

# Indian Opinion

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## NOTES AND NEWS

PRETORIA, November 24th (Reuter).—It is officially announced that his Royal Highness the Prince of Wales will leave England about March 25th for his visit to South Africa, and will land at Capetown on April 30th. On his way to South Africa his Royal Highness will visit Gambia, Sierra Leone, the Gold Coast, and St. Helena.

London, November 15th (Reuter).—The death is announced of the Right Hon. Edwin Montagu, who represented Cambridgeshire in the House of Commons from 1906 to 1922. During nearly the whole of that period he held Government Office, his last appointment being Secretary for India, from 1917 to 1922. His intention to visit South Africa this month was frustrated by ill-health.

Pretoria, Nov. 24 (Reuter).—The following telegrams exchanged between General Hertzog and Mr. Baldwin are published for general information:—

Nov. 11, 1924.—Telegram from General Hertzog to Mr. Baldwin: I regret that my absence in South West Africa has delayed this message to you. Please accept my congratulations. It is my sincere desire that we should work cordially and loyally together for the future welfare of the British Commonwealth, and I have no doubt we shall succeed in doing so. I wish you all good fortune in the great work ahead of you.

Nov. 20, 1924.—Telegram from Mr. Baldwin to General Hertzog: Very many thanks for your kind message of congratulations and encouragement. I shall look forward to working in co-operation with you.

A motion was proposed at the Durban Chamber of Commerce, by Sir Ernest Chappell on behalf of the Executive of the Association, requesting Government to take into consideration the whole question of the position of the European races in South Africa as discussed in the Census Report of Dec. 31, 1923 with the object of ascertaining the best means of securing European supremacy in the Union. The motion was adopted *nem. con.* The report states that in the last 30 years the non-European population of the Union increased naturally by 2,630,000, while the European population, excluding immigration, increased by only 500,000; that if the white race is to hold its own in South Africa it must secure an immense development during the next 50 years—perhaps during the next 25 years; and that only by accessions from abroad can the whites hold their own numerically.

Newcastle, November 24th.—As a sequel to the Milndale crossing railway disaster, in which a number of lives were lost, Guard P. Cronje was arrested at Kimberley. He was brought to Newcastle and appeared before the assistant magistrate on a charge of culpable homicide. He was remanded till November 27th, when a preliminary examination will open. Bail of £500 has been allowed.

Constantinople, November 22nd.—The Premier, Ismet Pasha, has resigned on account of ill-health. He will be succeeded by Fethi Bey.—Reuter.

Rangoon, November 22nd (Reuter).—The trial of four Buddhist priests and one layman in connection with the attacks on Professor Gleason, an American, and his wife, whilst they were walking in a street, resulted in the discharge of one of the priests, and the sentencing of another to seven years' rigorous imprisonment.

Bombay, Nov. 22.—A conference attended by representatives of all the Indian parties, and attended *inter alia* by Gandhi, Das, Nehru and Sastri (member of the Council of State) and Mrs. Besant, has passed a resolution demanding the withdrawal of the Government measures in Bengal as constituting an invasion of individual liberty, and expressing the opinion that the present political situation in India is due to the denial of the people's just rights, for which a speedy establishment of Swaraj (Home Rule) is the only remedy.—Reuter.

Bombay, Nov. 23 (Reuter).—It transpires that in the course of a debate in the Conference attended by all parties in Indja, as mentioned in an earlier message (at which a resolution was adopted demanding the withdrawal of the Government measures in Bengal, and urging Swaraj) one of the speakers, an extreme non-co-operator, alleged that there were people in that very hall who secretly helped the Revolutionaries, though outside these people condemned their activities. This evoked cries of: "Name them!" from the audience. The speaker declined to do this, whereupon he was called a coward. He retorted that cowardice was sometimes better than courage. (Loud laughter.) Pandit Motilal Nehru, in supporting the resolution, said that they, as a subject race, had the right to rebel. Mr. C. R. Das declared that he felt sure it was a revolutionary, and not an anarchical, movement in Bengal, and added: "Revolution will continue as long as the bureaucracy continues. Are young men prepared to give up their lives for freedom? You cannot expect them to give up hunger for freedom. I will not have the revolutionary party condemned without a condemnation of the revolutionary tactics of the Government." The Conference dissolved after appointing a Committee, charged with recommending a method of re-uniting all political elements, and preparing a scheme for the solution of the Hindu-Moslem question. The Committee is to report by March 31, and the Conference will meet again on April 4 to consider the report.

