

Indian Opinion

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NOTES AND NEWS

INTIMATION has been received by the office of the Agent of the Government of India that Sir J. C. Bose who was invited by the British Association to visit the Union will not be able to do so owing to previous engagements. This news will be received by the Indian community and many Europeans with keen disappointment especially after the statement by the *Natal Witness* last Saturday that Sir Bose had definitely accepted the invitation of the British Association. Sir J. C. Bose's visit to the Union was awaited with the greatest interest alike by Indians and Europeans who were eager to learn about the scientific researches he had made in plant life. Though it has not been possible on this occasion we will nevertheless hope it will be possible in the near future for Sir J. C. Bose to give an opportunity to this country to welcome him.

Sir K. V. Reddi, Agent of the Government of India, will leave to-morrow (Saturday July 13) for Capetown to be present at the opening of the Parliamentary session. He will break his journey at Kimberley for two or three days. Sir Kurma will be away from Durban about a month.

The Rev. B. L. E. Sigamoney has brought with him on this occasion forty-one Indian Boy Scouts who are all put up by the Durban Indian Sports Association at their enclosed grounds. Bell tents have been provided by the Sporting Association. The Rev. Sigamoney has the assistance of two European friends in the management, Mr. G. W. Dickinson, Chief of the Paladins, and Mr. H. Bristow. These Boy Scouts have been refused affiliation because of the colour bar in this country. In India there are 100,000 Indian Boy Scouts and their number is growing every day. Indians in this country were prepared to go to the Jumbory but because of their non-affiliation they cannot proceed to England.

At the annual meeting of the Anti-Slavery and Aborigines' Protection Society in London, Mr. C. R. Buxton, M.P., dwelt on the clash of ideals as expressed on the one hand by the Southern Rhodesian Land Bill, and on the other by the British Administration in West Africa. He declared, says a Reuter's message from London, that, according to the first school, land would be mainly owned by whites, and natives would be mainly wage earners, while according to the second the natives would be allowed to develop the resources of the territories as independent producers. A great effort was being made, Mr. Buxton went on, to extend the South African policy through Rhodesia to Kenya, and if this was allowed the general trend of development of our African Empire would be vitally altered for the worse. The true ideal was not parental government of the natives but self-government. Colonel Wedgewood said that the Southern Rhodesian land legislation for the first time embodied the principle that the African could not own land in his own country except in native reserves. The British Government could not interfere in South Africa but they had the constitutional right to veto legislation in British territory, which differentiated between white and black.

We welcome back home Mr. B. M. Patel, hon. Secretary of the M. K. Gandhi Library, and Mrs. Patel who

have returned from India by the *s.s. Karoa* last Wednesday.

"THE HAND THAT ROCKS THE CRADLE"

WOMEN'S enfranchisement movement in this country is daily gaining strength. There are important personages leading the movement. We may state at the very outset, lest we may be misunderstood in what we are about to say in the course of this article, that we are whole-heartedly with the movement and strongly believe that women should not be allowed to lag behind men in enjoying political freedom.

But what strikes us is: are we not all seeking in this materialistic age after the shadow for the substance? And women are not exempt from that folly. There is a greater right bestowed upon women by the Creator which puts into insignificance the political rights they are now aspiring for if they would but exercise that right. But materialism has obviously so overpowered them that they have almost lost sight of what is inherently their own right—a sacred trust, in fact, and are thus unconsciously responsible for much of the evil wrought in the world and are fast proving unworthy of that trust.

Many peculiar statements have been made of recent by advocates of 'womens' suffrage but we have taken particular note of one recently made by Mrs. Sarah Gertude Millin from the chair at a suffrage meeting arranged by the women's Reform Club, Pretoria. Mr. Millin observed in the course of her remarks:—

"It had been said that the hand that rocked the cradle ruled the world. But history did not confirm that statement. Not regarding its sentimental meaning, the hand that rocked the cradle went on rocking the cradle, but the hand that pushed men on—she was referring to other times than these—was far from being a cradle-rocking hand. It was a secret hand—a hidden hand.....And if it came to that, who actually did the cradle-rocking in South Africa, and what child learned at its mothers' knee? Th

nurse, whether white or dark, and the schools had far more to do with this than the mother. What women, in South Africa especially where labour was cheap, could seriously say that she had made a study and business of home-keeping?"

