

Indian Opinion

No. 28—Vol. XXIII.

Friday, July 10th, 1925.

Registered at the G. P. O. as a Newspaper
Price: Fourpence

DURBAN CORPORATION AND ASIATICS

SUGGESTED ROUND TABLE CONFERENCE

ON the 6th instant, the Durban Town Council, on the initiative of Councillor H. H. Kemp, who had addressed a letter to the Town Clerk on the subject, discussed the Asiatic question at length.

The recommendation submitted by Mr. Kemp was as follows:—

"That the Government of the Union of South Africa be informed that in the opinion of the Durban Town Council, the only true method of solving the Asiatic Question in so far as it relates to this country, and particularly Natal, lies in the direction of a round table conference between representatives of the Union, Britain and India; further, that the Union Government and the Union Parliament be asked to take such steps as may be necessary for convening such a Conference in this country without delay."

Speaking to this the mover said the Union had never formulated any definite policy on the Asiatic question. Even only a few days ago a Minister indicated that a certain section would not be included in his proposed legislative measures. They happened to be from the Cape; but how about Natal? A number of public people believed that any resolute attempt to face the Asiatic question in Natal was making a situation which would be dangerous, or to say the least of it, would lead to rashness. They told us the matter could not be hurried, and would come in due time like rain from heaven, and could be attained without effort on the part of the people. Great measures were never achieved in that way. They were the result of conscious forethought and labour. Not until the question was faced, the supreme effort made, or the sacrifices undertaken, would relief to all concerned be attained. The longer the struggle was postponed, the greater must be the effort and the heavier would be the sacrifice, and he pointed out that it was in this matter that the children of Natal—all children of all classes and creeds—would have to pay the penalty in years to come.

"After all," proceeded Councillor Kemp, "we are members of a great Commonwealth. My motion is an outward and visible sign of our Borough's loyalty to that Commonwealth. Do not let our affairs—our inter-Dominion affairs—drift into minor points. We do not live unto ourselves alone. Our King and our Commonwealth comes first in matters which can be discussed without prejudice to our ultimate decision. British Statesmanship has the wealth of 1,000 years' experience behind it. Surely that can be invoked without giving away any principle of our South African Sovereignty. It is not a matter of words with me—it is surely a question of the future peace of the world. It is peace that I seek; not war. I budge not iola from my view; but I am out for the method of arriving at a true solution. There are interests to be remembered—our European children, those of the Natives and of the Coloured races, and also of the Asiatics. I want all to have the opportunity in Natal of giving their views. And I want the Statesmen of the Union, of Britain and of India to be here to see for themselves." One

of the first Imperial Conferences was held at Ottawa when the late Mr. Jan Hofmeyer represented the Cape and got his Imperial Preference Motion through. Surely cannot we have—in the vital interests of the Union and the Commonwealth, an Inter-Dominion Conference in Natal? It must be conducive to good and to the betterment of relationships.

In conclusion, Mr. Kemp said if his motion were not accepted by the Council, he wished them never to forget the truth of the statement that South Africans—and particularly Natalians—might well ask themselves when they thought it all over would not this country be saved if to-day, by a movement born within the British Commonwealth, and nurtured by our Commonwealth statesmen, the Asiatic question was accomplished. Shall it fall to the lot of your children, to have to ask themselves the same question?

Councillor Lamont seconded the motion standing in the name of Councillor Kemp, although stating that he approached the question from an entirely different angle. It was his opinion that so long as the present state of conditions was not remedied the whole community would become more and more demoralised.

It had been suggested that the resolution was an ambitious one to come from the Durban Town Council, but he pointed out that Durban had a great deal to do with the Asiatic population, and he would urge Councillors who might regard this as a matter outside their province to consider the position now arisen at Shanghai. It was in the belief that the resources of statesmanship had not been exhausted that he seconded the motion.

Councillor Mrs. Knight accorded support to the motion, agreeing with the mover that the Asiatic question, as it had become known, was an Imperial one which would have an effect not only upon South Africa, but upon the Empire and the world.