Bombay, November 24th.—A meeting of the Committee of the All-India Congress was held today to discuss the compromise arising out of the action of the Government in arresting prominent agitators in Bengal. The compromise consists of the co-operation of all parties, the suspension of the

non-co-operation movement, and the carrying on of the work of the Central and Provincial Legislatures on behalf of the All-India Congress by the Swarajists. At the meeting Gandhi moving the approval of the compromise, made a surprising recantation of his views, especially regarding entry into the Legislative Councils, which he has hitherto resolutely opposed, and which is the main barrier between orthodox politicians and the Swarajists. Gandhi sadly admitted that he had lost the power to command universal acceptance of his views. He exclaimed: "I am not a lunatic; I am a reasonable man. I am losing ground gradually and would not hesitate to bend before the Swarajists and Liberals. If necessary, I shall bend before Englishmen if only they will show a change of heart!" By an overwhelming majority the Committee approved of the compromise.—Renter.

In summing up says the *Natal Advertiser* this morning at the Criminal Sessions in the case where an Indian named Harripershad, is charged with rape in connection with a little European girl of 10 years of age, Mr. Justice Carter described the victim of the crime as abnormal in view of certain admissions she had made, and the jury would have to be very careful indeed in accepting all she had said in respect of this charge. The question of consent did not come into the matter, because even if this little girl had been 10 times worse than she made herself out to be, she was under the age of consent, and there could be no defence on this score. The jury, after a short absence, returned a verdict of guilty by seven to two, with the recommendation that the child be placed in a reformatory. The Attorney-General, Mr. Bigby, said Miss Bartlett, the probation officer, was taking the child in hand and would do what she could for her. Mr. Justice Carter, in passing sentence, said it might be that the girl held out some inducement to the prisoner, but that would not avail him. He was a married man, and must know that it was a very serious thing to tamper with a child. You Indians must understand that you must not tamper with white women and children. I make allowance for the fact that you marry very young and do not respect youth in the same way as Europeans, but I warn you to keep to your own people. No interference with European children by anyone will be tolerated for a moment. The least sentence I can impose in the circumstances is eight years' hard labour and eight lashes." The Court made no order regarding the child.

Though the Class Area Bill has been dropped says *New Nar* for the time being it is not expected, says the Cape Town correspondent of the *Pioneer*, that the attitude of the new Government would be more pro-Indian than of the Smuts Government. This is another way of saying that India should be prepared for worse things now. As soon as Parliament met, an address was read from the Natal Provincial Council which, after promising that the Asiatic problem presented a serious menace to the Union, recommend:

(a) That no further acquisition of land by purchase, lease or other means by Asiatics be allowed; (b) that Provincial Councils be authorised to pass legislation that no further licences—i.e. trading licences—be issued to Asiatics and no transfer of existing licences, and that the licence of any Asiatic who becomes bankrupt or compounds with his or her creditors shall be cancelled; (c) that the sum of £5 be increased to Indian emigrants under the voluntary repatriation scheme; (d) that fair and reasonable compensation be paid to Indians who own property and wish to leave the country.

Anti-Asiatic feeling in the Union is very strong and India should be prepared for the fight by

utilising such weapons as are available to her; and we think that, as a preliminary step, the League of Nations may be urged to intervene.