We wonder if it struck Mrs. Millin, as it did us, what a deplorable state of affairs she was actually disclosing when she uttered the words we have italicised. Indeed they explain the reason for the deterioration we see in the present generation. They were wise men who said, "the hand that rocks the cradle rules the world." It is also very wisely said: "every great man owes his greatness to his mother." Both these sayings are too true.

In olden days children were brought up under the loving care of their mother. It was the mother that rocked the cradle and nursed the child. She had not sufficient schooling but she had the strength of character and so she moulded the character of the child and produced great men; and one such great man was enough to save the whole world. This was because the mother did not neglect her sacred trust, and how much more would she have not been able to do if she had in addition to her other qualities the learning that mothers of the present age are able to have?

What a contrast do we see in the present days and in South Africa where labour is cheap and the mother can afford to ignore her own duties and leave her children to the mercy of the nurses and the schools? What are the results? Mothers are crying for political rights while the children are lacking the refinement and character of olden days. They are left to be moulded under the hands of the nurses and schools. They are to be seen picking up bad habits and learning bad language in the streets. You often find school children in the streets, whenever they see Natives or Indians passing by, shouting "sammy," "coolie," "black nigger," "b—kaffir" and so on. We do not quote this in order to complain but merely as an instance of the way in which children are being bred. And these children grow up to be men, voters, parliamentarians, ministers and rulers and what they have learnt in their childhood they put into practice when they are grown up. We find from the lowest sweeper to the highest official who is considered to be responsible Government official, public servant, wearing an air of superiority because of his white complexion and looking down upon people of darker skin

and addressing them both in writing and in speech without even the commonest courteous term "Mr." no matter howsoever higher the person addressed may be in status. Here again it is not much the insult but the ill-breeding that we take notice of. "But, indeed, you do not find this among the refined families," it may well be argued. The answer to that is that the number of such is growing lesser and lesser day by day and one can only judge by the average persons.

Now who is responsible for this? Not the nurses nor the schools, for, after all, they are also the products of the mothers and they can but teach what they have learnt. The whole responsibility lies, therefore, on the mother's shoulders who is the real nurse and teacher. If the mother is to be praised for the greatness of man she is equally to be censured for the degradation of man. Mother is the maker of a man—of a nation. That is why wise men have said: "the hand that rocks the cradle rules the world." Would that the modern mothers realised their true greatness and retained their lovable femininity and directed it in its right channels than to seek masculine powers or rather the shadow for the substance.

Farewell To Mr. Tyson

Natal Indian Congress Function

An enthusiastic function took place at the Parsesh Rustomjee Hall, Queen Street, Durban last Sunday July 7, at 4 p.m. when a farewell reception was given to Mr. J. D. Tyson, the ex-secretary to Sir Kurma Reddi, Agent of the Government of India, by the Natal Indian Congress. The hall was fully packed. Prominent among those present were Sir Kurma Reddi, Mr. A. Lamont (Deputy Mayor of Durban), Arch Deacon Harris and many other distinguished Europeans and members of the Indian community. There were also present representatives from Tongaat, Stanger, Ladysmith, Dundee, Dannhauser, Maritzburg and other places.

The chairman Mr. S. Rustomjee, eulogised the valuable services rendered by Mr. Tyson during the period of his office and said he had done a great deal to link the European and the Indian communities together.

As a token of the love and esteem of the Natal Indian community Mr. Tyson was presented with a leather suit case suitably engraved and was garlanded with beautiful flowers by the chairman.

Many other speeches were made by Europeans and Indians all of whom paid a glowing tribute to Mr. Tyson's services and wished him God-speed and wished Mr. Tyson's successor Mr. Baring every success.

Mr. Tyson who was overwhelmed by the great honour done to him thanked the Natal Indian Congress and the various speakers for appreciating his

services which he considered to be nothing more than his bear duty.

The Dannbauser Indian mine workers union also made a small presentation to Mr. Tyson and wished him a successful future career.

The very pleasant function terminated with three hearty cheers for Mr. Tyson.

Natal Teachers' Arts And Crafts Exhibition

Creditable Work Of Children

The Arts and Crafts Exhibition, organised by the Natal Indian Teachers' Society, was opened by Mrs. H. Gordon Watson last Monday.