"On the face of it this motion seems to be all right," said Councillor A. E. Eaton, "but reading into it one might quite easily make the mistake that it had been submitted by the Natal Indian Congress . . ."

Councillor Mrs. Knight: Well, why not?

Councillor Eaton regarded this as a weakness, and suggested that if they were going to take steps they should take definite ones. "It almost seems to me," he continued, "as if my comrade in the anti-Asiatic campaign is getting weary of well doing."

Mr. Kemp: Never.

That they were "getting along quite well with their campaign" was the argument Councillor Eaton continued to advance, but wished that the position did not call for conference. He wished that it was an economic problem; whether the Asiatic was to rise to the European standard and life, his life in that standard, demanding European standards of wages, or whether he was not to rise and was to get out. It was a fight, the survival of the fittest, and therefore why should brainy people, people who might be philosophers, be brought in; the people concerned must fight their own battles. Finally,

expressing the hope that the mover would not press the motion, Councillor Eaton said he was jealous of the dignity of the Council, and would rather see such a motion dropped.

Support was accorded by Councillor Mrs. Benson.

His Worship the Mayor, whilst not disagreeing with the motion entirely, thought that it did not come within the province of the Council, and he feared that they stood an excellent chance of being told to mind their own business.

Following a reply by Councillor Kemp, the motion was put and carried on the following votes: For. Councillors Lamont, Smith, Shearer, Mrs. Knight, Mrs. Seiedle, Kemp, and Mrs. Benson. Against: The Mayor, Councillors Mrs. Fahey, Eaton, Clark, and Buzzard.

AUSTRALIA PLAYS FAIR

THE cablegram from Melbourne, Australia, stating that the Committee of the Senate has passed a Bill, giving British Indian residents full electoral rights of citizenship, is a piece of very welcome information. If this means that the Bill has successfully passed both Houses of Parliament and is now law, British Indians, domiciled in Australia are to be congratulated. It would appear that the people of Australia are possessed of a sense of fairness and justice, and that they are not afraid of lining up alongside "subject" race. At a time when South Africa is going from bad to worse in its anti-colour legislation, this example of straight forward recognition of India's claim as an equal partner in the great British Empire, is most refreshing. Logically, there is nothing to be surprised at in this news. But, unfortunately, we are so accustomed to witnessing flagrant acts of injustice and spoliation, that a measure of bare justice causes us to exclaim. Australia, it is true, has not a large Indian population; and it may, therefore, be said that its position is not on all fours with that of the Union of South Africa. The granting of the political franchise to Indians in Australia, however small the population, is of the highest importance because it establishes a precedent. The British self-governing Dominions have hitherto refused such rights; and Australia, with her cry of a "White Australia," has at times seemed the least likely to grant new privileges. But, however small the Indian population, the recognition of the right of all civilised men to a voice in the government of the country in which they have made their home, is a step which Australia should never have cause to regret. Did not the great South African statesman, Cecil Rhodes, set such a high standard for this country? What would this great man say if he could return and see a South African Government passing a law which will exclude Natives and other non-Europeans from certain skilled occupations, not because of their want of skill but because they are as God made them! We feel that this enlightened policy of Australia is perhaps largely due to its open-minded attitude in inviting Mr. Sastry to pay a visit to that country about two years ago, and it is possible that leading statesmen of that Dominion were made to realise the great

importance of India; and recognised, therefore, how necessary it was, if they were to maintain their reputation as strong men, that they should give this measure of justice to the resident Indians. What will South Africa say? Will it simply jeer and go on its mad way, depriving all the weaker ones of their rights and privileges? Or will it pause and consider what this policy of extermination, so far as rights are concerned, of the non-white population, will eventually lead to? Forgetting for the moment the many troubles which the Indian community is labouring under in South Africa, we would remind our European friends who may be good enough to heed what we say, that history has proved that nations, as individuals, reap what they sow. If South Africa continues to carry out its policy of "self-preservation," which is another name for selfishness, regardless of the rights of those who have no voice in public affairs, it will one day reap its reward as night follows day. Better will it be if the example of Australia is copied. If South Africa cannot go so far at present let it at least refrain from doing actual injustice.

