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APPENDIX

CASTE IN AMERICA

As the first edition of Mr. Lajpat Rai's book on the United States of America is out of point and the second edition is not yet ready for the press, we give here some extracts from the work bearing on caste in America.

To-day the Negro is politically as much a Zero in the South as he was before the emancipation.

In addition to disfranchising the Negro and eliminating him from politics "by force or fraud," the Southern legislatures have passed numerous discriminating laws against him. In 1910, twenty-six states (out of 52) either by statute or constitution forbade the intermarriage of Negroes with whites.

Besides these, "Jim Crow laws" are in force in all the former slave States providing for separate accommodation for the races on railways and (in some States) on steam boats and street cars. Separation in waiting rooms and railroad dining rooms is also the general rule. Separate cars are usually provided, but on street cars the white passengers are usually assigned to the front seats and colored passengers to the rear seats. It is usually impossible for a Negro passenger, however rich, to obtain a sleeping berth on railroads, and in case such a passenger, in Illinois for example, crosses the Ohio river into Kentucky, he must give up his berth and retire to the colored coach. Too often also, the railway companies provide better accommodation for white passengers than for their colored ones, even though they pay the same fare.

No Southern State permits colored and white children to attend the same public schools and some States extend the provision to private schools also.

Negroes are excluded from hotels, Young Women's Christian Associations, Young Men's Christian Associations, theatres, saloons, and are even refused interment in white cemeteries—in some cases in direct violation of local laws. In the absence of legal regulation, public sentiment results in the Negro attending separate churches and registering at separate hotels, confines him to special seats in the theatres, segregates him in cities and even in country places and tends to keep him apart from white people in all relations of life. The Negro is the pariah of the United States.

Race prejudice frequently prevents colored men from obtaining justice and causes white men to wink at and condone flagrant impositions on him. The practice of peonage was broken up by

federal courts but in more than one Southern State the laws regarding contracts and leases are so drawn up that the Negro is virtually at the mercy of unscrupulous white men.

The worst form taken by this race prejudice is the "lynching" of Negroes accused or suspected of crimes against white people, before they have been tried and adjudged guilty by any court of justice.

Dr. Du Bois states: "The attempt to establish a strict caste of occupations in the South has not been successful, but it has been possible to keep the majority of Negroes in the most disagreeable and poorest-paid occupations, and in the lowest positions of most occupations."

There are no Negro Judges. The punishments meted out to Negroes are different, severer, and more exacting than those ordinarily administered to the white man for the same offences.

As regards interdining, no white would sit on the same table with the colored man. On the pacific coast, they would not sit on the same table with the Asiatic; and this even if the Negro and the Asiatic are Christians.

Of course, there are noble exceptions among the white Americans, who are ashamed of the color prejudice, and there are some states in the Union which have made some attempts to give them equal treatment, but the very fact of these exceptions proves the intensity and the rigidity of the general rule.

The color line, however, is not the only caste line in the Western world, though that is the most obvious and one that obtrudes itself rather too prominently and too frequently.....the workmen, whether skilled or unskilled, still constitute a caste, and so do the hereditary nobility in England and Germany. The liberal and the social writers often speak of the governing class or classes. The most celebrated writers of the West speak of the submerged caste. The so-called labor unions are nothing more than closed castes based on contract and mutual understanding, but not on birth. There are no rigid bars to interdining and inter-marriage between these castes, but the prejudice is so strong, paramount, well-established and widespread that it works as a practical bar. The love marriage of a noble lord with a common girl is considered to be romantic.

Marriages between parties of unequal social position are still looked at askance.....The position of the factory laborer is only a bit different from that of the old time serf. The feudal system is gone, but the modern industrial system is almost as cruel and crushing and demoralizing as the former.....

My readers will thus see that America is doubly caste-ridden. It is ridiculous, therefore, to talk of the existence of the caste system as a bar to political advancement on the lines of the West; nor does it lie in the mouth of the American missionary in India to talk disparagingly of Hinduism for that reason. This, however, does not justify caste. The rigid caste system we have in India is, without a doubt, a social curse and cannot but be denounced in the most unmeasured terms.

THE ADVANTAGE OF HAVING MANY SECTS IN A COUNTRY.

China and Japan prove the correctness of the observation of Sir George Cornwall Lewis that "the existance of various sects is a guarantee for religious liberty, and a protection against religious tyranny and persecution." Mr. Wu Ting-Fang, LL. D., late Chinese minister to U. S. A., Spain, Peru, Mexico and Cuba, writes in his Introduction to Prof. Benoy Kumar Sarkar's "Chinese Religion through Hindu Eyes":—

Toleration of religious beliefs and the embracing of three religions have done much to keep China coherent and intact. This may appear to be paradoxical, but if I read the history of the world aright, a nation embracing one solitary religion, however excellent it might be, and prohibiting all others is not likely to exist permanently. The people of such a nation are naturally narrow-minded and bigoted, and believing that their religion is the best in the world, they are self-sufficient and intolerant and will not condescend to hear or learn better religious truths. When the people are in such condition, their mental activity lies dormant and their minds are stagnant, and instead of progressing they will degenerate; hence the downfall of the nation is natural."

As regards Japan, we learn from the *Japan Year Book* for 1916, p. 220:

"One of the most conspicuous features of the religious world in Japan is the prevailing tone of friendliness and harmony between different sects and creeds. The attitude of antipathy which both Buddhist and Shintoists once assumed towards Christianity has practically disappeared, especially since the outbreak of the late war, when the tremendous wave of national uprisings swept over the whole length and breadth of the country. On that memorable occasion the representatives of all religious bodies in Japan, from Shintoists to Greek Catholics, met in a conference in Tokyo and passed a resolution justifying the cause of Japan, and in a conference held soon after, they voted that a permanent organization to be styled 'Dai Nippon Shukyoka Kyokai' (Association of Japanese Religionists) should be formed for the purpose of reconciling and harmonizing the different religions in Japan."