The Rev. A. Lamont, Deputy-Mayor presided.

Before declaring the exhibition open, Mrs. Watson expressed pleasure at being present, and stated that she was indeed agreeably surprised at the high standard of the work of the Indian children, which in most instances was done without any tuition. She paid a compliment to the Teachers' Society for arranging so excellent an exhibition, and wished the Society every success.

Sir Kurma Reddi said he was pleased beyond description at the good work done by the children. This was a proof of the inherent qualities of the creative ability of their ancestors, and notwithstanding the adverse circumstances under which they were taught, they were yet able to produce work of a high standard.

Sir Kurma stated that the exhibits in design and workmanship were neither purely occidental nor purely oriental, but were a blending of both. In the South African Indian he saw signs of a bringing together of the qualities of the European Indian.

Councillor Mrs. Knight also joined in the general expression of congratulations to the promoters of the exhibition on the high standard of the exhibits. She regarded it a good idea of the Society in inviting Mrs. Watson to open the exhibition. Mrs. Watson was a power in herself. Her influence in the cause of Indian education would indeed be helpful.

Mr. Murray Brown, Inspector of Schools, Coast, agreed with the observation of Sir Kurma Reddi that the exhibits before them, at their best, were but an imitation of the West. He felt that India's contribution to the world's culture was no mean one, and it was always his aim to encourage the study of Indian literature in his schools.

South African Indians were in the happy position to make a very distinct contribution towards the cultural life of the country.

In proposing a vote of thanks to Mrs. Watson, Mr. T. M. Naiker, the president of the Society, hoped that it would not be the last occasion when Mrs. Watson would be present at a similar gathering.

The Exhibits

The exhibits were classified and arranged with care, and stewards were appointed in each class. An interesting feature was the age of the children who had competed being specified on their work.

In needlework and dressmaking some really high-class work was seen, many of the children's dresses being artistically designed and beautifully sewn. Crochet work and knitting included boys' suits, baby's clothing and children's frocks, while embroidery showed great originality both in design and workmanship.

The bead section was a good exhibit, while raffia bags, tea cozies and other articles had been extremely well done.

The boys were represented by tailoring, which included suits, shirts, dressing gowns, and other garments, which showed professional finish; while in another class wool

rugs and mats competed with other articles unique in design.

Crochet work and stencilling were also worthy of note and in the latter class a cloth which had stood the test of the laundry for three years testified to the durability of this work.

In the art section the work as a whole was of general excellence.

The arrangement of the work upon the walls was exceedingly good and credit should be given to those responsible.

The grouping of the classes was also well arranged, and care has been shown in this for equal consideration in competitive art as far as it was possible.

The whole of the work in the clay modelling section was well done, and showed a feeling far from reflecting great credit on the teachers concerned.

Those who adjudicated at the exhibition were: Miss E. H. Hopkinson, organising instructress of domestic science; Mr. P. Tait, instructor of manual training; Mr. R. Crispe, art organiser, all of the Education Department; and Mr. J. H. Bradshaw, art instructor, Technical College, and Mr. J. Orrell, Mansfield Road School.
—Natal Witness.

The Story of My Experiments With Truth

[BY M. K. GANDHI]

Part V. Chapter XX.

Whilst I was yet winding up my work on the Committee, I received a letter from Sija. Mohanlal Pandya and Shankaralal Parikh telling me of the failure of crops in the Kheda district, and asking me to guide the peasants who were unable to pay the assessment. I had not the inclination, the ability or courage to advise without an enquiry on the spot.

At the same time, there came a letter from Shrimati Anasnyabai about the condition of labour in Ahmedabad. Wages were low, the labourers had long been agitating for an increment, and I had a desire to guide them if I could. But I had not the confidence to direct even the comparatively small affair from that long distance. So I seized the first opportunity to go to Ahmedabad. I had hoped that I should be able to finish both those matters quickly and back to Champaran, with the result that the schools closed down one by one. My co-workers and I had built many castles in the air, but they all vanished for the time being.

One of these was cow protection work in Champaran, besides rural sanitation and education. I had seen in the course of my travels, that cow protection and Hindi propaganda had become the exclusive concern of the Marwadis. A Marwadi friend had sheltered me in the dharmashala whilst at Bettiah. Other Marwadis of the place had interested me in their 'goshala' (dairy.) My ideas about cow protection had been definitely formed then, and my conception of the work was the same as it is to-day. Cow protection, in my opinion, included cattle-breeding, improvement of the stock, humane treatment of bullocks, formation of model dairies, etc. The Marwadi friends had promised full co-operation in this work, but as I could not fix myself up in Champaran, the scheme could not be carried on.