THE "ASIATIC QUESTION" AND THE ROUND TABLE CONFERENCE

AT the last monthly meeting of the Town Council, Mr. H. H. Kemp tabled a motion the effect of which was that the only effective method of arriving at a solution to the Indian "problem"—if at all it can be termed a "problem"—would be a Round Table Conference comprising of representatives of the Union, Britain and India. We welcome Mr Kemp's move as we feel that some solution should be arrived at with a view to putting a stop to the idle talks of budding politicians who take the Anti-Asiatic policy as the only plank to gain notoriety. The convention of a Round Table Conference had been suggested by Mrs. Sarojini Naidu, and the Rt. Hon. J. H. Thomas, the Colonial Secretary under the labour regime, and if their advice had been taken into account, the Indian question would have been settled by now.

The Indian question has been enlarged to such an extent by anti-Asiatic propagandists, backed as they are by the powerful European press of the land, that it is desirable that some scheme should be brought forward to bring about a settlement.

The campaign as pursued by the anti-Asiatics is doing more damage to the South African cause than good. And it is for the purpose of putting a stop to this hideous campaign once for all that we welcome Mr Kemp's Resolution.

The Resolution brought forward is all the more commendable because of the fact that it has been fathered by a gentleman who held extreme views with regard to the Asiatics. It would appear that Mr. Kemp has exhausted every scheme; that he now finds that the only feasible scheme is the Round Table Conference. It was Mr. Kemp who, a few months back, suggested that all Asiatics should be repatriated notwithstanding their vested

rights in the country. Mr. Kemp represented the most dangerous element amongst the anti-Asiatics, and it is all the more pleasing that he has now come our way of thinking.

Durban is the most important centre in South Africa, in so far as Indians are concerned. Durban has led the way to bring about a solution to the Indian question, and it is hoped that other Municipalities in South Africa will follow the example.

Mr. Eaton, one of the five Councillors who opposed the motion, expressed a certain amount of fear with regard to the convention of the Conference. We cannot understand why Mr. Eaton should entertain this fear, as a Round Table Conference is the only course whereby larger issues can be brought to a finality, satisfactory to all concerned. Mr. Eaton suggests that it is a battle that should be fought within South Africa without any interference from outside quarters. However logical this suggestion may appear to Mr. Eaton, we are afraid his knowledge of international affairs is very limited. Does Mr. Eaton desire that the Indians who form an integral part of the South African population, should not be represented in any settlement that may be arrived at? Is he devoid of any sense of justice and fair play that he suggests repressive laws should be enacted against a defenceless and voiceless people without hearing them? Will he as a Labour man use his slogan "Survival of the fittest" in his fight against the Capitalists? If Mr. Eaton thinks that the anti-Asiatics have grievances against the Indians, why should he be afraid of a Round Table Conference where all matters could be amicably settled.

We are afraid Mr. Eaton is on a bad wicket, and if he would let matters alone, we are confident much good would result from the Round Table Conference.

INDIANS IN AUSTRALIA

FULL ELECTORAL RIGHTS BILL

Melbourne, July 3 (Reuter).—A Bill giving Natives of British India resident in Australia, full electoral rights and citizenship has been passed by the Committee of the Senate.

EUROPEANS AND INDIAN SWARAJ

"LEGITIMATE ASPIRATION" FOR SELF-RULE

AN ADDRESS TO EUROPEANS

In the course of a speech at the European Association meeting at Karachi, Mr. C. S. Wentworth Stanley, Chairman of the meeting, said: "We are, in principle, committed to the gradual realisation of Self-Government in this country, and I venture to believe that it would really clear the air if our Die-Hards would recognise this fact, and instead of maligning those who have created this situation, would assist in shaping European public opinion as to how this principle is to be carried out in practice. Apart from the virtual pledge which the British people have given of their intention to grant progressive Self-Government to this country, there is the all important political situation here, to consider practically the question of Self-Government. Every educated Indian wants to take a more prominent

part in the Government of his hearth and home. No one can deny that this is a very legitimate aspiration. If this desire did not exist, it would amount to a condemnation of British rule, which had fostered no desire. An ingenious did not exist, and was very strong."

