

# Indian Opinion

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## UNION PARLIAMENT

### DR. MALAN'S ASIATIC BILL. SAFE AND SANE MIDDLE COURSE

Capetown, July 23 (Reuter).—In the House of Assembly to-day, the Minister of the Interior (Dr. Malan) made an important statement in moving for leave to introduce a Bill, having for its object "To make provision for the reservation of residential and trading areas in the urban areas for certain persons having racial characteristics in common; to amend the Immigrants' Regulation Act, 1913, the Indians' Relief Act, 1914, and the Asiatic Registration Amendment Act (Transvaal), 1908, and to amend or repeal certain laws."

The Minister pointed out at the outset that the introduction of this Bill was the fulfilment of an undertaking he made during the last session of Parliament about a year ago. On that occasion a motion was introduced by Mr. Marwick, and in the debate he (Dr. Malan) undertook to go into the whole Asiatic question during the recess as thoroughly as he could, and to introduce in the following session legislation dealing with that problem. He was very sorry he could not have the Bill ready before the very end of the session, because he realised, especially after having gone into it, that the Asiatic question was a very pressing one in this country (hear, hear), and that the delay would not make the solution of the question any easier. On the other hand, he was not sorry that it was impossible to carry this Bill further at this late stage, because during the recess the country as a whole would have the fullest opportunity of knowing what the policy of the Government was with regard to the Asiatic problem. He personally and the Government would certainly value criticism which might be brought forward in connection with this Bill, and he would be glad to adopt any helpful suggestions that might be made during the recess (hear, hear). In his opinion the Asiatic question, like the Native question, was a problem, not for one particular Party, but for the whole country (hear, hear), and a question which should be held as far as possible out of the arena of Party strife. (Hear, hear.) He did not propose to make a second reading speech, seeing that the Bill was not in the hands of the members, but wished to make a few remarks of a general character.

In the first place, as members would see when they came to study the Bill, it certainly would not satisfy the extreme sections of the country. In this Bill he had tried to steer a safe and sane middle course. The radical element in the country would certainly think that the Bill was too weak and moderate, and on the other hand the element which was half-hearted or weak would certainly regard the Bill as going too far, as to radical, also that to a certain extent it would be oppressive. The Bill frankly started from the general supposition that the Indians as a race in this country were an alien element in the population (hear, hear), and that no solution of this question would be acceptable to the country unless it resulted in a very considerable reduction of the Indian population (hear, hear), but on the other hand, the method of dealing with this question would not be employment of any forcible means, but would consist of the application of the

Indian to leave the country. The Bill to a certain extent followed well-known lines, as in the Bill introduced by the late Government, but it went a good deal further than that measure in the direction of carrying out the recommendations of the Asiatic Inquiry Commission.

In this Bill, continued the Minister, they were dealing not only with the residential and commercial segregation, but with the land ownership, especially in Natal. (Hear, hear). In addition, the Bill proposed in certain respects to amend the Immigrants Regulation Act. They found that there was a considerable influx of Indians still going on, especially of Indian women, and the Amendments which were proposed in this Bill would go very far to put an effective stop to that influx. There was one omission that would certainly be noted by all members who read the Bill, and that was that it did not deal with the issue of trading licences. By another Bill which was before Parliament, the principle of uniformity of licences had been introduced, but that uniformity only consisted in fixing the amounts, and the issue of licences to particular persons remained as before in the hands of the Provincial Administrations, and so also with regard to the issue of trading licences to Asiatics. Dr. Malan further remarked that in this Bill he had tried to respect as far as possible the susceptibilities of the Indian population, and, following the example of other legislation, it did not mention Asiatics as a class at all, except where this had to be done in cases where reference was made to existing laws which did specifically refer to them as a class. In conclusion, the Minister said he wished to make himself quite clear on two points. The first point was that the introduction of this Bill must not be taken as closing the door to any negotiations or communications which might pass between the Union Government and the Government of India in regard to the Indian question. The Union Government had been approached by the Government of India with a view to holding a round-table conference on the treatment of Indians in South Africa. These negotiations had not yet closed, and they had taken a very definite course. So far as taking the introduction of this Bill as closing the doors between the two Governments, he took it that on the contrary the statement of the Government's Asiatic policy as embodied in this Bill would very materially help any further negotiations between the two Governments.

