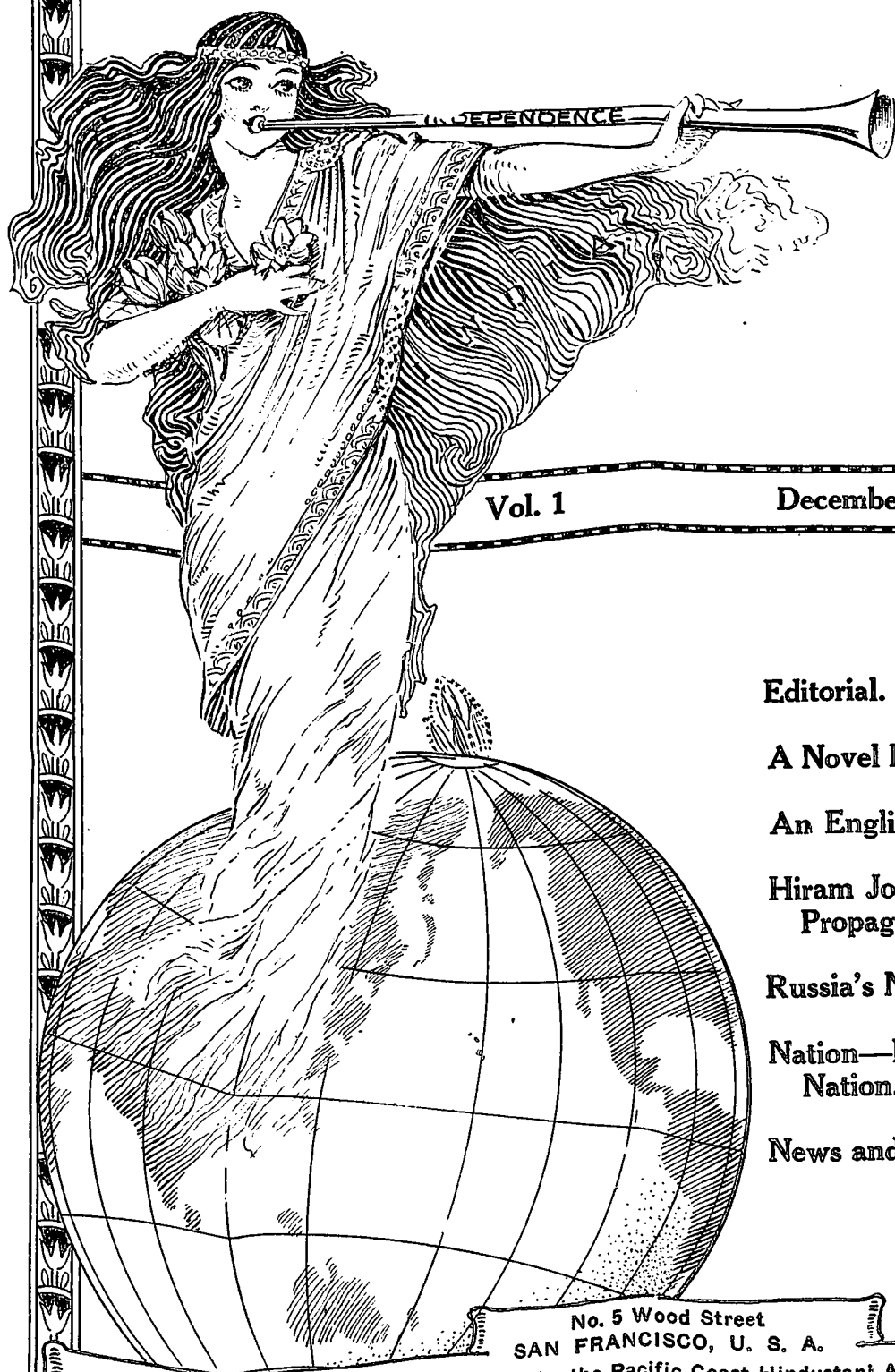


YORK
RARY

The

UNITED STATES OF INDIA



*A Monthly Review of
Political, Economic,
Social and Intellectual
Independence of India*

Vol. 1

December, 1923

No. 5

Editorial.

A Novel Law in India.

An Englishman On British Rule.

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Nation.

News and Notes

No. 5 Wood Street
SAN FRANCISCO, U. S. A.

One Dollar the Year Published Monthly by the Pacific Coast Hindustani Association Ten Cents the Copy

HOW ENGLAND KEEPS HER PROMISE

During the late war, Lloyd George said: 'If the Lord liveth, we do not covet one inch of enemy's territory.'

The Library of U. S. Congress states thus:

"England acquired 2,264,040 square miles of territory after the war and annexed it to 13,153,712 square miles she already had."

Whether the Lord liveth or not is the question.