### THE ANTI-ASIATIC PROPAGANDA

WE have ere now brought to the notice of our readers the dangerous activities of the Anti-Asiatic League against the resident Indians in this country. They are led by such men as Marwick, Kemp, Cox, and Hulett; and they are out for the blood of the Indians. They have established branches all over the country and continuously carry out a propaganda to wipe out the Indians from South Africa. They are assisted in this nefarious work by many prominent men who have grown fat on the sweat of Indian labour. The Indians on the other hand are doing nothing to thwart their activities, nor are they doing anything to organise themselves as defenders of their existing rights which are being daily threatened by such men. They (the Anti-Asiatics) do not care a pin for the Empire which claims the Indians to be British subjects just as much as those who wish to rob them of their rights. This League has recently circulated to the various trade unions of the country for approval certain resolutions and asking them to forward same to the Minister not later November 25. The resolutions are to the effect that new trading licences to Asiatics should be prohibited by law throughout the Union. Existing trading licences should terminate at the end of 10 years. The sale of land or buildings in any part of the Union be made illegal, Asiatics other than born in this country be deported if convicted of any crime. Legislation be brought for the registration of all Asiatics and their children. Asiatics be treated like the Natives in respect of sexual relations with European women. The above is in a nutshell the latest propaganda of the enemies of the Indian community. It would be seen that if the Government carries out—as they intend bringing in legislation at the next session—what the anti-Asiatics wish them to do, the Indians in this country will be forced to remain as the Pariahs of the British Empire. They forget that most of the Indians are the sons of the soil and as such if they are cut off from the facilities of trade and other occupations there would be in this country a nation of paupers and who would still bring the others to their own level which position we are sure the Government does not wish to create. The Indians were brought here and they have now made this their own home it is but meet that the Government should put them in such a position that they would be able to eke out their living with respect and dignity and that they should make it impossible for the anti-Asiatics to create all this fuss and agitation and hinder the progress of the Government. It is needless for us to comment further on the above as all our readers could see the pernicious intention of the League is to totally drive out the Indians from South Africa. We think nothing could check the activities of the League except that pressure is brought to bear upon the Indian and Imperial Government who should ask the Union Government to treat the resident Indians on equality. This could only be done by granting them the franchise. The Union Government, we know will not in a hurry

grant the resident Indians with the franchise unless the Indians organise themselves and carry on a continuous agitation bringing to the notice of the authorities that nothing could solve the so-called Indian problem unless the Indians are granted the franchise. The Indians in India ought to do likewise in assisting the Indians in South Africa, and then perhaps something might be done to improve the position of the Indians in this country. The cry is mainly directed against those who are helpless because they are unrepresented in the Union Parliament.

#### SYDENHAM COMMITTEE RESIGNS

The Public Health Committee of Sydenham has resigned. The fact has been intimated to the Administrator of Natal through a resolution, to which each of the seven members has appended his signature.

The determination to resign was reached some time ago, but it was as recently as Tuesday, when the three representatives of Sydenham and the two of Overport and two of Puntan's Hill respectively, were together, that the final stage was reached. The signed resolution and the accompanying letter were then posted.

The members of the now defunct Health Committee were: Mr. R. H. Rippon (chairman), Mr. R. I. Darby (vice-chairman), Dr. Lacey, Messrs. C. Constantine, D. R. Macgregor, Clayton and Lanyon.

While it has been impossible to obtain a copy of the resolution, says the *Natal Mercury*, it is understood the general effect is as follows:—

"That the Administration, having failed to provide a satisfactory indemnity against individual members of the Committee being held liable for any acts should the validity of the Ordinance be successfully challenged in the courts, the members of the Committee feel that they have no alternative but to resign."

It appears that efforts were made at the meeting which was held of Health Committees with the Administrator, and in correspondence since then, to prevail upon the Administration to give individual members a definite indemnity against personal liability. The assurance has been given that if any individual were held personally liable the Executive Committee would do its utmost to induce the Provincial Council to pass a vote of reimbursement.