The 'goshala' in Bettiah is still there, but it has not become a model dairy, the Champaran bullock is still made to work beyond capacity, and the so-called Hindu still cruelly belabours the poor animal, and disgraces his religion.

That this work should have remained unrealized has been, for me, a continual regret, and whenever I go to Champaran and hear the gentle reproaches of the Marwadi and Bihari friends, I recall with a heavy sigh all those plans which I had to drop so abruptly.

The educational work in one way or another is going

on in many places. But the cow protection work had not taken firm root, and so it has not progressed in the direction intended.

Whilst the Kheda peasants' question was still being discussed, in Ahmedabad I had already taken up the question of the mill hands.

I was in a most delicate situation. The mill-hands' case was strong. Shrimati Anasuyabai had to battle against her own brother Sjt. Ambalal Sarabhai who led the fray on behalf of the mill-owners. My relations with them were friendly and that made fighting with them more difficult. I had consultations with them and requested them to refer the dispute to arbitration, but they refused to recognise the principle of arbitration.

I had therefore to advise the labourers to go on strike. Before I did so, I came in very close contact with them and their leaders and explained to them the conditions of a successful strike:

1. Never to resort to violence.
2. Never to molest blacklegs.
3. Never to depend upon alms.
4. To remain firm, no matter how long the strike continued, and to earn bread during the strike, by any other labour.

The leaders of the strike understood and accepted the conditions, and the labourers pledged themselves at a general meeting not to resume work until either their terms were accepted or the mill-owners agreed to refer the dispute to arbitration.

It was during this strike that I came to know intimately Sjt. Vallabhbhai Patel at Sabarmati. They attended the meeting in their thousands and I reminded them in my speeches of their pledge and of the duty to maintain peace and self-respect. They daily paraded the streets of the city in peaceful procession, carrying their banner bearing the inscription 'Ek Tek' (Keep the pledge).

The strike went on for twenty-one days. During the continuance of the strike, I consulted the mill-owners from time to time and entreated them to do justice to the labourers. 'We have our pledge too' they used to say. 'Our relations with the labourers are those of parents and children.

...How can we brook the interference of a third party. Where is the room for arbitration?'

The Kenya Failure

The Hindu (Madras) writes as follows:—

Judging by a Mombasa cable it is to be apprehended that the mission of the Rt. Hon. V. S. Srinivasa has been a failure. The grievances of Indians in that country, so far as the Young Report was concerned, were mainly two. The one was that while it recognised a common electoral roll for all the population of the colony, white as well as the coloured, was eminently desirable. It did not conclusively insist on such a roll being provided immediately. The touchstone by which the Indian community test all proposals for reform is equality with the whites. If anyone in Kenya is entitled to favourable treatment next to the native, it is the Indian; for it is his labour that has contributed most to the pioneering work in the colony. The Indian was the real pioneer settler in East Africa; but, on the theory that Might is Right, his claims to fair treatment are being ignored by the powers that be in every question that crops up for settlement. Indian immigration to the colony was virtually shut out by the policy which His Majesty's Government adopted six years ago. And, now, we are told on the authority of no less a person than Sir Samuel Wilson that "the Secretary of State for the Colonies had decided not to reopen the question of a common electoral roll." We wish to know when that august personage, the Secretary of State for the Colonies, came to this decision. When did he communicate his view on the subject to the Government of India,

if at all he cared to do so? Considering the fact that the whites grew jubilant over Sir Samuel Wilson's visit almost immediately he set foot on their soil, it is fair to presume, as the Indian community has done, that Col. Amery's decision had been taken prior to Sir Samuel's visit to Kenya. If Col. Amery had informed the Government of India of his decision there would have been no occasion for that Government sending the Sastri mission. If they had been apprised of the Colonial Office decision earlier, what on earth did the Government of India send the mission for? This country has a right to know the full facts which culminated in this sorry episode.

