

Indian Opinion

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NOTES AND NEWS

MR. J. D. Tyson, who has now relinquished his post as secretary to the Agent of the Government of India sails for England next week. He will be given a farewell reception on Sunday the 7th instant, at the M. K. Gandhi Library by the Natal Indian Congress. Mr. Tyson's simplicity and amiableness will be missed by all those who have had the privilege of being in touch with him in the course of his duties and otherwise. He had a very delicate task to perform and we are able to say without the least hesitation that he has fulfilled it more than satisfactorily. Though a European he has always been an Indian in Indian circles and will be remembered by Indians in South Africa as a friend by no means lesser than one of their own countrymen. We wish Mr. Tyson *bon voyage*, the best of luck and a long happy and prosperous life.

We heartily welcome Mr. Evelyn Baring, Mr. Tyson's successor, who has arrived in Durban by the last Indian mail boat. Mr. Baring has an unenviable task before him. Circumstances in South Africa are different to those existing in India. In India the age of slavery has not yet ended though people are struggling hard to become free. In South Africa, in accordance with modern civilisation, one breathes the air of freedom. We are accustomed to see things in the light of South Africa. We are often being reminded in this country of our position in India whenever any of our demands are rejected. But that argument is not sound, for things that exist in India are now realised to be evils and steps are being taken to eradicate those evils. Therefore while India is on the forward march it does not behove a civilised and an advanced country like South Africa to go backward and copy the evils of India. It is this fact that Mr. Baring as a European could bring home to the people of South Africa. We wish Mr. Baring every success.

A white man found guilty at Litchtenburg Circuit Court of attempted rape on a Native woman was sentenced by Mr. Justice Gey Van Pittus to two years imprisonment with hard labour. Had the guilty person been a black man and complainant a white woman the sentence would probably have been at least five years imprisonment with hard labour and a number of lashes with a warning to thank his lucky stars that he did not succeed in his attempt or else he would have been put to the gallows. This we mention not to complain against the sentence passed in the present instance but to point out the difference between the importance attached to the chastity of the white woman and the black woman. Surely black women are as much concerned about their morals as the white women are, and if they are not, it is the business of the "trustees" of the black races to teach them to do so by setting examples and by showing the same respect to the black women as they would expect the black men to have for white women.

The London correspondent of the *Leader* (Allahabad) writes in a letter dated May 16 which throws some light on the prospects of the Rev. C. F. Andrews returning to this country:—

"I have just received an interesting letter from Mr. Andrews written from the train *en route* to Halifax,

Nova Scotia, from which port he was setting out for British Guiana. He tells me that he expects to be there for about two months and to spend August in Trinidad, from which place he returns to Canada and the United States. His projected visit to South Africa, if it now materialises at all, will not be until the end of this year or the beginning of next. But now it becomes problematical whether he will be able to go to South Africa, as he will remain for some time in America in order to finish the second volume of his *Life and Ideas of Mahatma Gandhi*, which he will be publishing through the MacMillan Company of New York and Allen and Unwin, Ltd., of London. The two volumes will be the best summary of Mahatmaji's autobiography in the English language, and they should have a very wide publicity. There is an ever increasing demand in intellectual circles for literature dealing with Mahatmaji's life and work."

Here is an evidence of the intense Swadeshi spirit of the British: 'Members who order an egg now at the House of Commons' writes a correspondent of the *Manchester Guardian*, 'are served with an egg bearing a stamp in indelible ink that the egg is "English laid." This inscription has, however, caused dissatisfaction among Scottish and Welsh nationalists who want to know why the term 'English' is used and not 'British'. 'This important question will be brought before the House.' The above should convey a moral to Indians says the *Leader* (Allahabad).