The view has been expressed in quarters most concerned that the Provincial Council might view the matter from another standpoint, and might refuse to sanction the repayment.

Under the Public Health Act, regulations can only be promulgated by the Minister, yet the Natal Ordinance purports to give Health Committees the power to promulgate regulations. That is how the matter has been viewed in certain circles, and probably this played a part in the momentous decision which has been reached, for, bound up in this is the question of who will have to pay if, as the result of recourse to law, a decision is given against the Committee.

One gentleman who was approached in regard to his views on the matter said, "Supposing a Committee, sends an Inspector, who is no Inspector, to inspect certain premises, and the outcome is a charge of trespass, where will the Committee that is no Committee be?"

Another query was: "If the Committee imposes rates it has no right to impose, and the matter goes off appeal, will not the Committee, under the present state of affairs, have to foot the bill?"

#### THE ASIATIC PROBLEM

##### IS SOCIALISM THE SOLUTION?

At the meeting of the Maritzburg Parliamentary Debating Society, Mr. Geo. Reyburn, M.L.A. (Durban, Umbilo) proposed a motion to the effect "That Socialism is the only solution to the Asiatic problem." Mr. Reyburn dealt with the Indian menace from many points of view, asserting that the European's grievance against the Indian was purely one of economics.

In Mr. Reyburn's opinion segregation was not an ideal solution of the problem, as it would be very difficult to erect a tariff barrier round the areas selected for the experiment. Restrictive legislation was also useless, as measures like the Wages Bill could be easily evaded.

He was also opposed to deportation, and added that South Africa had had enough of deportation. (Laughter). Socialism offered the only practicable solution, and he instanced municipal water supply and electricity, especially as applied to Durban, to be the ideal method for combating the problem.

As things existed, there were too many grocers' shops in Durban, all of which had the effect of increasing the prices paid for essential services.

Mr. W. Cox, M.P.C., said that Socialism was an ideal which did not represent practical politics, and that there were grave psychological differences between the Indian and European which would not permit the proposals of the mover. The real test, said Mr. Cox, was this: "Would Mr. Reyburn be willing for an Indian to marry his (Mr. Reyburn's) daughter?"

On being put to the meeting the resolution was lost by a large majority.

#### THE LATE MR. PARSEE RUSTOMJEE

##### PERSONAL TRIBUTE

The greatest greatness and the only true greatness, in the world, is unselfish love and service and self-devotion to one's fellowmen.

I beg to add my humble tribute to the memory of that great, good and noble soul of the late Mr. Parsee Rustomjee. The loss sustained by the community cannot be adequately weighed in words nor can it be measured by those whom he has left behind to mourn his death. He was an asset not only to India his motherland but also to South Africa where he had made his home. He was a citizen worthy of any state not only for his large and magnanimous heart but because he loved his fellowmen and joined in their sorrows and joys for the good of the country. He was the axis on which the Indian world in this continent revolved; he was the pillar on which the community relied; he was the friend, philosopher and guide and as a matter of fact the life and breath of the resident Indians in South Africa. He, to uplift the community, did what no man has ever done before and to achieve his ends he spared neither time, money nor pleasure. His name, needless for me state will ever remain green in the memory of the present and future generations to come. The Indian community by his death are to-day without a rudder tossed from billow to billow and it would be a miracle if they could reach the shore of their destination. The help and advice of the Grand Old Man of South Africa will not now be forthcoming but his example and memory will only be the incentive for us to carry on the good work he has commenced in this dark continent. The noble example which he has set at such tremendous personal sacrifices is worthy of emulating.

O. H. A. JHAVERI

(Chairman, M. K. Gandhi Library  
and  
Parsee Rustomjee Hall Committee.)