Replying to an interjection by General Smuts, the Minister said he did not think it would be in the public interest for him to make any statement at present in regard to the negotiations hitherto.

Proceeding, Dr. Malan said the second point he wished to emphasise was that whenever the Bill he was now introducing was passed it would take effect from August of this year. His reason for this was that the Bill respected certain vested rights, and if this step were not taken he was afraid there would be a general scramble among the Indian population for the creation of vested rights, and in that way the problem which they were seeking to solve would be made infinitely more complicated. Therefore the

Bill would come into operation as from August 1 of this year. (Cheers).

The introduction of the Bill was agreed to and it was read a first time. When Mr. Speaker asked the Minister to assign a day for the second reading the Minister replied "Monday next," whereat there was laughter, because there is no likelihood of the House sitting on that day.

#### DR. MALAN'S ASIATIC BILL

THE death knell of the Indians in South Africa has been sounded by Dr. Malan. General Smuts attempted to sound the death knell early in the year 1924, by introducing the Class Areas Bill, and as a huge tree is felled by a woodman with the aid of his axe, so was the South African Party Government shattered to pieces by Providence whilst the debate on the Bill was in progress. We would not venture to suggest that the Nationalist Government would meet its Waterloo if it attempts to introduce the Asiatic Bill. Nor will we prophesy such a calamity. We leave that to Providence. And we have no doubt that Providence will not allow the European community of South Africa to crush a law-abiding and peace-loving community as are the Indians. The pity of it is that the Bill should be fathered by a Minister who in private life is a Minister of religion—and a Christian religion at that.

We have not the Bill in extenso before us, and we are therefore not in a position to pass an opinion on the proposed Bill. But judging from the speech given by the Minister in introducing the Bill, and the brief resume given in our local contemporaries, we can only characterise the Bill, as the deadliest of all weapons aimed at the Indian community. The Bill is the deadliest in nature in this respect that its intention is to exterminate the Indians in South Africa. It is a Bill such as would only be attempted by a Government that is devoid of any sense of justice and fairplay. Every clause of the Bill, so far as we have been able to read, is deadly in character, and if the Bill ever goes through, we are doubtful whether it will ever go through, we are afraid, it would have far reaching effect on the Indian community of South Africa.

The Europeans desire is, that the Indians should rise to their standard of living before a demand is made for equal rights. Although to our mind there is no necessity for the Indians to rise to that standard, but we cannot see how that desire could be fulfilled if Dr. Malan's Bill is to become law. The Indians form an integral part of the somewhat mixed communities of South Africa, and unless equal opportunities are offered to them, how they could rise to the European standard, we certainly cannot understand. Is it the intention of the Europeans that the Indians should be crushed to death? Have not the Indians as much right on the globe as do the Europeans? Will the British Government sit tight and say nothing against the grave injustice that is being meted to the Indians?

The Indians in South Africa have a very dark future before them; and it behoves the South Afri-

can Indian Congress to leave no stone unturned in resisting the onslaughts that are being directed against the Indians. In their endeavours we have every hope they will receive every help from the Swarajists in India. The fight will essentially be a life and death struggle, and the Indians may rest assured that Providence will always be with them.

We do not doubt the sincerity of the Dutch in meting out justice to their subjects, and our wish is that the Government will think ere it takes the wrong turning.

#### INDIAN YOUTHS FOR THE ARMY

##### SWARAJ LEADER JOINS SANDHURST COMMITTEE

Simla, July 22 (Renter).—Motilal Nehru, leader of the Swaraj Party, has accepted membership of the Indian Sandhurst Committee which, under the chairmanship of Lieut.-General Sir Andrew Skeen, has been appointed to inquire into means of attracting qualified Indian youths to the army and giving them a military education.

This is news of considerable political interest, as it is the first time that a member of the Swaraj Party has accepted a seat on a Government Committee.

A sub-committee of the Sandhurst Committee will visit England in the autumn to study the conditions of training at Sandhurst and Woolwich, and it will also probably proceed to Kingston in Canada.