Of course, India cannot be content merely with knowing the facts. She has a right to insist and will insist on her Government taking every measure necessary to secure justice to her sons, both in respect of her common electoral roll, and in respect of other questions at issue. One of these is the right to the arable land necessary for them in the measure in which the Whites have had it and without prejudices to the interests of the natives. For, as we have had occasion to point out, the evasion of the land question has been one of the weakest points in the Young Report. That the claims of the Indians to agricultural land in East Africa are far superior to those of the Whites has been admitted by all impartial observers interested in the welfare of the colony as a whole. We do not wish to prophesy as to what the case will be in the future as regards Indian emigration to East Africa. This much, however, we can say that India will not tolerate the rights of her sons lawfully settled in the colony to be trampled under foot. Indians in the colony possess a moral right to be there superior to that of the settlers of any other race and there is nothing in reason or fairness why they should not insist on that right being respected by every means open to them.

Here, then, is a challenge to the new Labour Government. There are in Kenya to-day three parties with interests, in a certain sense, mutually conflicting but are capable of being reconciled. There is, on the one hand, a backward community, the children of the soil, whose interests at any rate recognise to be paramount. On the other hand, are two settler communities—one, the Indian, claiming to be the pioneer and to subserve the needs of the sons of the soil as traders, and the other, the European, which has usurped the best land in the country and possess it, but unable to develop it independently and without harassing and oppressing the poor, backward natives. If, as is contended, the future of the colony and of the natives depends on its economic development, the Indians should in reason be encouraged equally with the White settlers to develop it and become prosperous so that out of the resultant prosperity, the country might as a whole become prosperous and the upliftment of the natives be brought about. The situation that has developed is a test as well as an opportunity for the new Labour Government to demonstrate that it is capable of that fair and courageous statesmanship, without which no British Government could successfully tackle the many serious, difficult and critical problems which to-day face Britain and the Empire.

The message above referred to was as follows from Mombasa to the *Indian Daily Mail*:—

A Congress deputation met Sir Samuel Wilson at Nairobi. Mr. Sastri was also present. It is understood that Sir Samuel announced that the Secretary of State for the Colonies had decided not to reopen the question of a common electoral roll, which decision must have been communicated to the European Deputation earlier, which interviewed Sir Samuel early last month, and must have stiffened the opposition to joint electorates.

The Indian deputation expressed profound disappointment with the Secretary of State's decision. Sir Samuel, says the message, was profoundly impressed with the Indians' earnestness. Mr. Sastri's presence proved most useful.

India And The League Of Nations

Writing in *Welfare*, May 1, on the question of India's cessation from the League of Nations, R. C., an unsparing critic of the League as he is, observes:

Our visit to Geneva in 1926 on the invitation of the League of Nations enabled us to acquire some first-hand knowledge of the League. We were convinced and observed in writing and speech repeatedly that, though of all the State Members of the League India's contribution is higher than that of any which do not sit permanently on the Council of the League, the League does little for India which may be considered as any appreciable return for the money she pays. We have also said repeatedly that the League is busy entirely or almost entirely with European problems and with strengthening European interests but does little that is of use or value particularly to Asia. Now that Lord Lytton has in effect said the same thing in a speech included in the Final Report of the Delegates of India to the Ninth Session of the League (1928), these views have received more attention than before. But we do not share the conclusion drawn therefrom by some of our Indian contemporaries. We think, India should continue to be a Member of the League even though she has to lose a few lakhs thereby every year. She is compelled to waste so many crores annually in other directions that a few lakhs more need not matter much. Theoretically, India has in the League a position equal to that of independent nations and internally autonomous peoples. Let us strive to make that position real, let us continue to urge on the League the duty on its part to do something substantial for India. The first thing to do is to secure an Indian leader for the so-called Indian delegation and to see that he and his colleagues are either elected by the Legislative Assembly or chosen by the Government from a panel elected by it.

Europe And The Problem Of Asia

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

(Formerly known as John J. Cornelius)

(Reproduced from "PRAHODHA BHARAT")

(Continued from page 220)

Look over Europe's relation with China. Her abundant natural resources,—coal, iron, cheap labour,—made China appear as an inexhaustible treasure-house and it aroused the cupidity of the lustful West. As a result of the so-called Chinese Opium Wars,—which many historians tell us were provoked by the British merchants for selfish purposes,—China was compelled to sign with Great Britain the treaty of Nanking, by which she had to cede Hongkong to the latter and open to trade five "treaty ports." This treaty is known as the "charter of commercial rights in China," if you please! This unfortunate treaty was the entering wedge which eventually threw China open to the lust and fraud of the Western nations.