## THE INDIAN VILLAGE

It is very possible, even probable, says the *Natal Mercury* in its editorial columns, that the Mayville Public Health Committee will have cause to regret its action in objecting to the establishment of an Indian village, within the area under its control, by the Durban Corporation. The Provincial Administration having established these committees and given them responsibility was compelled to give great weight to the protest, and on that ground no very serious objection can be taken to the refusal to permit the Town Council to carry out its project. It is difficult, however, to appreciate the force of the Mayville objection. If the committee could altogether prevent the establishment of such a village in the area in question then the Committee as the guardians of local interest could probably make out an excellent case, but there seems to be no doubt that sooner or later it will develop into an Indian village of some sort or another, and if the land is sold to small individual holders the manner in which they will deal with the land is far less likely to be appreciated by the European residents than that which presumably would be adopted by the Durban Corporation. The Mayville Association failed to realise that during the past few years there has been a steady exodus of the Indian population to sites outside the Borough, particularly in their direction, and that this is likely to continue even if the Corporation is not permitted to construct the village. The decision having been taken it will now be necessary for the Corporation to look for some alternative site, and Mayville's opposition having proved successful we may take it for granted that any attempt to establish such a village outside the municipal area will be also opposed, and presumably successfully opposed. The Indians who are unsuitably housed must be accommodated inside the Borough, and it is a matter of fairly common knowledge that there are many such. To create an Indian village within municipal limits is manifestly impossible, limitations of space prevent it, and there seems to be no alternative but to create locations of the barrack type in which they can be reasonably accommodated. There will be protests against this but there does not appear to be any alternative, and if such buildings are made available those who are living in insanitary or other unsuitable buildings can be compelled to vacate them. It is possible that such action on the part of the Corporation will tend to increase the migration of Indians from the town, as some of them will object to the restrictions which residence in this type of tenement entails. If this occurs Mayville and other adjoining districts will find themselves called upon to accept this additional Indian population which, despite whatever the Local Health Committees may do, will be housed under far less satisfactory conditions than would exist had they permitted the Corporation to make provision for them as they desired to do.

## INDIAN LABOUR IN MALAYA

(MR. ANDREWS' VIEWS)

Having regard to the remarkable improvement in health upon the estates during the last five years and also to the increasing number of Indian labourers who are now accustomed to go backwards and forwards to Malaya without any recruiting at all. I would advise that, provided political conditions can be adjusted, a further five years experiment be allowed during which the following reforms should be effected.

- (i) The steamer passage shall be made quite healthy and decent for such passengers.
- (ii) A sustained effort shall be made to encourage family life and improve the education of children

upon the estates. Indian settlements on the land shall also be fostered.

(iii) The general average of wages shall be raised to the standard laid down by the Planters' Executive Committee in 1920.

(iv) The whole question of restriction of toddy drinking together with co-operative thrift shall be thoroughly explored and action shall be taken accordingly.

(v) Kangani recruiting shall be brought to an end and a purely voluntary system introduced as early as possible.

1. The appointment of Indian representatives on the F.M.S. Council.

2. Additional Indian representation on the Indian Immigration Committee.

3. The entire removal of the colour bar from the higher Civil Service.

4. The removal of the present impression that educated Indians are not wanted in the country, but only the labouring classes.

5. A pledge that the banishment ordinance of the F. M. S. will not be used against Indians for political reasons.

## AN IMPORTANT LETTER

[Mr. Stokes of Kotgarh attended the Conference for the first two days and then was obliged to hurry back to his home in the hills on account of the storms and floods. He has specially mentioned in his letter to me that his views are those obtained during the first two days only. As they are so striking in their character, and at the same time so deep in their insight, I am using the privilege of a friend in giving a portion of his letter to the public. At the same time, it must be remembered that he did not stay for the last days of the Conference, when a better spirit prevailed.—C. F. A.]