#### INDIANS AND THE ARMY

##### SWARAJ LEADER'S EXPLANATION

Allahabad, July 28 (Renter).—In a statement concerning his acceptance of membership of the Indian Sandhurst Committee to inquire into the means of attracting qualified Indian youths to the Army and giving them a Military Education, Motilal Nehru (leader of the Swaraj Party) cites the rule of the Swaraj Party, which now enables members to serve on any particular committee which is approved by the Party. The terms of reference of the committee in no way limit his desire to put the case on behalf of his people without hindrance.

"To my mind," he says, "the addition of one Indian member to the number of those capable of participating in the defence of the country is worth more than the appointment of ten Indian Governors of Province."

#### LONG LIVE DESHBANDHU

(BY MAHATMA GANDHI)

Calcutta demonstrated yesterday the hold Deshbandhu had on Bengal, nay, India. Calcutta is like Bombay, cosmopolitan. It has people from all the provinces. And all these people were as hearty participators in the procession as the Bengalis. The wires that are pouring in from every part of India emphasise the fact of his all-India popularity.

It could not well be otherwise among a people known for their gratefulness. And he deserved it all. His sacrifice was great. His generosity had no bounds. His loving hand was opened out to all. He was reckless in his charities. And only the other day when I gently remarked that he might have been discriminate, prompt came the reply, "I do not think I have lost by my indiscriminations." His board was free to the prince and the pauper. His heart went out to everyone in distress. Where is the young man in all Bengal who does not owe a debt of gratitude to Deshbandhu in some shape or other? His unrivalled egal talents were also at the

disposal of the poor. I understand that he defended many, if not all, political prisoners without charging them a pie. He went to the Punjab for the Punjab inquiry and paid his own expenses. He carried a princely household in those days. I had it from him that he spent during that stay in Punjab Rs. 50,000. This large heartedness towards all who sought his help made him the undisputed ruler of thousands of young hearts.

He was as fearless as he was generous. His stormy speeches at Amritsar took my breath away. He wanted immediate deliverance for his country. He would not brook the alteration or removal of an adjective—not because he was unreasonable but because he loved his country so well, only too well. He gave his life for it. He controlled enormous forces. He brought power to his party by his indomitable zeal and perseverance. But this tremendous outpouring of energy cost him his life. It was willing sacrifice. It was noble.

Faridpur was his crowning triumph. That utterance of his is a demonstration of his supreme reasonableness and statesmanship. It was a deliberate, unequivocal and for him (as he said to me) final acceptance of non-violence as the only policy and therefore political creed for India.

In constructing together with Pundit Motilal Nehru and the disciplined stalwarts from Maharashtra the great and growing Swaraj Party out of nothing, he showed his determination, originality, resourcefulness and contempt of consequences after he had once made up his mind that the thing to be done was right. And to-day the Swaraj Party is a compact well-disciplined organisation. My differences about the Council-entry were and are fundamental, but I never doubted the usefulness of Council-entry for the purpose of embarrassment and continuously putting the Government in the wrong. No one can deny the greatness of the work done by the Party in the Councils. And the credit for it must predominantly belong to Deshbandhu. I entered into the pact with him with my eyes open. I have since done my little best to help the Party. His death renders it doubly my duty to stand by the Party now that the leader is gone. I shall do nothing to impede its progress where I may not be able to help.

But I must hark back to the Faridpur speech. The nation will appreciate the courtesy of the acting Viceroy in sending a message of condolence to Shrimati Besanti Devi Das. I note with gratefulness the warm tributes paid by the Anglo-Indian press, to the memory of the deceased. The Faridpur speech seems to have impressed most Englishmen with its transparent sincerity. I am anxious that this death should not end with a mere display of courtesy. The Faridpur speech had a great purpose behind it. It was a generous response to the Anglo-Indian friends who were anxious for the great patriot to make his position clear and make the first approach. He made it. The cruel hand of death has removed the author of the gesture from our midst. But I would like to assure Englishmen who may be still doubtful about the sincerity of Deshbandhu's motive that throughout my stay in Darjeeling, the one thing that struck me most forcibly was his utter sincerity about that utterance. Can this glorious death be utilised to heal wounds and forget distrust? I make a simple suggestion. Will the Government, in honour of the memory of Chittaranjan Das, who is no longer with us to plead the cause, release the political prisoners who he protested were innocent? I am now asking for their discharge on the ground of innocence. The Government may have the best proof of their guilt. I simply ask for their discharge as a tribute to the deceased and without prejudice. If the Government mean to do anything to placate Indian opinion, there can be no more opportune time and no better inauguration of a favourable atmosphere than the release of these prisoners. I have travelled practically all over Bengal. Public feeling, not all necessarily Swarajist, is sore on the point. May the fire that burnt yesterday the perishable part of Deshbandhu also burn the perishable distrust, suspicion and fear. The Government may then call a conference if they will, to consider