As was promised to Sir Pheroze Sethna in the Council of State, writes a vernacular paper *Prajabandhu*, the Government of India have appointed in the person of Sir Mahomed Habibullah, a member of the Viceroy's Executive Council, an Indian to lead India's delegation to the September session of the League of Nations to be held at Geneva. Since the establishment of the League of Nations Government used to appoint every year a non-Indian as the leader of the delegation and the Indian public opinion adversely criticised it. Sir Pheroze Sethna was obliged to repeatedly express this public opinion in the Council and to strongly press for the appointment of an Indian as the Leader of the Delegation. In view of this strong opinion Government have conceded this year the demand of the country half-heartedly and selected Sir Mahomed as the Leader of the Indian delegation. We purposely use the word half-heartedly because Sir Mahomed is after all an official of the Government of India, notwithstanding his independence of judgement and nationalistic outlook as such his nomination cannot satisfy the people as fully as that of a competent non-official Indian leader. But half a loaf is better than none at all and hence the people would no doubt rejoice at the idea that an Indian gentleman is going for the first time in the history of the League to lead his country's delegation. The delegation consists of Sir Mahomed Habibullah, H.H. the Maharaja of Kapurthala and Sir William Ewart Greaves as members and Sir Chunilal Mehta, Sir George Geoffrey Corbett and Syed Raza Ali as substitute members. Of these three are official and two are retired officials, the Maharaja of Kapurthala being excepted. It is indeed very strange

that the delegation consists almost entirely of officials and not a single non-official Indian leader finds a place on the delegation, although India contributes quite a considerable sum of money every year towards the expenditure of the League's establishment. But as long as the present irresponsible system of Government continues this anomalous state of affairs is sure to continue. We however congratulate Sir Mahomed Habibullah on his appointment and hope that he will acquit himself as creditably as he did as the leader of the Indian delegation to South Africa two years ago.

The Rev. B. L. E. Sigamoney with his army of boy scouts has come to Durban from Johannesburg on a holiday visit. We wish the Rev. Sigamoney and his Scouts an enjoyable time.

The fourth annual Conference of the Natal Indian Teachers Society will be opened by Sir Kurma V. Reddi, Agent of the Government of India at the M. K. Gandhi Library, Durban, on Thursday July 11 at 11 a.m.

The Natal Indian Schools' arts and crafts exhibition and bazaar under the auspices of the Natal Indian Teachers Society will be opened by Mrs. Gordon Watson on Monday July 8, at 11 a.m. at the Carlisle Street Government Indian School, Durban. The exhibition will be held on Monday and Tuesday.

THIS MADNESS

66 **W**HOM the Gods wish to destroy, they first make mad." Yet, such destruction becomes inevitable only when and because the people concerned have in their heedlessness and obstinacy deliberately chosen the path that leads to death. Righteousness preserves; wickedness destroys. Love, brotherliness, toleration, are unifying, integrating, binding forces that hold together the elements comprising human organisms—families, communities, peoples. Hatreds, jealousies, internal strifes and discords of whatever kind make for disintegration, decay, destruction, extinction. History is replete with examples, illustrating this truth: Sodom and Gomorrah, the Jewish state, the ancient civilisation of the Eastern world, Rome, all point the same moral that internecine strife, personal and sectional rivalries that is selfishness in whatsoever guise they may operate, lead to disruption of the organism affected, to its death and the dispersion of its parts.

In the Transvaal, the oft-repeated tragedy is being re-enacted. The fate of the trading community is trembling in the balance, and while the "foe is at the gate" the people concerned are busy prosecuting sectional disputes, personal rivalries and the like, more interested in achieving victories over each other than in meeting and overcoming the common danger. Cannot saner counsels even yet be made to prevail? Has sanity so utterly deserted the community as to leave their doom inevitable? Once again, for the last time perhaps since "the next time" may be too late, we would urge the people to unite, to press for an amendment of the Gold Law at least to the extent that their trading rights are concerned, occupation within the prescribed areas legalised. The sword may fall any day, any hour; heavy indeed will be the responsibility of those responsible for the destruction its fall will entail.