WHAT INDIA OWES TO BRITISH CAPITAL

Speaking of the part of the Europeans, he said: "We must, in future, be prepared to see the British official replaced by the Indian. There will, however, still remain the British commercial community. On them will fall the burden of maintaining, in co-operation and partnership with the Indians, the good Government we have enjoyed in the past and in maintaining law and order, justice and equity in which all are mutually interested, and which is essential to the stability of the commercial community. We have in the past been senior partners in the firm of British India. In future, we will be equal partners with the Indians. We have every justification for retaining the partnership. A major portion of the capital in the country is British capital, whilst it is British brains and British energy which developed the country and made it, and are still making it one of the great commercial countries of the world. A new form of partnership is not unpalatable to the average Indian, but he is too keen only to retain the British connection in this country because his trade is dependent on this connection. He harbors no illusions as to the necessary capital. Probably, British capital enables him to develop the further resources of the country."

DUTY OF EUROPEANS

On the subject of security and welfare, Mr. Wentworth Stanley said that certain precautions, such as the retention of the army in British hands, are obvious, but he believed that, to a certain extent, British misgivings were unfounded. In regard to Europeans and public affairs, he said that it was essential that the non-official European should take part in public affairs and show that he is as keen as the Indian non-official for the betterment of the masses amongst whom he lives. "The Indian looks to us," he said, "to help him to solve the appalling problems of welfare, both as a partner in the Indian Empire and as a humanitarian, and the part we take in parochial matters is just as important as the part we take in All-India matters."

SOUTH AFRICAN REPATRIATION SCANDAL

GOVERNMENT OF INDIA'S RESPONSIBILITY

(BY C. R. NAIDU)

The passage of time brings no relief to the much-oppressed Indians abroad, and their condition has been progressively growing worse. Each year adds only to the long list of their troubles and sufferings at the hands of other people and nationalities; but with the Government of India doing very little to stop the rot that has set place in their condition, as if South Africa was not enough, British East Africa and German East Africa have begun their pin-prickings.

VICTIMS OF MISREPRESENTATION

But in all our vexations, the most painful is the repatriation of Indians wholesale from South Africa and which somehow has not attracted the attention that it ought to. Thanks to the Government of India's indifference and the rather too soporific Mr. (now Sir) B. N. Sarma who was in charge of this portfolio, Indians have been turned out of South Africa by thousands under false statements. The Government of India have done nothing to disabuse them of the rosy conditions depicted as prevalent here and they have done no counter-propaganda to minimise the effect of such misrepresentation. This repatriation scheme is a most unfortunate invention of Sir Benjamin Robertson and the South

African Government has not been slow in taking advantage of it and they are working out in a most intensive and vigorous manner. Up to now about 35,000 Indians have been turned out of South Africa and they are all the victims of those false statements that is India is prosperous, that labour is scarce, that prices are low and that all of them could be absorbed in the country and could easily settle themselves. But as we all know the majority of them have been stranded here and their condition is simply deplorable. There is not one amongst them who, if allowed, would not go back to South Africa. At present, there is great unemployment throughout the country, rice is selling at scarcity prices, distress is acute. Still the Government of South Africa's false allurements have been left to pass unchallenged. The Government of India's share and Sir B. N. Sarma's too—in this sin of negligence and of eventual suffering—is very great. Have they no uneasy conscience when even a few weeks back, 400 repatriates have been dumped on India and every quarter the steamer would bring about 500 of these unfortunate people? Unless they are a party to the deception or unless they wink at the idea that Indians would all do well to come back to India, their silence is inexplicable.