the best means of meeting Indian demand, whatever it may be.

But we will have to do our part, if the Government are to do theirs. We must be able to show that we are no one-man show. In the words of Mr. Winston Churchill, uttered at the time of the war, we must be able to say, 'Business as usual.' The Swaraj Party must be immediately reconstructed. Even the Punjab Hindus and Musalmans appear to have forgotten their quarrels in the face of this 'bolt from the blue.' Can both parties feel strong and sensible enough to close the ranks? Deshbandhu was a believer in and lover of Hindu-Muslim unity. He held the Hindus and Musalmans together under circumstances the most trying. Can the funeral fire purge us of our disunion? But perhaps the prelude to it is a meeting of all the parties on a common platform. Deshbandhu was anxious for it. He could be bitter in speaking of his opponents. But during my stay in Darjeeling I don't remember a harsh word having escaped his lips about a single political opponent. He wanted me to help all I could to bring all parties together. It is then for us educated Indians to give effect to the vision of Deshbandhu and realise the one ambition of his life by immediately rising a few steps in the ladder of Swaraj even if we may not rise to the top just yet. Then may we all cry from the bottom of our hearts 'Deshbandhu is dead. Long live Deshbandhu.'

#### MRS. C. R. DAS THANKS ALL

The following statement has been issued by Mrs. C. R. Das:—

The wonderful manifestation of grief over the passing away of my beloved husband and the sympathy shown to me and to my family have lightened our own grief and made living bearable. I have received messages from the peoples of many lands, from rich and poor. I have had them even from South Africa, France and England. They are still pouring in. I had a glimpse of the mighty procession carrying the bier containing the remains of my husband.

It is impossible for me to thank all the senders of the messages and other sympathisers individually. I therefore take this opportunity of thanking through the Press, His Excellency the Viceroy, H. E. the Governor and all those friends who have showed their sympathy and attention by sending messages, through representatives or personally calling.

I thank those poor countrymen of mine who have in numberless ways shared my sorrow. I know that my husband loved them as his own. We, his family are to-day reaping the rich fruit of his services in this great popular manifestation. I thank also the railway authorities for the special facilities they provided for the carriage of the sacred remains.

It has grieved me deeply to find that there were two or three serious accidents whilst the vast procession was moving to the burning ghat. I tender my sympathy to the injured and I shall regard it as a favour if those whose dear ones have been hurt will send me their addresses.

(Sd.) BASANTI DHVI.

The report of the Commissioners of Inland Revenue for the year ending March, 1924, shows that 89,000 persons paid £62,500,000 super tax on a total income of £510,000,000. One hundred and thirty-four persons had incomes of over £100,000 a year.

From the above one gets an idea of the number of extremely wealthy people that Britain possesses. It shows that there are 89,000 people in Britain who have an average per capita income of over £5730 or Rs. 85,950 per annum. One hundred and thirty-four persons had incomes exceeding Rs. 15,00,000.

## A CHRISTMAS DAY LETTER

A letter, written on Christmas Day last year, has been sent from America. It appears to have great interest for those, who are at the present time eagerly looking out on the world future and wondering what part India herself has got to play. It comes from a manual labourer in the Far West who tells in it his own life story. The letter runs as follows:—

"Somehow, or for some reason, on this Christmas Day, my mind keeps turning to India. How much I would love to be near enough to commune with the wise men of the East, who seem to have the hold of the Eternal!