England, champion of Democracy, Justice, Humanity, Civilization, and every other thing, savior of weak nations, who proclaimed during the war that she was fighting for the liberation of weak nations, has not given liberty to India, Ireland, Egypt and other subject countries whom she could give freedom without shedding a drop of blood. Such are England's ways of keeping promises. We wonder if the English ruling class still holds a respectable place in the minds of honest people.

Rear Admiral M. W. Consett, in his new book "The Triumph of Unarmed Force," writes that the British traders prolonged the war for the sake of profit.

England supplies money for poppy cultivation in India in spite of the efforts of the Indian Nationalists against the trade. Dollars are of more value to English money lords than are the lives of the millions who are drugged by opium.

HIRAM W. JOHNSON SAYS:

"England today pursues the policy that has marked her course for a century and a half; it is no different under a Baldwin than under a Palmerston. The **commercial supremacy of England** is always at the bottom of its political policy. No sentiment rules its foreign office, and none interferes with its political alliances.

It stands against a powerful Germany when England's trade is threatened. It stands against a powerful France, when France seems to dominate Continental Europe.

'Comradeship is forgotten when trade policies are threatened.'

Blood may be thicker than water but it is not certainly more valuable than loot, is the guiding principle of the English ruling class.

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"Ye shall know the truth and the truth shall make ye free"

The United States of India

A MONTHLY REVIEW

of Political, Economic, Social and Intellectual Independence of India

VOL. I.

SAN FRANCISCO, CAL., DECEMBER, 1923

No. 5

Editorial

WHERE WE STAND

We stand for the complete independence of India. If England refuses to listen to reasons and all peaceful means to attain our object fail, then God only knows what we will have to do. The methods used by George Washington are our last recourse. We are a religious people. We hate bloodshed. We appeal to the peace advocates of the world to use their moral force to compel England to give India her independence. There can never be a world peace as long as might rules right; as long as mighty England usurps the rights of weak nations under the pretense of civilizing them.

We hold that "all men are created equal," and England was never given any special privilege by God to rob the weak nations of their birthright—independence.

We believe that India has something to give to the world along the lines of religion and philosophy, but she has to learn nearly everything in the way of material science.

India was at one time a civilized and cultured country, but today her culture and civilization has been ruined under the iron heel of John Bull. She made a great mistake in not learning and developing political science. She was rich and prosperous, but not prepared to defend herself from outside robbers. The lure of her wealth attracted the attention of many, but England succeeded in outwitting them all. Indian people being too religious did not care much for mortal things; so they lost the necessary grip on them.

We know that the fate of nations is determined by facts, not dreams; by realities, not illusions; by practical policies, not impossible aspirations.

The affairs of the world are governed by economics, not by the so-called lofty ideals, such as love of humanity, Justice and democracy. Selfishness and greed are the outcome of economic necessity. "Self preservation," the first law of Nature, and the "survival of the fittest," another

law of Nature shape the policies of individuals as well as of nations. India must learn these facts and prepare to face them. There is no other way out.

ACTIVITIES OF THE BABBAR AKALIES

The Babbar Akalis are still active in Doaba, Punjab, India. It seems that they have made up their minds to get rid of all Hindu traitors before tackling the foreign government. The British government knows full well that its existence in India solely depends upon the help of Hindu traitors—the loyal men. Therefore, the government does everything possible to save its faithful slaves; hence it is deadly against the Babbar Akalis.

Babbar Akalis are the men and women who believe that liberty must be attained by all means; who believe in the up-to-date methods of struggle; who are of the opinion that England will not submit to the spiritual force; who think that England must be given a dose of her own medicine. Having modern ideas, they have followed modern methods to deal with the situation. Whenever they commit any deed they take full responsibility thereof. But the government officials are so mean that they would go into the district where the Babbars operate, they would rape the women and destroy the property of the whole community. They would strip the women of all clothes, sometimes right before the eyes of their own children, to search them. The story of the oppression in Doaba is a story full of harrowing revelations, on the one side, of the heart-rending sufferings the Hindus have to undergo, and on the other side, the depth to which the "English civilization" can descend.

We thank our friends and sympathizers who have helped us by sending in their subscriptions and suggestions. We thank others in anticipation.

A Novel Law in India

(To inspire loyalty through forfeiture of pensions and confiscation of land grants to Indian Soldiers)

A SIMLA despatch dated Octo. 10, 1923, to the London Times of Oct. 11, 1923, gives the following summary of a very interesting law which has been recently enforced in India. This will have a historic effect on the future history of India.

"That the Government intends to take severe action against ex-soldiers engaged in seditious agitation is shown by the publication of an amplification of the rules regarding the award of pensions and grants of land.