Indian Traders In Transvaal

Benoni Chamber Of Commerce Up In Arms To Oust Them

The possibility of Asiatic trading licences being granted within the Benoni Municipality is causing the gravest concern to local traders, says the Johannesburg *Star* dated June 28. Application has been made to the Benoni Municipality by a firm of Indian traders for a licence to carry on business at Vlakkfontein, in the Benoni district, and actually within the municipal area.

European traders in Benoni are disposed to take a serious view of the application, because it is feared that once this licence is granted, further applications will pour in and it will be impossible to keep Indians out of the town proper.

Mr. H. Sheinbaum, president of the Benoni Chamber of Commerce, stated in the course of an interview that business men in Benoni were determined to oppose the application tooth and nail.

Mr. Sheinbaum was at pains to make it perfectly clear at the outset that neither he nor the other members of the Benoni Chamber of Commerce were antagonistic to any form of trading licence being granted to Indians. He recognised their value to the community, and admitted the fairness of giving them a chance to do business, but his contention was that Indian traders should not be allowed to encroach on the business field of Europeans.

He pointed out that property owners in the vicinity of the proposed licensed premises stood in danger of the depreciation of their properties if the licence was granted. To grant the Indians' application, contended Mr. Sheinbaum, would be a serious blow to vested interests in the town.

The admission of Indians, he went on, would bring about unfair competition. It stood to reason that people who were paying high wages and had to pay other big overhead charges could not possibly compete on anything like equal terms with Indians who did not usually incur those charges which were considered by the European community to be essential to the provision of a fair rate of wages to shop assistants.

Continuing, Mr. Sheinbaum declared that Indians already had the privilege of trading inside the location, where there was a bazaar. This privilege was not extended to Europeans who had their stands outside. There were fair facilities already offered to the Indian community for trading, and he did not consider it necessary for those privileges to be increased to the extent that the presence of Indian traders became a serious menace to employment and business generally among Europeans.

"Even supposing that the applicant firm is prepared to meet the municipality in every respect as far as the suitability of the building is concerned," said Mr. Sheinbaum, "the Benoni Chamber of Commerce will oppose the granting of the licence merely in the interests of keeping Asiatic traders outside the municipal area. We are unwilling to countenance in Benoni a state of affairs similar to that which arose in other towns in the Union when Indians were permitted to creep in. First one comes, and then there are many more, until a most undesirable state of affairs is produced. We intend to make a firm stand now, before the mischief is allowed to develop."

It is understood that this question of Asiatic trading will be discussed in all its aspects at the next meeting of the Benoni Chamber of Commerce.

It is proposed to send a deputation from the Chamber to meet the Town Council on the question of Asiatic licences.

Sporting Grounds For Johannesburg Indians

Dean Palmer Heads Deputation To City Council

A joint deputation, consisting of the Eurafican sporting bodies of the Transvaal Indian Football Association met the Parks and Estates Committee of the City Council for the purpose of placing before that body the great necessity of providing sporting grounds for the Indians and Eurafican peoples of Johannesburg. The Very Rev. W. A. Palmer, Dean of Johannesburg, led the joint deputation and he was supported as spokesman by Mr. Canell for the coloured people and by the Rev. B. L. E. Sigamoney for the Indians.

The Dean, in an eloquent appeal, pointed out how the ground allocated by the City Council at Vrededorp for the use of the coloured and Indian was very inadequate. The same ground was used for Rugby and the soccer codes. This unsatisfactory arrangement resulted in a clash because of the totally different regulations governing the two codes. He dwelt upon the value of providing proper up-to-date recreation grounds for both communities. He felt sure the committees realised the great part sport played in building up healthy and law-abiding citizens. He pointed out that hundreds of Indian and coloured boys would be the better for it if recreation grounds were furnished for them.