"You will pardon me for giving a little sketch of my life. I was born 38 years ago of very poor parents, and being the oldest of a family of nine children, I was compelled to go to work in a large manufacturing plant, when I was about twelve years old. I was engaged there until I was sixteen years old, when I was apprenticed to learn the cabinet making trade, which I have been working at ever since. Although I never had but four years of schooling, I have been a great reader: History, Philosophy, Science and Religion have been the subjects I have been most interested in, but especially, Religion and Philosophy. Some ten years ago, I started to read of that country, which I so often heard referred to, as 'heathen' India by so many Christians. I do not know very much about the ancient literature of India, but I do know this, that India had a wonderful literature long before Christ was born. I do not say this to depreciate Christianity, but because I have found out that there are other religions beside ours, and also that God may be found in more than one way. But this is apart from what I want most to say, providing that I can find words to express it. I have read and re-read 'Creative Unity' by Rabindranath Tagore and have read all the literature I could get hold of about Mahatma Gandhi. I have just finished a series of articles of Romain Rolland, on Mahatma Gandhi, who I think interprets him better than any Western writer that I know of. Rolland himself I believe, inclines to the same beliefs as Mr. Gandhi,—I mean in regard to war and international affairs.

"The more I read of the things mentioned above, the more convinced am I that we are sadly lacking in something to make our life here in the West more complete. We have done wonders in science and industry, but I am afraid that this wonderful material progress has been purchased at a very great cost.

"To one in my position in life, it seems that from top to bottom we are only able to think in terms of things. I listened to a professor in a club I belong to. It was made up entirely of professional and business men,—I being the only manual worker in it. They declared that all our thinking had to be done in terms of the dollar. Wealth and power are the ever recurring phrases which they use. All thought of humanity is lost in the insane race for wealth and power. Very few of our Western writers are trying to bring to us the great world of contemplation and silence, where we may the still small voice of God speaking to our souls.

"Just now we are having a great deal of literature on the supremacy of the White Race; and one of the phrases used quite often is "Benevolent Domination of the World." I think we have had enough of any kind of 'Domination of World.' When the White Race cannot subdue its own passions,—as has been shown only too tragically by the awful European War,—how can it be dominantly benevolent to others? Such a patronising dominance of the West is detestable to me, and my whole heart cries out against it."

Such is the letter. When the life history of such a writer is known to us, it makes the letter itself all

the more vividly impressive. We can picture that club, in which this young idealist is the only manual labouring member; and we can understand what it must mean, when even the professors think in terms of dollars. Yet we must not judge too harshly. The great New World of America has been developed at a marvellous speed, but at a tremendous cost.

It is the time of youthful energy, when the physical side is certain to be uppermost. The time for reflection will follow in due course; and then India will be truly appreciated, not by one or two, but by multitudes. More and more, as the generous pass, the people of the West will come to India, not in the spirit of 'dominating benevolence', but in the spirit of humility. They will come for that spiritual healing and peace, which the West in its rush for material power can never give. It is necessary that India on her side, without any delay should obtain Swaraj, so that she may welcome them with her own welcome when they come, and not through the obscuring medium of an alien administration. It is also necessary that she should remove from her own life the evil nightmare of untouchability.

#### MR. JUSTICE RANADE ON THE HINDU-MUSLIM PROBLEM

Persons who have observed the fate of similar movements in Europe and in India during the last one hundred years, will be extremely apprehensive of the consequences of the Pan-Hindu movement which is shaping itself in Northern India. The oldest of such movement, the Pan-European, symbolised by the "Concert of Europe," has proved a miserable fiasco. The next in years, the pan-German movement, has collapsed irretrievably shaking civilisation to its foundations. The Pan-Islamic movement to-day has no votaries except a handful of men in India in whose hands it has lost whatever of constructive potentialities it possessed. Turkey has repudiated it along with the Khilafat. Egypt will have none of it. Persia has never shown any concern in it. Arabia presents the spectacle of two opposing Islamic sects fighting for the possession of the sacred city, Mecca. Afghanistan, where it is still an article of faith that the stoning of heretics to death is an act of homage to the Almighty, remains the sole prop of the Indian survivors from the Pan-Islamic debacle. Persons with a very slight power of observation can see that all movements which had a particularist basis in the shape either of special economic, political or communal interests, have come hopelessly to grief. That it should be sought at this late hour to start a movement of this exploded type among the Hindus of all people, is a matter for regret for all thoughtful students of Indian history. We say "the Hindus of all people" because the Hindu socio-religious system is fundamentally differentiated from all other systems by its lack of a creed or dogma to serve as a rallying point for all Hindus in antagonism to any other system. Only a grave crisis imperilling their common right to follow their own mode of worship or the sanctity of family life, can force all Hindus into a Pan-Hindu fold and even then they will not remain there a moment longer than is absolutely needed to avert the danger. The only parallel to the Hindu System in this respect is the British Commonwealth. To weld all Hindus into an imitation of Pan-Islamism is as impossible as to recast the British Commonwealth on the pattern of the old Roman Empire.

