highest honour in the gift of the people. There is no reason why he should decline it this time. If he accepts it, we have no doubt that the country will be roused from the slough of despon-

dency into which it has fallen and march towards its destined goal with amazing rapidity. The various Provincial Congress Committees should, therefore, nominate him alone as President of the next Congress. Then it will be impossible for him to decline the unanimous wish of the people.

AMERICAN IMMIGRATION ACT

THE NEW PROVISIONS EXPLAINED

SOUTH AFRICA'S QUOTA

Mr. J. L. Pinkerton, the Vice-Consul in charge of the American Consulate at Durban, has now received a copy of the Immigration Act of 1924. As a number of people in South Africa are interested in the new Law, which was briefly outlined in cable messages previously published, Mr. Pinkerton courteously explained the main provisions affecting prospective visitors and immigrants from the Union of South Africa. At the outset it should be emphasised that this is in the nature of a preliminary explanation, for in the first paragraph of the Act it is stated that the regulations under which it will be administered have yet to be announced.

According to the Act, the following classes are not considered as immigrants, and are therefore not affected by the quota: Government officials and their families, etc.; tourists or business men going to the United States for a short period; foreigners in continuous transit through the States. People who want to see the country or propose to spend a short holiday there are included as tourists, provided they can give reasonable proof of their intentions.

Of those who are considered immigrants, there are certain classes that are allowed into the country over and above the quota of any country. These are immigrants who have been previously lawfully admitted to the United States and are returning from a temporary visit abroad (the period of "temporary" residence abroad will be determined by the regulations), ministers of religion and professors and their families. A bona fide student of at least 15 years of age, who can show that he is going to the United States to enter an accredited school, college, academy or university will be admitted irrespective of quota.

THE QUOTA

Now as regards quotas, the yearly quota for the Union of South Africa is 100, that for Great Britain and Northern Ireland 34,007, and Australia 121. These quotas were fixed on a basis of two per cent. of the number of residents of a country's origin resident in the United States in 1890, but the South African quota is the minimum. For the purpose of the Act the nationality of an applicant is determined by the country of birth, so that if a Russian were naturalised in South Africa his naturalisation would have no effect, and he would be included in Russia's quota. The nationality of a child under 21 years of age, who is accompanied by its parents, is determined by the country of birth of the parent, if such parent is entitled to enter the United States. If the

child is accompanied by its father and mother it goes under the father's quota, but if accompanied by the mother alone it takes her nationality. In the case of a wife and husband of different nationality, the wife will be permitted to enter under her husband's quota, provided that his quota is not full.

The visa fee of ten dollars has not been reduced. The number granted will be equal or less to the quota, and steps will be taken to prevent the granting of a visa if there is a possibility of the country's quota having been completed by immigrants of that country's nationality entering the United States from some other country. Under the previous regulations it was sometimes found that when the quota was practically full with passports granted from, say, South Africa the remaining places would be taken by South Africans temporarily residing in other countries and subsequent immigrants from South Africa would find that the quota had already been completed. A further provision is that only ten per cent. of the number that may be given in a year may be granted in any one month.—*Natal Advertiser*.

RACIAL SEGREGATION IN SOUTH AFRICA

INDIAN CHRISTIAN PROTEST

Calcutta, May 20.—The following statement has been sent to South Africa by the Executive Committee of the National Christian Council of India, Burma and Ceylon, signed by the Metropolitan of India (Chairman) and the Rev. W. Paton, Secretary of the Council:

"We wish, in the name of the National Christian Council of India, Burma and Ceylon, to ask the leaders of the different branches of the Church in South Africa and of Missionary Societies to make effectual protest against the Class Areas Bill, recently brought forward by the Union Government. The whole question of the place of Indians in the Dominions and the Crown Colonies of the Empire is being anxiously watched by men of all parties in India, and there is no doubt that the proposals now made by the South African Government are universally regarded in India as unjust. There are three points which we feel it necessary to urge.

A BREACH OF AGREEMENT

"The first is that the Bill appears to be a breach of the agreement made in 1914 between General Smuts and Mr. Gandhi, with the support of both the Imperial and the Indian Governments. As a result of those negotiations, the claim that Indian immigration into the Union should be continued was abandoned, and in turn, the Union Government undertook that the laws of the land would be administered towards Indians in a just manner and with due regard to the vested rights. This has been interpreted not only by private Indian opinion, but also by the Government of India, to mean that no new law be passed imposing fresh restrictions on Indians, and it is difficult to see what else the undertaking could mean. It is conceivable that circumstances might arise which would render desirable a revision of this agreement, but such revision could honorably be undertaken only with the consent of the other party, namely, India.