Voteless And Voiceless

The Rev. B. L. E. Sigamoney, in a very fervent appeal, pointed out how Indians and coloureds in this city were voteless and voiceless as far as municipal government was concerned. He pointed out that the responsibility therefore was greater upon the city fathers and that these people's interest should be doubly guarded as they cannot express their disapproval or desires through the ballot box. Indians were called upon to pay the same rates and taxes, while they were denied the usual privileges. He felt that once it was brought to the notice of the Council they would see the justice of their cause. The Indians hoped to bring over sporting teams from India but they could not do it under present circumstances. He felt sure that the City Council would sympathise with the aspirations of the Indian community.

A Just Claim

Mr. Canell supported the two previous speakers and said that the City Council should see that the grounds were placed in a manner which would help the associations to derive revenue for the upkeep of the ground.

The chairman (Mr. Norris) thanked the Dean and other speakers for their remarks and said that the Corporation recognised that Indians and coloured had a just claim in regard to providing recreation grounds. He promised to treat their appeal sympathetically and see that something was done.—*The Star*.

—We do not really know, and cannot know, what is going on in the subterranean depths of the people's own minds.—LORD MORLEY.

—A man's virtues are pearls, and the thread on which they are strung is the fear of God; break the thread, and the pearls are lost.

—JEWISH SAYING.

Canonization Of General- Dyer

Man Behind Amritsar Tragedy

Reviewing the recently published book "General Dyer" by Ian Colvin, (Blackwood 20s.), the *Nation* writes:—

This book is, we imagine, the last act in the canonization of General Dyer. It is a biography of the man who was responsible for the shooting at Amritsar; the jacket of the book informs the reader that that shooting is "the central feature of the book; its moral is that the General was entirely in the right, a military saint betrayed by "the frocks," and that everyone who criticised him was a fool, weakling, traitor, or scoundrel. This canonization of the General, which has been proceeding ever since he was allowed to resign, is a curious phenomenon. The massacre at Amritsar is happily one of those incidents which have been extremely rare in British history: it was entirely contrary to the traditions of British law and administration, civil or military—not to speak of humanity; it was committed just after a war when men's judgment was still warped or unbalanced by passions, notably those of fear and hate. The action of General Dyer was investigated by the Hunter Committee, the European members of which were, in addition to Lord Hunter, a Judge of the High Court, Calcutta, a member of the Indian Civil Service, the Officer Commanding the Peshawar Division, and an Anglo-Indian merchant resident in Lucknow. His action was condemned by the Majority Report of this Committee, signed by the European members; it was condemned by the Government of India; it was condemned by the House of Commons. The honesty and good faith of the General were not questioned, but it was felt almost universally that a lack of judgment and acceptance of standards of action repudiated by this country, had led him to commit an act of "frightfulness," as Mr. Churchill called it, which, now that the war was over, most people looked back on with horror and disgust.

The Bare Facts

It might be expected that those who count themselves peculiarly fitted to be the guardians of British honour would do their best to allow the world to forget the unfortunate General and his action at Amritsar. Far from it. They conduct a regular campaign for turning General Dyer into a saint, a martyr, and a hero. The answer to this lamentable campaign are the bare facts. It is worth while, therefore, recording the bare facts about the shooting at Amritsar, facts which even his defenders cannot deny. On April 10th, 1919, there was rioting in Amritsar; the mob was fired upon and several people were killed or wounded; the mob then got completely out of control, sacked and burnt banks, &c., killed four Europeans, and brutally assaulted a European lady. General Dyer reached Amritsar on the evening of the 11th. Martial law was proclaimed and all meetings were prohibited. On April 13th a meeting of about 10,000 persons gathered in the Jallianwala Bagh, an open space surrounded by buildings with narrow approaches. The meeting was addressed by orators. The meeting was unarmed, though it is probable that a certain number had "lathis." General Dyer marched a column of about fifty men to the spot, and within ten seconds of his arrival opened fire upon the crowd. The crowd showed no sign of attacking; in fact, it tried to disperse. But Dyer gave it no time and no warning to disperse. He opened fire on it and continued firing for ten minutes. When the mob, in its efforts to get away, split into two halves, Dyer "gave orders to direct fire on these crowds." The troops fired 1,650 rounds. According to the Hunter Committee 379 persons

were killed and probably three times that number wounded.