In formulating his great scheme for a League of Nations, President Woodrow Wilson who was a seer as well as a great statesman, laid his finger on the true cause of the failure of the movements named above.

"You know," he told the citizens of Manchester, (England), "that heretofore the world has been governed, or at any rate an attempt has been made

to govern it, by partnerships of interest, and they have broken down. *Interest does not bind men together, it separates men.* For the moment there is the slightest departure from the nice adjustment of interests, then jealousies begin to spring up. There is only one thing that can bind people together, and that is common devotion to right. Ever since the history of liberty began men have talked about their rights, and it has taken several hundreds of years to perceive that the principal part of right is duty, and that unless a man performs his full duty he is entitled to no right.

The Concert of Europe was formed for the exploitation of Asia and Africa: the partners quarrelled over their shares in these continents and the Concert ended in a howling disconcert. The Pan-German idea had at its root the domination of the Latin, Slav and the Anglo-Saxon, in addition to the Asiatic and the African by the Germanic people; and it was crushed because it was isolated in its contest with all these intended victims of its militarism. The Pan-Islamic movement has been abandoned by Turkey and Egypt because it came in the way of their national development. The Pan-Hindu movement is already faced with the Brahmin-Non-Brahmin split over the "interests" of each of these sections. The Non-Brahmins themselves have their differences arising out of the distribution of offices as among their several sections. All this shows how true President Wilson's observation is that interest does not bind men together, but that it separates men. It is only a question of time when the Hindu and Moslem Leagues which have for their principal object the securing of their special interests, will split into sub-sections struggling to secure each its own particular share of offices and Council seats. We gladly recognise that incidentally these institutions do some social work also, but this which is the most urgent necessity of our communities comes in as a mere side-show, the main end being offices in the public service and seats in the Councils. The untouchable classes are to be raised not because it is right to do so and it is wrong to continue to keep them in their present miserable position, but because they may otherwise be converted to Mahomedanism or Christianity. The *pardar* is to be abolished, not because it is cruel to deny women the right of free movement and the *pardar* breeds consumption and kills women in their prime of life, but because it is supposed originally to have been borrowed from Mahomedans and every Mahomedan thing is to be discarded as derogatory to the Hindus. Similarly the Mahomedans seek to emphasise every custom or practice which is obnoxious to Hindus, as if Islam consisted chiefly in wounding the susceptibilities of their neighbours in this country. Even when the right thing is to be done, it is to be done not because it is right but because it subserves certain communal rivalries. The perverse mentality induced by communal movements more than counterbalances the little good that they may be instrumental in doing to their respective communities. It is heart-rending to read the squabble between Lala Lajpat Rai and Maulana Mahomed Ali—two of our best men who should join hands in promoting national solidarity—over the past history and the future status of the Frontier Province and the trans-Frontier tribes. The last issue of the *Comrade* contains a long criticism in the Maulana's most trenchant style of certain observations of Lalaji's at the Faridpur Hindu Conference. Supposing, Lalaji did make an ungenerous remark, cannot the Maulana pass it by or privately write to Lalaji to put him right? We do most earnestly hope that Lalaji will not feel tempted to answer the Maulana's arguments in the Maulana's style. We on this side have had a voluminous literature in the shape of the epistles and interviews between Pandit Motilal Nehru and Mr. M. A. Jinnah. How is the country's cause advanced by a single

inch by these controversies? When there is a vast field of work for the common benefit of both the communities, why should our best men waste their energies in controversies which lead to nowhere?