SIR B. N. SARMA'S FAILURE

The first step is for the Government to tell them that conditions are not favourable in India for their settlement and that they should come to India at their own risk. It will be the sheerest humanity to do this and the Government of India should not be lax as they had been all these years. Of course, the greatest disappointment is Sir B. N. Sarma who, though he held the portfolio for a long period, had utterly failed to grasp the mischief and suffering caused by the repatriation scheme. It is to be hoped that the new member in charge of the portfolio will do something to see that the poor Indians are not turned out of South Africa on false hopes. Let them come at their own risk by all means. But the Government of India's responsibility for these 35,000 Indians and for those coming hereafter is very great. Nothing seems to have been done to provide suitable employment for them or their return "home" comfortable and happy.

It is, therefore, essential that some non-official Indian who knows two or three vernaculars is sent to South Africa either by the Government or by private philanthropic men and associations to tell the people there that they can come here at their own risk and that conditions of trade, industry and agriculture are not very bright and promising, especially in Southern India to which, unfortunately, most of these repatriates belong.

Even though like situations are developing in East Africa and there is a possibility of somebody bringing or making indiscreet admissions in East African affairs, the urgent question is now that of South Africa. While the Class Areas Bill, Ordinances and Franchises are aimed at impoverishing the Indian well-to-do element, the repatriation scheme is aimed at driving out labourers and humble folk. Unless some strong steps are taken, we shall not be surprised if in course of time even these well-to-do merchants and traders are slowly pulled down to the scale of repatriation.

We have been asked by the Secretary of the Young Men's Vedic Society to announce that the weekly meeting of the Society hitherto held on Sundays, will, as from the 15th instant, be held on Wednesdays. The first of these meetings will be held on Wednesday next at 7 p.m. at the Hindu Tamil Institute Cross Street, when a general discussion on how best to better the condition of Indians in South Africa will take place.

EUROPEANS IN INDIA

Mr. Wentworth Stanly's speech at the European Association's meeting at Karachi shows elements of liberality not usually conspicuous at such gatherings. He stressed, of course, the words "gradual realisation of Self-Government," but recognised that the Indian aspiration was perfectly legitimate that Britain was pledged to satisfy it. He dilated on the importance of British capital to India, but urged that the non-official European should show "that he is as keen as the non-official Indian for the betterment of the masses among whom he lives." The implication, we hope, is that the keenness is a quality which has yet to be cultivated, and is not to be claimed as a mere adjunct of the British "trusteeship." British capital is invested all over the world, and because of that fact, Britain does not claim a share in the direction of all other countries' affairs. The British community in India is certainly entitled to fair play, but being a small minority, it must be content to let India be governed by Indians.

OUR LONDON LETTER

[FROM OUR OWN CORRESPONDENT]

11th June, 1925.

The weather remains unchanged. For the moment one forgets that he is in England and well may he believe he is in sunny South Africa. The highest reading this summer is 85 in the shade.

The death of the Maharajah Scindia of Gwalior is reported to have taken place on the 5th inst., in Paris. The Maharanee and her two children aged twelve and eight were with the Maharajah at the end. His heir is George Jivavi Rao, about 9 years old, for whom the King stood sponsor. The cremation ceremony was held at the cemetery of Pere La Chaise. Among those attending were the Aga Khan, the Maharajah "Gaekwar" of Baroda, and the Maharajah of Kolhapur.

The Maharajah of Gwalior was one of the five Indian Princes entitled to a salute of 21 guns. In recognition of his enlightened rule over his country, among other honours, the honorary degrees of L.L.D. of Cambridge and D.C.L. of Oxford were conferred on him. He was born on the 20th October 1876 and at the age of 10 succeeded his father as a ruler of a country with an area of some 26,000 square miles, a population of over 3,000,000 people, producing a revenue to the State of about £1,500,000. He was brought up as a soldier and in 1901 at the age of 25 saw service in China as orderly officer to General Gaselee. On this occasion he fitted out at his own expense the hospital Ship Gwalior which was found to be very serviceable. He was one of the most loyal subjects of the King. To mark the Coronation of the King, he gave £8,000 for distribution among the charitable institutions in England, which the King described as noble. He sent on the outbreak of the Great War, troops to the assistance of the British. He advanced to the Indian Government a loan of 5,000,000 rupees, free of interest; he would not accept the immediate payment by that Government of 3,800,000 rupees and invested £8,503,000 in War loan bonds; and he refused to accept £300,000 which was due to him for war expenditure. He supplied the Indian Government with silver, of which it was in special want. In Egypt the crying need was for hay. Hay was needed for General Allenby's great cavalry movement in Palestine and of maintaining the horses in that barren country until the end of the War—and the Maharajah supplied the need. He gave a fleet of 41 ambulance vans with the accessory lorries