EFFECT OF SEGREGATION

"Secondly, compulsory segregation, which the Class Areas Bill proposes, will necessarily mean the growth, wherever it is enforced, of what is nothing else but the Ghetto system. A leading European newspaper in India remarks with truth that the segregation of a community which has no political power will always mean Ghetto conditions. We are informed by those who have seen them that conditions in Indian settlements in the Transvaal are a disgrace to civilisation. If, as we assume is the case, the reason put forward for segregation is the inferiority of social conditions or the habits of the bulk of

the Indian population, the creation of the Ghettos is the worst possible way to deal with such a situation.

THE ONLY SOLUTION

"The only right method is to improve the environment and conditions under which people live, rather than by driving them into Ghettos to make their degradation certain. If the segregation system is extended, either there will be an extension of Indian Ghettos, or else the Indian community will seek repatriation, in despair. We recognise that the Bill, as it stands, does not, at least in form, affect the existing rights of individuals; but it is manifestly no defence of injustice to posterity that the present generation is not affected.

OFFENCE AGAINST CHRISTIAN MORALS

"Thirdly, and here we are confident that we can count on the unanimous support of the South African Christians, the entire system proposed in this Bill is an offence against Christian morals and Christian justice. We are informed that exemptions already promised leave the Indian community predominantly a non-Christian community, as the object against which the Bill is directed. In other words, a signal injustice is done by a Christian Government to representatives within its bounds of a non-Christian civilisation at a time when in all parts of the world the power of Christian moral standards to dominate the actions of Christians of the White races in their contact with the races of Asia and Africa is being widely questioned, and nowhere more than in India.

CONCLUSION

"We earnestly hope that this fresh instance will not be added to count against the Governments of the White peoples and that the full force of Christian sentiment and action in South Africa will be thrown against the Bill. We appeal in the name of Christian forces in India to the Christian forces of South Africa, and beg them, in the name of the cause to which we are all alike pledged, to strive against this threatening injustice."—*New India*.

"ASIA FOR THE ASIATICS"

A CHINESE VIEW

[FROM THE "MODERN REVIEW"]

China Review is the name of a review published monthly at New York by China Trade Bureau, Inc. It has been in existence for over five years. Its January issue contains an article with the caption "Asia for the Asiatics," by Lowe Chuan-Hwa. The editor of *China Review* publishes it with the prefatory note:—

"In this article Mr. Lowe Chuan-Hwa voices the feeling of increasing numbers of orientals. His contentions are based on historical facts and his conclusions are worthy of serious consideration. We publish this article without assuming responsibility for the personal views of its author. The information it contains, however, should interest our readers.

We also cannot say that we agree with the author in all that he says.

The author begins his article by describing the political condition of Asia as a whole.

"A policy fast evolving among the Euro-American nations shuts out the Asiatic races from five of the six continents of the world, and even from a portion of the sixth. The direct annexation by the white races during the last seven decades of 13,000,000 square miles of territory—an area three and a half times that of Europe—has practically reduced Asiatic soil! Deprived of all the good places on the earth and driven to the verge of ruin, the Asiatic peoples will be advised if they at once see to it that their future will not be imperilled by further Occidental aggression and that their enduring civilisation will not be swept away from the face of the

earth. The future depends not so much upon the emancipation of India, the strengthening of China, or the expansion of the Japanese Empire as upon the ability of the Asiatics to assert their political and economic rights collectively. For the Asiatic nations are now standing on end like a circle of dominoes; if any one of them is knocked over or disturbed in any way, the resulting commotion is immediately communicated to all the others."

The writer then dwells on the interrelation of the destinies of China, Japan and India.

"The destinies of China, Japan, and India are unalterably united. China cannot stand alone. In her struggle for freedom and peace, she should accept co-operation from any quarter that is truly friendly. Japan has been China's disciple in the past, and many Japanese statesmen are convinced that "Japan, without China and India, is, in the long run, without legs." She has to fall back to Asiatic aid in case a combination of Euro-American powers arises against her. Hence, she should promptly establish a community of interests among all the Asiatic nations, and to commence with the greatest of them all—China. Again, India is as closely related to China and Japan as a trunk is to an elephant. For the fulfilment of her ambition depends not so much upon the growth of Gandhism, as upon the formation of strong Sino-Japanese Alliance. Already the Orient has unity; it has common sentiments, common traditions, and common ideals. The mighty mission of every Asiatic youth is, therefore, to recover the rights which the Orient ought to have always exercised, to restore the equilibrium between East and West, and to strive for Asiatic Independence to the most complete success."