It seems appropriate to recall amidst the warring voices of these days, the message which, by anticipation, the sage, scholar and patriot, Mahadev Govind Ranade has left for his countrymen on this most vital of our national problems. In his address to the National Social Conference at Lucknow a quarter of a century ago, the late Mr. Justice Ranade dwelt at length on harmonious co-operation between Hindus and Mahomedans as the greatest need of the country. He showed that Mahomedan influence in India has on the whole been a beneficent influence, notwithstanding some temporary drawbacks, and that the contrary view was "unsupported by any correct appreciation of the forces which work for the elevation or depression of nations." He went on to say that owing to certain weaknesses of character which both the communities have developed, "they still need the disciplining process to be continued for a longer time under other masters." He observed:

"Both are wanting in the love of Municipal freedom, in the exercise of virtues necessary for civic life, and in aptitudes of mechanical skill, in the love of science and research, in the love and daring of adventurous discovery, the resolution to master difficulties, and in chivalrous respect to womankind. Neither the old Hindu nor the old Mahomedan civilisation was in a condition to train these virtues in a way to bring up the races of India on a level with those of Western Europe, and so the work of education had to be renewed, and it has been now going on for the past century and more under the *pax britannica* with results which all of us are witnesses to in ourselves."

He earnestly deprecated every effort on the part of either of the communities to regard its interests as separated and distinct, and every attempt made by the two communities to create separate schools and interests among themselves, and not to heal up the wounds inflicted by mutual hatred of caste and creed. "Pursuit of high ideals, mutual sympathy and co-operation, perfect tolerance, a correct understanding of the diseases from which the body politic is suffering and an earnest desire to apply suitable remedies," he said, "this is the work cast out for our generation." These are noble words and we recall these wise words of a great patriot to-day when we seem to be in danger of the crisis which he sought to avert. Only by common work in the vast field of constructive social work, can Hindus and Mahomedans, Brahmins and non-Brahmins, British India and Indian States, lay the foundation of true national unity.—*Indian Social Reformer.*

#### THE BRITISH EMPIRE NOT AN ORGANIC UNITY

The British Empire is in fact a huge mass, having no common life. It has no organic unity, and cannot have any. In the human or any other animal body, the pain or pleasure, health or illness, strength or sickness of one part affects or influences the other parts. No such thing is found in the case of the British Empire. India and Britain have been joined together for more than 150 years. During this period, Britain has made great strides in wealth, health, sanitation, education, enlightenment, acquisition and exercise of civic rights, etc. Have we advanced with the progress of Englishmen in all or any of these respects? Whenever Englishmen have obtained any rights have we obtained the same automatically or even by striving?

On the contrary, the fact is that in many matters, Britain's progress has been at our expense.

Things which are not held together organically by a common life cannot have a lasting connection. Therefore the British Empire is bound to disintegrate, even if it be called a commonwealth.

Moreover, the days of the dinosaur, the megalosaurus and other huge animals are gone. Man is a much smaller creature, no doubt; but he is finer and of a higher type. Similarly the days of huge and unwieldy empires are also numbered. Standardised and uniform life is no life. The days of small States with their distinct achievements, cultures and outlooks are in sight. They may and ought to be friendly to and co-operate with one another, but of free choice and independently.

Of course, in being a part of the British Empire we have some advantages. For instance, in the matter of defence and protection, India has not to shift for herself. But in reality it is not an unmixed advantage. It has been progressively dwarfing our manhood, and absorbing also a much greater proportion of our revenues than it ought to, thus preventing or retarding progress in sanitation, education and material development.

#### OUR LONDON LETTER

[ FROM OUR OWN CORRESPONDENT ]

2nd July, 1925.

The McKenna duties came into force on the midnight of the 30th June, but it would appear from all accounts that the duties, the Chancellor of the Exchequer hoped to get on foreign manufactured articles; such as motor cars, pianos, musical instruments; clocks, watches and from silks, and artificial silks are not likely to be realised to any appreciable extent during the first year of the re-imposition of these duties. Every conceivable means of transport was requisitioned to bring to the British Isles, as much of the dutiable goods as possible, before the closing hours of the customs offices on the 30th June. Even aeroplanes were put into service and silk were thus imported to England to escape the duties.