Dyer's Self-Indicting Confession

Before the Hunter Committee Dyer made it quite clear why he had acted in this way. He admitted that he could probably have dispersed the crowd without firing. But then, as he said, "they would all come back and laugh at me, and I considered I would be making myself a fool." (Presumably it is better that 379 persons should be shot down in cold blood than that one British General should be laughed at.) He considered that the events in Amritsar were part of general uprising or rebellion. He fired on the crowd not to disperse it, but in order to create an impression upon and strike terror into the rest of the Punjab.

Well, there are the facts, and everyone can form their own opinion upon them. For our part, we think that the vast majority of English people repudiate Dyer's action, and that the attempt to turn a man who, through an error of judgement, committed this horrible act into a hero and a saint is doing no service either to his memory or to their country.

Racial Relationships

Mr. Rheinallt Jones's Address

The contention that if the peoples of South Africa could get rid of the idea of colour, they would be able to come closer to the causes of the poor white question in South Africa, was made by Mr. J. D. Rheinallt-Jones in an address on "Racial Relationships" to the Society of the Servants of the Kingdom of God, in St. Mary's Council Chamber.

The Very Rev. W. Palmer, Dean of Johannesburg, was in the chair.

Mr. Rheinallt-Jones, at the outset, drew attention to the article by Mr. Arthur Barlow in the *Rand Daily Mail*, in which he declared the necessity for the people of South Africa to get down to a study of the native question. Mr. Barlow, however, started off by saying that there was no such thing as a solution. It reminded him of a question which was once put to him, namely, What was the solution of the native question? His reply was: "What is the solution of the British Empire?" That meant that in trying to solve the native question we had to start off and let history work the thing out. We could not hope to reach a final solution immediately, but we could arrive at general principles.

Natural, economic laws knew no colour, and if we could get rid of the idea of colour we should be able to settle down to a discussion. He was convinced that if, to-morrow, everyone in South Africa found that they were of same colour, it would be found that most of South Africa's present difficulties would still be with us.

For some years, he said, he had worked as a member of the Juvenile Affairs Board, and had endeavoured to trace the origin and the reason for the presence of so many white boys and girls in the towns, who should have been on the land. In his search he had been struck by the fact that the reasons for the influx of natives to the towns were parallel, and generally identical with the reasons for the influx of Europeans.

Influx To Towns

Mr. Jones pointed out that in the beginning of the 19th century three-fourths were in the towns. In South Africa we were having similar changes, and it was our duty to see whether steps taken elsewhere to deal with similar symptoms could not be utilised in South Africa. If we were going to deal with the matter we would have to have an aggressive land policy; it should, moreover, be a national land policy, to deal with both white and black workers.

In emphasising the close relationship of white and

black in every way, Mr. Rheinallt-Jones pointed to the question of health organisation. The native infantile death rate was very much higher than the European infantile death rate, and it could not be denied, he contended, that if the death rate among natives were lower, it would naturally also be lower among Europeans. In towns, natives and Europeans had to come in contact with one another, and as a consequence the high native death rate must affect the Europeans.

Exactly the same thing applied to crime. In this connection he was exceedingly glad that a judge had drawn attention to the fact that no provision was made for native convicts leaving prison. Who, with any knowledge of the conditions in towns, could deny that the question of security of the European population was linked up with delinquents in the non-European section of the population?

So far as wages were concerned, it was an established fact that conditions of labour affected Europeans and non-Europeans most intimately, and it was practically impossible to separate them in industry. The chairman of the Wage Board had recently declared that the native had come to stay in industry. If it was so, then a place must be found for him.