"Mahatmaji is the living embodiment of the moral question, with which God has confronted India,—and, in a larger sense, Humanity, to-day. He, and the message he represents by life and word, must be faced squarely, if the world is to pass safely through the dangerous ocean that lies ahead. That message, as I read it, may be summed in the words: 'Except a man be born anew, he cannot see, much less enter into the Kingdom of God.' The same is true of any people. Mahatmaji calls that kingdom 'Swarajya,' and he is infinitely more interested in the *fact* of its advent than in its form. It is the kingdom where men love their neighbours as dynamically as they love themselves, in which man's will is to live by God's will, and in which his actions and endeavours spring from his sense of the essential oneness of all living and experiencing in God. The people say, 'What shall we do to be saved?' Mahatmaji replies, 'Except you be born anew, you cannot enter into the only kingdom which is salvation, simply because it is the only living kingdom that has not its roots in selfishness.' The leaders then call a conference to discover a way to enter, and seek to find a door of salvation which does not demand the sacrifice of selfishness. Of course, I recognise how hard they have tried to evolve a formula which will make unity possible, and how much some of them would sacrifice to make unity possible—all but 'the one thing needful.' Many will sacrifice individual selfishness, but the demand that they sacrifice communal selfishness makes them 'turn away sorrowful.'

"That spirit of self-sacrifice, in its larger sense, seemed to me to be wanting. The stress during the two days on which I was present seemed to me to be upon the conception of *rights* rather than upon responsibilities. There seemed to be more eagerness to point out the sins of the other party

than to search one's own heart for its share in the guilt for the troubles with which we are confronted. I know that it takes considerable bravery to search one's own heart, and greater still to face the issues it raises: but the true solution of all that is without must be sought for within: and the eyes of those who were assembled at Delhi were too often looking outward, not inward.

"However, I think the conference may do good. Hindus and Muslims have learned, for a few days, to talk together calmly and to listen without expressing resentment with regard to views with which they had little sympathy. After all, this too is a moral discipline. How much fruit it will bear, we shall be able to see in the course of the next few months."—*Young India*.

#### INDIAN ORGANISATION NECESSARY IN NEW ZEALAND

Mr. John Griffiths, Hon. Secretary, New Zealand and India League, writes as follows in *Indians Abroad* :—

There is an old axiom that can be widely applied "God helps those who help themselves." We might also add that the devil will take charge of the others. Certainly he appears to have had a good deal of his own way with Indians overseas as they seem to have done so little to help themselves by collective effort and organisation. Their strength seems to be that of scattered units with little or no common bond.

There are about 600 Indians in New Zealand and it may be useful to consider what they have done in the way of organisation. They have attempted a little, but as far as I know there is no existing active organisation amongst them at present. Petty differences, personal jealousies and competing economic interests seem to keep them apart. There seems to be little religious bond between them, they appear to have no religious meetings of any kind.

Indians residing in New Zealand have brought with them the failings and weaknesses of a subject nation or race. The Briton has been used to taking part in all sorts of free self-governing bodies, from the athletic clubs of his boyhood to the social, political and religious organisations of his manhood. True it is that some of the religious bodies of the west, like the Roman Catholic Church and the Salvation Army are hierarchical rather than democratic. But around and within such bodies are all sorts of democratic institutions.

In India, since the days of the East India Company the free institutions which ensure order and constitutional progress have been discouraged or directly repressed. The Britons who clearly recognise this should make every effort to assist Indians to organise themselves.

The Non-co-operation showed the temper of the people, but the long pent up desire for freedom was allowed to expend itself in frothiness and fury rather than along the triple lines of education, organisation and agitation. If a person or nation give constant and undue expression to agitation, that nation or person becomes unbalanced and ineffective.

Consider the position of the Irish nation to-day although they did not quite neglect organisation; the fury of the agitation that developed and the spirit of carping criticism is now seriously threatening to wreck the freedom they have won.