and motor-cycles. In short he placed the entire resources of his State at the disposal of the Viceroy. The then Viceroy of India, Lord Hardinge said of him: "That one can hardly open the newspaper without reading of some fresh instance of the Maharajah's generosity"—and the papers are full of stories of his humanity. Whenever he came to London, he would, dressed in old clothes, slip out of his hotel in the evening and board a 'bus and pass the hours in riding round the city. London by night, seen from an omnibus top, fascinated him.

At the time of a national rejoicing, he was in London. Unattended he mingled in the crowd at a fireworks display, coming by chance upon a working man and his wife with a child, which should never have brought out on such a night. It had grown too tired to walk, it was carried by the man and sometimes by the woman. All three were tired out. The Maharajah offered help in carrying the child. After a moment's hesitation, the offer was accepted. The Maharajah stayed out the fireworks with the child asleep in his arms. On the return journey, the Maharajah did his share of the work of carrying and on reaching the palatial house in Park Lane in which he was living, without thinking he stopped and said Goodnight to the pair, adding that he had reached his home. The man eyed him narrowly and indicated his disbelief. "Oh" said the Maharajah, "I'm only engaged in the stables." "Well" said the man, "you ain't our English sort, of course, but you are a damn good fellow."

In his own dominions he also loved to play Haroun-al-Raschid. Once after a night ramble in disguise he was returning to his place when he was challenged by a sentry. He explained who he was but his tail was not good enough for the soldier. The end of it was that the Maharajah was kept in the guardroom till his private secretary came and identified him. The sentry expected to be instantly beheaded. But the monarch pleased with his discipline, gave him a step up in rank!

With the aid of an Irrigation Department, he enabled many thousands of barren acres of land being brought under cultivation. He was considered to be a benevolent ruler. He had a collection of jewels believed to be one of the finest in the world. He had a dozen ropes of pearls alone worth a million. But he preferred to go about unrecognised among his people in ordinary Indian dress.

An error crept into a previous letter about the Maharajah of Jodpur. He is in England with his only Maharanee.

The chief points in the Allied Note to Germany are: The Allied Governments consider it of capital importance to declare that the defaults in disarmament would if not promptly rectified, enable the German Government to reconstitute an army modelled on the principles of a nation of arms. The totality of disarmament defaults is a serious menace to peace. It now rests with the German Government to create the conditions in which evacuation of Cologne can speedily be effected. It is they themselves with profit by the readiness with which they give effect to the rectifications demanded. The Allied Governments again appeal earnestly to the German Government to liquidate with the necessary goodwill the outstanding matters, the settlement of which the gravity of the situation demands.

To teach pupils of forty nationalities in one secondary school is a task to fascinate the most ardent pedagogist. The experiment is to be made in Geneva for the benefit of the families of the Secretariats of the League of Nations and the International Labour Office. English and French will be the teaching languages employed, the headmaster will be an Englishman, and the system adopted will be a combination of the latest educational methods of Europe and America.

More than the mere mischief with which they are

generally credited lurks in the brain of apes, and in a new book, *The Mentality of Apes*, Professor W. Kohler gives some remarkable instances of their cleverness. One Chimpanzee would pile boxes on one another in order to reach some fruit; one day the Keeper offered his bent back as a stool, taking care to stoop too low to bring the fruit in reach, "whereupon the disappointed ape came quickly down and tried very energetically to raise the keeper into a more erect position." Another specimen, "Sally," used to hand her teacher four straws when asked for that number. Clearly the expression "brainless as Chimpanzee," used by the Cambridge Poet, Calverley, was a gross slander.