"You must look at this question of white and black in South Africa with two eyes and not with one," said Mr. Rheinallt-Jones. "The one-eyed person is bound to land us in difficulties. We have got to take the situation as a whole, and see life steadily. All sections of the people in South Africa have become race conscious, and the future of South Africa depends on the proper adjustment of difficulties between the various race-conscious sections. That is how we can best serve South Africa—by trying to get down to the roots of the problem. We have to control our prejudices, for our civilisation is judged by the extent to which we control our prejudices."

At the conclusion of the address Dean Palmer pointed out that in the recent election campaign the Minister of Labour, Colonel Creswell, implied in a speech that civilisation depended entirely on the colour of a man's skin. He read an article from *Indian Opinion*, in which the Minister was severely taken to task for this statement. In view of that statement (asked Dean Palmer) did Colonel Creswell then consider a man like Mr. Sastri as being uncivilised?

"It strikes me as being colossal bunkum to talk of civilisation as having the ultimate test in the pigments in one's skin," said Dean Palmer.—*The Star*.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter XIX.

Whilst on the one hand, social service work, of the kind I have described in the foregoing chapters, was being carried out, on the other, the work of recording statements of the raiyats' grievances was progressing apace. Thousands of such statements were taken and they could not but have their effect. The ever-growing number of raiyats coming to make their statements increased the planters' wrath and they moved heaven and earth to counteract my inquiry.

One day I received a letter from the Bihar Government to the following effect: "Your inquiry has been sufficiently prolonged, and should you not now bring it to an end, and leave Bihar?" The letter was couched in polite language, but its meaning was obvious.

I wrote in reply that the inquiry was bound to be prolonged, and unless and until it resulted in bringing relief to the people, I had no intention of leaving Bihar. I pointed out that it was open to Government to terminate my inquiry by accepting the raiyats' grievances as genuine and redressing them, or by recognising that the raiyats had made out a *prima facie*

case for an official inquiry which should be immediately instituted.

Sir Edward Gait, the Lieutenant-Governor, asked me to see him, expressed his willingness to appoint an inquiry and invited me to be a member of the Committee. I ascertained the names of the other members, and, after consultation with my co-workers, agreed to serve on the Committee, on condition that I should be free to confer with my co-workers during the progress of the inquiry, that Government should recognise, that by being a member of the Committee, I did not cease to be the raiyats' advocate, and that, in case the result of the inquiry failed to give me satisfaction, I should be free to guide and advise the raiyats as to what line of action they should take.

Sir Edward Gait accepted the condition as just and proper, and announced the inquiry. The late Sir Frank Sly was appointed Chairman of the Committee.

The Committee found in favour of the raiyats, and recommended that the planters should refund a portion of the exactions made by them which the Committee had found to be unlawful and that the *linkathia* system should be abolished by law.

Sir Edward Gait had a large share in getting the Committee to make a unanimous report and in getting the agrarian Bill passed in accordance with the Committee's recommendations. Had he not adopted a firm attitude, and had he not brought all his tact to bear on the subject, the report would not have been unanimous and the Agrarian Act would not have been passed. The planters wielded extraordinary power. They offered strenuous opposition to the Bill in spite of the report, but Sir Edward Gait remained firm up to the last and fully carried out the recommendation of the Committee.

The *linkathia* system, which had been in existence for about a century, was thus abolished, and with it the planters' *raj* came to an end. The raiyats who had all along remained crushed now somewhat came to their own, and the superstition that the stain of indigo could never be washed out was exploded.

It was my desire to continue the constructive work for some years, to establish more schools and to penetrate the villages more effectively. The ground had been prepared, but it did not please God, as often before, to allow my plans to be fulfilled. Fate had decided otherwise and drove me to take up work elsewhere.

Europe And The Problem Of Asia

BY JAGADISAN M. KUMARAPPA, M.A., PH.D.