To-day the money-lenders bill committee presided over by Lord Darling has concluded the taking of evidence, and proceeds to formulate its recommendations, on the bills, which were introduced in both Houses of Parliament, to minimise, and if possible, to eradicate the evils consequent upon monies, being lent under uncertain and vague conditions, which have resulted in much suffering to the borrowers.

This is the season of sales in London, a time which gladdens the heart of all womenfolk, for it is, bargains here, there, and everywhere, not bargains such as one is accustomed to in South Africa—on a small scale. Here the bargain counters will take any energetic woman not a day, but several days to inspect leave alone the buying. The bargains are genuine. Fashion changes are so quickly that it helps towards the creation bargains. To visit one of these establishments, it were better perhaps to call it an emporium, is in a sense an outing often very profitable. One can take one's own time to look around, and in the intervals of purchasing one may tea or lunch on the premises, to the music discoursed by an up-to-date orchestra.

There are so many of these establishments that a mere woman despairs of ever being able to do more than one at a time for months together. Civility is the order of the day everywhere, and so much in contrast to the independence or indifference of shop assistants in South Africa. Such as bargain hunters line up hours before the opening of the shops, and the staffs in these shops are equal to any emergency and at all times appear to be in right good humour.

A bann has been put by the Tennessee School Board upon Mr. H. G. Wells' Outline of History and the book has been withdrawn from all educational use.

This is part of an organised campaign against literature in conflict with the biblical version of the origin of man. Mr. Wells will no doubt take it calmly.

Many times since 1914 alarms have been raised here, that England were over doctored as the registrations of medical students had gone up and down somewhat wildly against 3400 of 1919, there were 545 of 1923. Things seem now to be stabilising 1043 entrants came along last year and no doubt all will at the appointed time find useful work.

#### THE CLEANSER

Why do they shun your touch, my friend,  
and call you unclean  
Whom cleanliness follows at every step  
making the earth and air sweet for our dwelling  
and ever luring us back from return to the wild?  
You help us, like a mother her child, into freshness  
and uphold the truth, that disgust is never for man.  
The holy stream of your ministry carries pollutions  
away and ever remains pure.  
Once Lord Shiva had saved the world from a deluge  
of poison by taking it himself,  
And you save it every day from filth with the same  
divine sufferance.  
Come friend, come my hero, give us courage to  
serve man, even while bearing the brand of  
infamy from him.

RABINDRANATH TAGORE.

[This poem is a free rendering of Satyendranath Datta's Bengali poem "Methar" ("The Scavenger") which appeared in *Prabasi* 16 years ago.]

#### News in Brief

Sir Robert Horne has said that the British rulers of India have no desire to leave India, unless they are beaten to their knees. Considering that there is no example in history of foreign rule being permanent in any country, it would have been both wise and graceful for Sir Robert's countrymen to prepare for a speedy and gradual withdrawal from India before being forced by circumstances to do so. But tastes and aspirations differ. If Sir Robert's countrymen will not be happy unless they are bundled out of India, a kind Providence which has met the wishes of "the lords of human kind" in so many things will no doubt grant this latest desire of theirs also in due time;—whether the instruments chosen for the fulfilment of this desire of the Britishers will be principally Indians, or some independent Eastern or Western powers, does not matter much.

As Mr. Fernandez was unable to join the Anglo Indian Deputation a largely attended meeting of the Anglo Indian community selected in Rangoon recently Messrs Smart, Tresham, D'monte and Wiltshire as Burma's representatives for the Deputation to England. All of them are already in England excepting Mr. Wiltshire of the Burma Exchange Gazette who will proceed direct from here as soon as arrangements could be made for his departure.

His Excellency Lord Reading unveiled, with impressive ceremony, a statue of Her Highness the late Dowager Maharani, mother of His Highness the Maharajah Scindia recently. The members of the Lashkar Municipal Council, who are in charge of the Public Park in which the statue has been placed, presented an address to His Excellency.