The killing of a French missionary and some sort of an insult to the British flag were, of course, suffi-

cient reasons for another disastrous war. Again China was forced to sign the treaty of Tientsin, opening the Yangtze valley to foreign trade and providing for nine additional treaty ports. Subsequently forty-nine such ports were forced open by pressure of some sort or other. Later by another war the privilege of manufacturing as well as trading at the treaty ports was secured. The more the foreigners got out of China the more ravenous they became. The period from 1895 to the outbreak of the revolution is most marked by the gluttony of Western imperialism in China, and this period is rightly named by a writer as "the era of unashamed theft." It is really characterised by a scramble of Western Powers for commercial and industrial concessions. Such concessions as railway building franchises, mineral exploitation, manufacturing monopolies, etc., were coerced from the effete ruling class in return for loans. Another form of concession is that which gave a single Power the prior rights of exploitation of the natural resources and human labour within a given area. This is known as the "spheres of influence." Such concessions were either coerced directly from the Chinese rulers by one Power or another, or were agreed to in some cases by an understanding between the various interested nations without taking the trouble even to consult the wishes of China in the matter.

Similarly Great Britain obtained dominion of the Yangtze valley; Germany controlled Shantung; Russia took a portion of Manchuria, while the French dominated the southern provinces of Yunnan, Kwangsi and Kwangtung bordering Indo-China. True to the mission of carrying the white man's burden, the Western Powers had thus marked out rich and strategic sections of China as "spheres of influence" as a prior step in dismembering her. It is America's unwillingness to join the international crooks in their plot to dismember China and share in their loot and her introduction of the "open door" policy that really saved China from being dismembered beyond recognition. So complete, indeed, has been foreign aggression and intervention in China that in all her extensive coast line of some three thousand miles, the Chinese empire possessed not one important harbour in which she could operate without foreign consent!

Furthermore foreign loans and indemnities totaling almost two and a quarter billion rupees were saddled on to her. China's inability to pay either the principal or the interest furnished the needed excuse for further foreign aggression. All the powers concerned availed themselves of the opportunity to demand extra-territoriality. The collection of customs was then organized under non-Chinese administration to pay to the foreigners the interest and the principal of the debts incurred by China as a result of the wars waged on her. She was allowed no voice in the fixing of the tariff schedules which were sent for her at 3 per cent. with no provision for adjusting this duty to an increase in price. China was thus made a free trade country and her markets were thrown wide open as a "dumping ground" for the manufactured goods of the West. Such relation of Europe to China has rendered the latter economically and politically impotent. The weaker China became the more firmly did the alien industrial and financial octopus grip her throat. China's desperate struggle to-day is one of life and death; it is a struggle to free herself entirely from the venomous fangs of Western greed driven deeper into her naked flesh.

India, like China, has also fallen a victim to it. Her natural resources and abundant cheap labour have been coveted from the earliest times by foreign

nations. Since the 18th century, however, she has been dominated by British imperialism. India, it must be kept in mind, is one of the few countries which are economically self-sufficient. She is able to produce sufficient agricultural products to satisfy the demands of her people; she has more coal and iron than is necessary for her use. She has many navigable rivers and enormous reserves of water power. She has the monopoly of the world's jute; she can produce enough tea and rubber to take care of the world's entire demand. One of the richest oil fields in the world is found here. Some sections of India are heavily forested. With such a combination of economic and geographical factors India should be one of the leading countries of the world.