MAHATMA GANDHI AND MR. FORD

A STUDY IN CONTRAST

Mr. Arthur J. Penty writes in "G. K. Weekly":—

Of all the prophets of our world to-day perhaps the two most notable because the most extreme, are Henry Ford and Mahatma Gandhi. Both of them are remarkable men, and yet they would lead the world in precisely opposite directions. Ford stands for the externalisation, the mechanisation of life. It is his boast that he has filled the streets with motor-cars. He is planning now, so I read, to fill the air with aeroplanes, and if he lives long enough he will without a doubt fill the sea with submarines. At any rate, such would appear to be the logical outcome of his activities. To Gandhi all such activities or developments are anathema. He does not talk about the need of controlling machinery, but is content to say "represents a great sin." Machinery to him is an instrument of the devil essentially destructive. It is the wrecking force in society and therefore he seeks to banish it from India precedent to banishing it from the world. There is to be no compromise with it.

Which of these two men is right. To answer this question it is necessary to discuss other things in addition to machinery. It is necessary to come to conclusion about the final aims of life. But this is a big order about which it seems difficult for most people to reach any conclusion. Let us, therefore, seek to test by reference to some more proximate ideal—say human equality. In his 'Autobiography' Henry Ford expresses himself very frankly on this point. He says:—

"Repetitive labour—the doing of one thing over and over again and always in the same way—is a terrifying prospect to a certain kind of mind. It is terrifying to me. I could not possibly do the same thing day in and day out, but to other minds, perhaps I might say to the majority of minds, repetitive operations hold no terrors. In fact some types of mind thought is absolutely appalling. To them the ideal job is one where the creative instinct need not be expressed. The jobs where it is necessary to put in mind as well as muscle have few takers—we always need men who like a job because it is difficult. The average worker, I am sorry to say, wants a job in which he does not have to put forth much physical exertion above all, he wants a job in which he does not have to think. Those who have what may be called the creative type of mind and who thoroughly abhor monotony are apt to imagine that all other minds are similarly restless and therefore to extend quite unwarranted sympathy to the labouring man who day in and day out performs almost exactly the same kind of operation.

REPETITIVE LABOUR

Now is this true or is it false? I do not hesitate to say Ford's judgment is superficial. That there are great differences between men there is no denying. One man's meat may be another man's poison, but there are some poisons that destroy all men, and the mechanisation of labour is one of those. We

conclude that this division of mankind into creative and repetitive types is false because the condemnation of one class to repetitive labour reacts to deny to men of a creative type the opportunities they desire. Theoretically it might seem that the more machinery was employed the more opportunities there would be for creative work, as Mrs. Bernard Shaw supposes, but practically it does not work out this way. Repetitive labour destroys the taste in a community for culture, and the reason for this is that the attempt to discriminate between men as creative and repetitive is not true to nature. Workers in the Ford factories are not, in spite of their large earnings, happy—a fact admitted in an interview which recently appeared in a New York paper. Rumour has it in the U.S.A. that the Ford workers are feeble-minded. If true, it is what one would expect.

HUMAN EQUALITY

Gandhi, on the contrary, combines with the efforts he makes to revive the use of the spinning wheel, which is to be taken as a symbol for the revival of handicraft, a belief in human equality. It is notable that in a land that is permeated with the idea of caste, the prophet of handicraft should also demand the removal of untouchability. This is not an accident, I am persuaded. The same insight that makes Gandhi so opposed to the mechanisation of life leads him to demand a revival of handicraft and to see the essential human equality that exists in spite of differences. The greatest industrialist in the world tells us that industrialism is incompatible with human equality and firm in his belief in the beneficence of machinery comes to deny human equality. The greatest saint in the world affirms human equality and is the uncompromising enemy of industrialism. That is the first difference between Ford and Gandhi.