(Formerly known as John J. Cornelius)

(Reproduced from 'PRABUDDHA BHARAT')

Mussolini recently urged his countrymen, like other statesmen of Europe, to end the decrease in births or face the destruction of the white races under the overwhelming masses of the yellow, brown and black races. Such warning is, of course, the logical corollary to the theory of "Nordic" supremacy. In order to minimise this alarm in the West, Prof. E. M. East of Harvard University declares that two-thirds of the annual increase of population is white, and that the rate of increase is about 13 per thousand for the whites and scarcely 2 per thousand for the coloured races. In spite of the sharp decline of the birth-rate in the West and the rapid increase in the East, the whites show an increase in population because, he says, they occupy the most fertile and least settled parts of the habitable globe and know how to develop and use their natural resources. The coloured races, on the other hand, are hampered either by living under handicaps of climate or soil, as in the case of most of the

blacks, or in over-populated regions, as in the case of the Chinese, Japanese, Hindus and part of the Malays. Hence in the Asiatic countries owing to starvation and disease the mortality rate is very high. Therefore even if the birth-rate is high, the net increase in population, he maintains, is comparatively small. He thus leads the white races to believe that they could overcome the menace of Asia by virtue of their numbers and actual increase in their population.

Outside this group of race fiends, we find another made up of Western diplomats and capitalists whose main interest in Asia is exploitation. This group interprets the renaissance in Asia as a movement to end the dominance of the West, and predicts the coming of a fierce struggle between East and West. Seeing that there is so much speculation as to the future relation of Europe and Asia, the writer ventures to examine within the scope of an article the character of the cultures and civilisations of these two great worlds and the outcome of the contact between them. Such a survey may help one to see whether Asia is a menace to Europe or Europe to Asia.

History tells us that Asia is the mother continent of the world. She is the mother of the most important races, including the dominant races of Europe. She is the mother of arts, religions and languages. It is here that man first began to explore the heavens, giving us the science of astronomy. She is the mother of navigation, of mathematics, of most of the arts and crafts of the world. While the forefathers of the so-called Nordics were still groping in the darkness of barbarism hiding their nakedness in fig leaves, it was Asia that gave the world its first centres of enlightenment. In fact, when civilization began to penetrate Europe, it was Asia from where it came. It was Asia that dared to pry into the mysteries of life and face its tragic realities with an honesty that has not been paralleled elsewhere, much less surpassed. Asia thus became the home of profound philosophies and the cradle of the great religions of the world. Is it not significant that not one of these living religions arose in any other continent? In spite of all these great contributions, where is Asia to-day? To begin with, why did Europe come to Asia at all?

Europe's main problem, the problem of existence and land for expansion, drove her to the uttermost parts of the world. For the sake of food the man of the West strives with nature, conquers and exploits her; for the sake of territory he conquers peoples or exterminates races. Through his desperate struggle with nature, he learnt the secrets of chemistry, physics, biology and medicine. His life of ceaseless activity, his greed for gold and the passion for power drove him to the ends of the earth. His untiring efforts to overcome the obstacles he encountered have made him the master of the art of harnessing the powerful forces of nature. He built railways which revolutionized land travel and the distribution of commodities. To span oceans which separated him from the alluring treasures of other lands, he built ships which revolutionized ocean travel. He now builds aeroplanes to gain dominion of the air, and to reduce still further the size of the world. Thus the problems the man of the West faced and the methods he adopted to solve them have greatly changed the character of the civilization that Europe received from Asia.

Such struggle could not but result in making wealth the main-spring of European civilization. Hence it is that the West is ever ready to prostitute her knowledge of science to the exploitation of weaker and helpless peoples. Therefore from the rise of the Greeks and Romans down to the present

day, the leading role in aggression and exploitation,—for the purpose of building vast empires of wealth and power,—has been played in the drama of human history by Western nations. This aspect of Western civilisation has brought about the distinctive development of such skill, technique and power which have to do with conquest and domination, with material things rather than with the divine nature of man.