The European nations are not interested enough in the peoples of Asia to help in developing the countries to the best advantage of their inhabitants. Their interest is mainly in exploiting the helpless and ever keeping them fixed in their helplessness. And Great Britain is no exception to the rule. One of the prominent British statesmen, Sir Joynson-Hicks has clearly stated the interest of the British in India in these words: "We hold it (India) as the finest outlet for British goods in general, and for the Lancashire cotton goods in particular." Though some Englishmen might object to this honest statement of facts by Sir Joynson-Hicks, it does not strike the people of India in the least as a mis-statement of the British policy. Rightly does Mahatma Gandhi also observe: "British rule in India, established and maintained through military and political coercion, has as its chief purpose the exploitation of Indian resources, Indian labour and Indian markets." British imperialism, through systematic exploitation covering over a period of nearly two centuries, has reduced India to the point of economic exhaustion. The economic retardation of India is due largely to the selfish interest of British capitalists, who block all economic development save that of commerce. This is inevitable since British industrialism is vitally dependent on India for cheap raw materials, and as market for manufactured goods and the investment of surplus British capital. Such interests of the British must naturally stand in the way of India's economic progress, for, the economic development of India would mean the absorption of raw materials by Indian industries and depriving of British industries of the prime market in Asia. It would also mean the rise of a group of Indian capitalists who would oust the British capitalists demanding India for the Indians. Is it strange then if the British capitalists have largely abstained from developing India's vast economic potentialities, and have even discouraged their development by Indians or by foreigners? Is it to be wondered if the British imposed excessive taxes on Indian manufactures and low duties on British manufactured goods, or even allowed them to come in duty free? Are not such measures necessary if Britain is to maintain control of India's internal market?

This endless pursuit of self-interest, and greed for wealth and power have greatly differentiated modern European civilization from that of Asia. Such self-seeking has produced in the mind of the West a sense of conquering energy and adventurous spirit; it has given him a knowledge and a capacity to tackle the unfamiliar, a genius for administration and political organization. But what is worse, it has created in him an insatiable greed for gold and craving for creature comforts. For the sole purpose of filling its coffers with gold, Europe has used and is using force and other unscrupulous methods in exploiting Eastern lands. The peoples of the East, being non-militaristic, feared the brute strength of the West; but the Western nations, drunk with the greed of gold and power, have remained oblivious to the idealism of the East. While Europe is thus

dominating Asia, why does Europe consider Asia a menace? What are the foundations for the "yellow peril" theory the West propagates?

How is one to account for such apprehension in the West? May it not be that the West perceives in the Oriental civilization some pernicious principle? However, when one makes a careful analysis one finds that Buddhism is really the germ out of which Eastern civilisation has emerged. The fundamental beliefs,—that the desire of the individual existence is the root of all suffering, that true happiness is only possible when the knowledge of the transitoriness of all things, and the mastery of the error of self are attained,—underlie all Oriental life and thought. Further it must be mentioned that it is these beliefs which have brought about that attitude of the Eastern mind towards scientific and practical knowledge which so differentiates it from the Western mind. In other words, these beliefs have made the Orient, not blind to the usefulness of science, but more sensitive to spiritual values.

In such ideals and teaching an impartial critic finds it difficult to discover the rampant and hideous dragon of the "yellow peril." On the other hand, he finds the temper of Oriental civilization to be pre-eminently peaceful. It certainly does not have the blood-curling records of organised murders and atrocities. The man of the East neither records nor prides in the fall of kingdoms and the rise of empires. These are despised and forgotten, but every step taken by man in climbing the ladder of spiritual progress is immortalized, since it is that which reveals the meaning and purpose of his own creation.

Further, the civilization of the Orient is essentially sedentary. The love of their motherland, the worship of their ancestors, the reverence of their tombs, make the Oriental cling to the soil of his birth. China freely shared her civilisation with the peoples of the Far East but seldom attempted to force her rule upon others. India sent out Buddhism to other lands on a cultural and religious mission, and of all missionary religions, of Buddhism alone can it be said that it never carried on propaganda with the sword. History reveals further that India, China and Japan have seldom engaged themselves in any offensive warfare of conquest. India and China, like Europe, have suffered at the hands of Asiatic hordes. The last war in the East was forced upon Japan by Russia, but Asia has never followed the policy of expansion through conquest and exploitation. Such record can only be the result of the profound influence of the non-aggressive and non-violent philosophy of life adopted by the Orient. Asia's history, her philosophy of education, her thought and life and the principles of her civilization fail to reveal any basis whatsoever for the pernicious "yellow peril" propaganda. And what is more, after a critical examination of Asian life and thought, one cannot escape the conclusion that should Asia be allowed to develop along lines which are normal and natural to her, she could never become a menace to any nation.

(To be Continued)

राष्ट्रीय स्कुलोमां यावतां पुस्तकां

नीचेनां पुस्तकां आ मोशीसे वपवथी मणी वधे:—

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