BOTH PACIFISTS

We have seen how fundamentally Ford and Gandhi differ in their outlook. They have, however, one thing in common. They are both pacifists. Here is something by which we may test them as practical men, which will bring out still more fundamental differences. Gandhi's pacifism is of his essence. It is all of a piece with his other ideals. There is no conflict between his pacifism and the other things he believes in, for if men could be persuaded to follow him entirely peace would entirely reign upon earth. But with Ford it is different. His pacifism is not something that arises from his belief in industrialism and his acceptance of human distinctions, but exists in spite of it. It can only be explained on the assumption that Ford suffers from that alternating consciousness from which business men and industrialists invariably suffer, for it has nothing whatsoever to do with the major activities to which he devotes most of his life. On the contrary they do not move in the direction of pacifism but of war. This follows naturally from his ideal of industrial expansion, for such expansion not only brings industrial nations into collision with each other but leads them to exploit small and alien peoples. There is no doubt about this. The quantitative standard of production which on the one hand leads society to degrade men to the level of machines, is on the other hand a source of international mischief by the need it creates for foreign markets to dispose of surplus production. What are all our foreign politics about but the complications resulting from over-production, foreign loans and oil? The latter to-day is a serious question. Every additional motor-car Ford makes increases the demand for oil, and much of foreign politics to-day is concerned with struggle for the possession of oil fields. Yet Ford is a pacifist, and I do not suppose it has ever occurred to him there is anything contradictory in his position. Our war-mongers talk a great deal about the peril of the East. But if

there is any peril it will be because the East adopts Western ideas. There could be no peril if it follows Gandhi.

WHITES v. ASIATICS

The South Magaliesburg Farmers' Association has reaffirmed an important resolution on the Asiatic question. The members have again bound themselves not to buy from Indians in any circumstances, and they have undertaken to advise other farmers to act in a similar manner. But they also expect something in return—namely, that the townspeople should buy their farm produce only from white farmers.

This attitude, it will be admitted, is perfectly reasonable. If the farmers adhere to their pledge and support white storekeepers to the exclusion of the Asiatic, then they are entitled to demand support from the white people of the towns. It is only by co-operation on these lines that effective headway can be made in a direction which is eminently desirable in the interests both of the agricultural community and of the whole country. To be successful, the campaign must not be one-sided.

Nor can the Asiatics complain. People can choose where they shall buy, and if Europeans decide to deal only with Europeans that is their own business. Moreover, the whites must help themselves more than they have been doing if they are to overcome what is, after all, a genuine menace. It is no good making long speeches and waiting year after year for the Government to move. The solution of the problem, as we have said before, lies very largely in their own hands.

News in Brief

That this mass meeting of the Transvaal Indians again strongly protests against the "Colour Bar Bill" as a piece of legislation contrary to the principle of right and justice and as one placing great economic hardship on those affected under it. That this meeting respectfully urges the Senate to reject same.

Proposed by Mr. R. M. Sodha, seconded by Bhimji Natal, supported by C. Poonen, and unanimously carried by the meeting.

Speaking at a dinner of the Central Asian Society, Lord Birkenhead, in a brief reference to India, declared emphatically that Britain must continue to sustain exclusive responsibility for the protection of India. Britain must never close her eyes to the realities of a situation which might easily be rendered dangerous. "The fundamental fact of the Indian situation is that we went to India centuries ago, compassing, with the sharp edge of the sword, differences which would have submerged and destroyed the Indian civilisation. We went there on that basis, and hold it by that charter, and it is true to say to-day that if we left India to-morrow, it would be submerged by the same anarchical, murderous disturbances as in the days of Clive. No man was entitled to speak as representative of Britain and monetary trustee of India—whether Labour, Liberal, or Conservative—who would find himself in a position in which it was possible for him to liquidate the obligations of history and honour." (Cheers.)—Reuter.

Among the successful candidates in the M. A. Examination of the Punjab University this year is a lady graduate Sremati Premati Thapar, daughter of Rai Bahadur Kunji Behari Thapar of Lahore who has passed her M. A. Examination in history from Forman Christian College. She is the 1st Hindu lady in the Punjab to take M. A. degree from the Punjab University.