The economic motive naturally set Europe on a quest for colonies and markets. It is this motive that brought Europe to Asia. Spain started out first to explore; then came Portugal, Holland and England; a little later France also followed in their train. The competition for colonies, for raw materials and markets brought the European nations frequently into collision with each other. Thus it is that Europe has come to have the proud distinction of having fought nine wars out of every ten in the world's history. All those nations which sought overseas possessions, or attempted to impose their political ideals on others, armed themselves to the teeth and made MIGHT their RIGHT.

When the markets of developed countries were closed by tariff walls those of the undeveloped countries were sought by the European nations, and in order to make such markets exclusive they even annexed territories. Incidentally it may be mentioned that in our 'civilized' society of nations when a military power 'holds up' a helpless people and robs them of their silver and gold,—and even their territory when desired,—we are told that it is 'carrying civilization to backward peoples' or better still 'bearing the white man's burden.' For the very same act in a civil society the offender will be called a criminal and be punished as such. However by such methods France carved out a new colonial empire for herself in Africa and Indo-China. Italy, Portugal and Spain all obtained their due shares in Africa. Belgium took Congo Free State, which is eighty times the area of Belgium itself. Holland has an area of territory in colonial possessions which is sixty times as large as 'the mother country' itself. One-fourth of the world's land surface is being 'civilized' by Great Britain alone. Thus the West, through its territorial expansion, has brought under its control forty-seven out of the fifty-three million square miles of habitable earth, either by exterminating the original inhabitants or by subjecting them to its political domination. It is now dominating and exploiting 98 per cent. of the soil and 92 per cent. of the population of Asia and Oceania. Actual Asian sovereignty covers less than 2 per cent. of the whole 18,418,666 square miles of its soil and extends over only 8 per cent. of its enormous population of nearly 940 millions.

(To be Continued)

Ten Commandments Of Social Justice

The *Literary Digest* publishes the following ten commandments of social justice, which, it adds, the minister of to-morrow must add to the familiar ten commandments of personal righteousness:

I

"I am the Lord thy God, but thou shalt remember that I am also the God of all the earth. I have no favourite children. The Negro and the Indian, Chinese, Japanese, Russian and Mexican are all my beloved children.

II

"Thou shalt not measure a city's greatness by its population or its bank clearings alone, but also by its low infant mortality, its homes, playgrounds, libraries, schools and hospitals, and its low record for bootlegging, prostitution, robbery, and murder.

III

"Thou shalt remember that no civilization can rise above the level of its respect for and ideals of womanhood.

IV

"Thou shalt remember thine own sins and build no prisons for revenge and punishment, but make thy courts clinics for the soul and thy jails hospitals for moral diseases.

V

"Thou shalt remember that the end-product of industry is not goods or dividends, but the kind of men and women whose lives are moulded by that industry.

VI

"Thou shalt press on from political democracy towards industrial democracy, remembering that no man is good enough or wise enough to govern another man without his consent, and that, in addition to a living wage, every man craves a reasonable share in determining the conditions under which he labours.

VII

"Thou shalt outlaw war and make no threatening gestures either with great navies or vast military preparations against thy neighbour.

VIII

"Thou shalt honour men for character and service alone, and dishonour none because of race, colour or previous condition of servitude.

IX

"Thou shalt not bear false witness against thy neighbour by malicious propaganda or coloured news or by calling contemptuous names such as Jingo, Chink, Jap, Wop, Nigger or Sheeny.

X

"Thou shalt remember that when thine own ancestors were savages and barbarians other men brought to them the saving and civilizing Christian Gospel. Now that thou art rich and prosperous beware lest thou export to Asia and Africa only thy science and efficiency, thy warships, goods and moving picture films, and forget to export the Christian message and the Christlike spirit."

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