There are many parallels between India and Ireland. Both have suffered over a century of exploitation and oppression leaving them in a state of economic depletion and chronic poverty. Both are confronted with the problem of firmly establishing self-governing institutions. In some respects, India is in a better position than Ireland was before the granting of the constitution.

A section of the Indian people utilised the Reforms for all they were worth and soon increased the limited electorates by obtaining the vote for women on the same terms as that of the men. They have consolidated their position and thus made each successive step more enduring. The problem of Indians abroad is wrapped up with the problem of Indians at home and the two are likely to progress with equal steps.

Indians in New Zealand appear to have fewer political disabilities than in other Dominions. The most serious disabilities are lack of education and little knowledge of the English language, lack of initiative along the lines of organisation and a lack of personal cleanliness. The last weakness tends to rouse colour prejudice.

Were Indians in New Zealand to organise themselves and clearly formulate their desires they could easily become an effective unit in New Zealand. The alien Immigration Act is somewhat loose as it allows Indians to come in with the consent of the Minister of Customs, or his acting official. In less than 2 years we shall have another general election and it is likely that a Labour Government may be the result. Indians then might be admitted under a higher education test than formerly, but in limited numbers so as not to cause an economic menace to labour here. Mr. W. Parry one of the Labour M.P.'s said that he found that the Indians in the flaxmilling trade made good trade unionists, they held together well and paid their subscriptions more readily than the Europeans.

Indians appear to be much more courteous than the average New Zealander. If we had a few more better educated Indians they might help to leaven the whole nation.

#### INDIANS IN THE UNITED STATES OF AMERICA

BY HEMENDRA K. RUKHIT, FORMERLY PRESIDENT, HINDUSTHAN ASSOCIATION OF AMERICA

Our problem as to citizenship in the United States can be summarised thus :

1. The existing laws prohibit the admission of the labouring classes from India. The merchants, Business men, Educationists, Ministers, bona fide students and Travellers are allowed to enter the country.

2. A second Supreme Court decision deprives the Hindus who are admitted of their privilege to be citizens of the U.S.A. The famous Third case on which the Supreme Court based its opinion, has come up for revision. The proceedings will be keenly watched by us.

3. The question arises, if the decision stands, will it be made retrospective? As a matter of fact the decision is being made retrospective. Some of the Hindus who have become citizens are asked to surrender their citizenship.

4. The new Johnson Immigration Law has an Amendment the text of which is as follows :

"No alien ineligible to citizenship shall be admitted to the United States unless such alien (1) is admissible as a non-immigrant under the provision of Section 3 or (2) unless such alien is an immigrant who continuously for at least two years immediately preceding the time of his application for admission to the United States has been seeking to enter the United States solely for the purpose of carrying on the vocation of minister of any religious denomination, or professor of a college academy, seminary, or university; or (3) unless such alien is an immigrant who is a bona fide student over eighteen years of age and who seeks to enter the United States solely for the purpose of study at an accredited school, college, academy, seminary, or university, particularly designated by him and approved by the Secretary of Labour; or (4) unless such alien is the

wife or the unmarried child under eighteen years of age of immigrant admissible under subdivision (2) of this paragraph and is accompanying, are following to join him."

This "exclusion amendment" is aimed at the Japanese. It will, according to its author, Senator Reed, of Pennsylvania, "definitely and effectively", bar Japanese from entry into the United States. But as we were also ineligible to Citizenship if the Supreme court decision stands it will of course apply to the people of India also. This amendment infringes upon the age-long traditional privileges of the scholars, merchants and students to travel whenever and wherever they please untrammelled by any restrictions. The students here, about 300 in number, do not understand the wisdom of this amendment. During the days of Monarchy in Europe and in Asia the alien scholars and students were treated with special privileges. Now in these days of democratic ideals things are happening differently. The restrictions placed in the Amendment almost excludes our students from the American Universities. The responsible authorities of the educational institutions of this country want our students, as their letters to me while I was the President of the Hindusthan Association of America, emphatically show. They consider our students as an asset to America, both culturally and commercially. On the other hand there is much that we can learn from this country. This fruitful intercourse benefiting the two countries, is now to be prohibited. For it is very hard even for an American boy to choose his studies and college in his own country; how difficult it would be for a prospective student in India, thousands of miles away from the American Universities, to choose his course of studies and college, can be easily imagined. And furthermore, the necessary exchange of papers through the mails between the prospective student and the University authorities here, on the basis of which the latter is to grant him admission, all of which subject to the approval of the Secretary of Labour, may easily consume a whole year of the students valuable time before he may even know where he stands.