Mr. Chuan-Hwa goes on to explain that the cult of Asianism has no element of aggressiveness in it. Its aim is self-preservation, self-determination and self-reverence.

"The Doctrine of Asianism, be it understood, embodies no attempt to unreasonably interfere with European or American affairs. Still less it is a scheme for world domination, for nothing more foolish and dangerous than to make ourselves an enemy of the entire world. It simply means that Asiatic questions should be settled by the Asiatics; it purports to place Asia on par with the West. The enforcement of doctrine is, indeed, gigantic task. Very essentially, the Asiatic nations should vigorously develop true understanding and co-operation among themselves."

This is followed by a defence and extenuation of Japan's militarism and imperialism and a criticism of her critics remarkable because written by a Chinaman.

"In criticising Japan's policy in the Far East, let us beware of the mistake of concentrating all our wrath on one nation Japan, after all and despite her alleged militarism and disloyalty she is a part and parcel of the Asiatic family. When we are told that she is a nuisance to Asia, we must bear in mind that she is also the political oasis in the vast desert of Asiatic decline. She is the one Power east of Suez which does not lie at the mercy of the Whites! When we exclaim that she is imperialistic, we must ask: "Is she more so than Great Britain, Russia, France, or even the United States?" Whatever "Prussianism" she has, it is thrust upon her by the exigencies of the military situation in Asia—weakness of China, and the greed of the Whites. When we hear much against shaking the bloody hand of Tokyo, we must consider whether the hand of London or Moscow is any cleaner. When our ears are startled and horrified by the Twenty-one Demands, we would be enlightened if we review the Treaty of Nanking that legalized the importation of opium, or the Anglo-Tibetan Convention which contained extortions equally pernicious and unreasonable as those of our neighbour. When the missionaries, engaged in religious propaganda in the Orient,

preach that Japan is the real menace to Asia and the world, let us remind them that Japan, though a heathen nation, has not participated with the Christian powers to carry on opium wars against China. True, she has taken away territories from China. But "the Japanese, facing race discrimination and exclusion from most of the European countries, and many of their colonies, as well as America, cannot afford to have China under European control. It is a question of self-preservation." Referring to the same matter, Mr. K. K. Kawakami writes: "With the history of European diplomacy in the near and far East before them, the Japanese cannot but shudder at thought of the day when China shall be held fast in the grip of Western Powers." When all is said and done, Japan is merely following the footsteps of the Euro-American nations which are the real originators of extraterritoriality, sphere of influence, most-favored-nation clause, and other ingenuous devices of imperialism."

In the next paragraph, too, the Chinese writer carries the war into the camp of the white critics of Japan.

"Since her victory over Russia in 1905, and because of her refusal to submit tamely to the yoke of European vassalage, Japan has labeled with the unwelcome title of war-like nation (although she is no more addicted to war than France or Britain is), and placed, as a result, in many international difficulties. When in possession of Shantung, she was severely accused of having violated her treaty obligations and the Open Door doctrine in China. Yet while the Chinese have been tied by internal problems since the Revolution in 1911, Russia, and Great Britain have secretly and steadily encroached upon Mongolia and Tibet, and robbed away two of China's most valuable dependencies. Did, then, any of the European powers take any effective measures to preserve the territorial integrity of the Chinese Republic? Did the United States make any potent effort to maintain her policy of Open Door? No! because according to the ethics of whitemanism, anything to uphold European authority is undoubtedly legitimate. Verily may it be said with Sir Harry Johnston that "the real gospel of the mass of Christians in Europe and North America is the undisputed supremacy of the white man or the nominal Christian white man in every sphere of life and all continents!"

As regards what should be the true relation between China and Japan, the author thinks—

"It is an open secret that China and Japan are so closely inter-woven in interest and destiny that the injury of the one must injure the other. Says the eminent Count Okuma: "The Chinese Problem is for Japan a permanent one; and it will not be solved until China strengthens herself to the point of making further aggression impossible." "Japan does not wish to see China dismembered," writes Robert Machray in *Japan's Part in the War*; "nor does she desire to become director of China. She prefers that China should be sufficiently strong to govern herself and be independent of others." For the welfare of not only China and Japan but also Asia the Japanese must, therefore, win the confidence and friendship of the Chinese. So far they have been confronted with the almost unanimous antagonism of their neighbors—an attitude which augurs ill for the future. They must, hereafter, treat the Chinese with respect; they must understand that the Chinese, however disorganized to-day, are man for man the equal of themselves, physically, intellectually, and morally, and are capable of becoming as great a nation as their own, if not greater. In short, Japan must translate her friendly words into friendly acts." (To be Continued)