Such is the situation of the Hindusthanees (this is the term used here to mean the entire people of India) in the U.S.A. How did it come to pass? The exclusion policy of the British Dominions, the apparent silence of British Foreign office, the old accumulated prejudices of the Americans against the Chinese and Japanese which are of a very complex nature, are certainly the contributing causes that led the Supreme Court to decide against us. And there are other causes. There is prejudice against our farmers here, due primarily to social reasons. Their manners and customs they do not understand. The turbans they dislike. Their low standard of living they protest. But these protests are local and do not go deep. On the whole there is sympathy for the Hindus in this country; but for the most part they are indifferent toward us. Had it not been for the complicated problems of the Pacific that has incidentally dragged in its train the old ruinous theory of so-called "Nordic Supremacy," the Hindus, would not have faced the situation which confronts them to-day.

The number of the Hindus here is very small. Yet they are doing their utmost to present to the Supreme Court their views in the citizenship matter. The resolutions passed by the All India Christian Association in their last Annual Convention was very much appreciated by us. The Indian National Congress did not take any action, as far as we know. We believe this omission is accidental. Rev. Bishop Fred B. Fisher of the Methodist Episcopal Church, Calcutta, now in this country, is seeking a favourable solution. The Hindu community of New York in cooperation with their American friends gave a dinner in which he was the guest of honour. His

work is greatly appreciated here. But in spite of all that is being done here, the future holds no great promise.—*Indians Abroad.*

## INDIA

India! now thy sons have scattered, from their  
land to strands afar,  
In their brightening hopes for freedom, still thy  
loyal sons they are;  
Though betwixt the rolling oceans, yet they're  
guided by thy star.

Shines the star of Swaraj only, shines the star o'er  
children all,  
Hark! at the cry of freedom only, hark! they  
answer to thy call;  
Though across the murky waters, name them in  
Imperial Roll.

Hail! the glittering domes of India, hail! the flag  
of peace on high,  
Crown the uncrowned king of India, crown him  
with a joyous cry;  
Leave no trace of spite nor envy, let the flag of  
freedom fly.

Deck the graves of heroes killed, with laurels  
from thy sacred land,  
Consecrate the lonely graves of children fought  
on foreign strand;  
Burn the incense of thy woes, and raise for them  
a grieving hand.

Died before the flames of battles, died the sons of  
thy woeful womb,  
Smiling in the lines of battle, in Flanders, France,  
they met their doom;  
Who amongst the countless nations, who for them  
have raised a tomb?

With smiles before the bullets whizzing, smiling  
died thy lads of fame,  
Longed to see their bayonets clashing, longed to  
gain for thee a name;  
Now that spite and feud is o'er, did thy patriots  
die in shame?

Think you that they died when doubting, think  
you that they died in fear,  
Bravest sons of Loyal India—unwont laid in  
warriors bier;  
Save the grieving daughters of thee, who for them  
have shed a tear?

India! with the world before thee, in the light of  
wisdom be,  
Patience bears the path to freedom, Swaraj is the  
crown for thee;  
Hail the ghost of freedom's morning, hail thy  
scattered sons on sea.

M. B. N.

[We publish the above as the first efforts of a  
local young Indian.—Editor, I. O.]

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