"In future if the pensioner or the persons granted land is convicted of a seditious offence he **AUTOMATICALLY FORFEITS** his pension or the land grant. Moreover, if the civil authorities with concurrence of the District Commander, so recommend, a pension or a grant can be forfeited by men who, although they have not actually been convicted, are taking part in disloyal movements. This announcement should have a marked effect on the Sikh agitation, which has engaged the support of many ex-soldiers."

This is a significant law seemingly necessary for a very serious situation. It makes it quite clear that the Indian soldiers or ex-soldiers have joined the so-called Sikh movement which is nothing but an aspect of the Indian Nationalist movement. It also means that the movement among the soldiers has taken such serious proportions that it has become necessary to adopt such extraordinary measures which destroy the very foundation of the principles of law based upon justice and modern state based upon property rights. It is obvious that the ex-soldiers can be deprived of their rights—property rights to the extent of pensions and land grants—merely because of recommendations from civil and military officers on the ground of his taking part in any disloyal movement. The term "disloyal movement" is so very elastic for India that it means that one who fails to endorse the government measures of repression and expresses displeasure is regarded as disloyal and many in the past have been put in jail for such reasons. Such eminent men like Lala Lajpat Rai, Aswani Kumar Dutt and many others had been arrested and put in prison without any special charge against them but on mere suspicion of disloyalty. Today around Calcutta more than a hundred men are in jail on the similar charges

and they can be kept in jail indefinitely without any trial.

The next point that I wish to emphasize is that the British Government in India like other governments are mortally afraid of the possible spread of Bolshevism. They do not want to recognize the government of Soviet Russia because private property of their citizens has been confiscated by the Soviet Government. It seems that the only argument the Russian Government gives in support of their actions is that they confiscated the property of aliens as well as their own nationals, and specially those who took part in counter revolution, on the basis of certain laws sanctioned by the Soviet constitution. Now the British Government in India has taken a step of confiscation of property of ex-soldiers because they may be regarded, not by a trial by jury, but strict think so, as disloyal. This step has been adopted to keep the ex-soldiers away from the so-called "disloyal movement." But this law is subversive of all organised society unless the British Government is willing to subscribe to the Bolshevik theory of state and government confiscation of property.

In the Gaya Session of the All India National Congress held during the Christmas week of 1922, it passed a resolution that the people of India would not be responsible for any indebtedness incurred by the government which does not represent the will of the people. Even Indian Nationalists objected to such a resolution because it is an established principle of private international law that a nation cannot overthrow its obligation because of a change of a government by revolution. Now the British Government by enacting a law which sanctions the confiscation of private property such as land grants and pensions of soldiers who have served the Government for years (say twenty or more years or fought during the world war,) is establishing a precedent which may be very harmful to the interests of British investors and others in years to come when India will have the full sovereignty to enact law without caring what the British Government thought about such laws.

We are sure that the British statesmen know well that repressive measures cannot inspire loyalty. Loyalty inspired by fear is not worth having; because it, in time becomes transformed into treachery and sure opposition. Has the Gov-

ernment of India of the baffling think that this soldiers of India would retaliate in the same way and the policy for the British Amritsar Massacre of the British a popular mo-

THOUGH they shocked the institutions and received a severe mystery of the Government and the rest, and if we go on at the present rate, the government resort to each other but stand why these starving which they do Jails and lunatic to Sir Bartle feeding out immense army and engineer and they can see by the they have been honest to India. I need governments debts they, a public debts, more or less said they are tempered by every official ing things as

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ment of India lost its head completely because of the baffling situation in India? Or are we to think that this is a clever plan to excite the ex-soldiers of India to lose their head so that they would retaliate against the Government in a violent way and thus this would afford an opportunity for the British Government to have another Amritsar Massacre? Whatever may be the motive of the British Government, it is certain that a popular movement like the Indian nationalist

movement cannot be crushed by repressive measures, neither can it be stopped by extending some imaginary concessions like the present reform scheme. It is also certain that the people of India will assert their human rights not only in India but all other parts of the world. There will be no need of any repressive measures in India if the rulers remember the doctrine "Governments derive their just power from the consent of the governed."

An Englishman on British Rule

(From W. S. Blunt's "Ideas About India")

THOUGH a good Conservative and a member of the Carlton Club, I own to being shocked at the Egyptian bondage in which they (Indians) are held, and my faith in British institutions and the blessings of British rule have received a severe blow. I have been studying the mysteries of Indian finance under the best masters, Government Secretaries, Commissioners, and the rest, and have come to the conclusion that if we go on 'developing' the country at its present rate, the inhabitants will have, sooner or later, to resort to cannibalism, for there will be nothing but each other left to eat. I do not clearly understand why we English take their money from these starving Hindus to make railroads for them, which they don't want and turnpike roads, and Jails and lunatic asylums, and memorial buildings to Sir Bartle Frere; or why we insist upon their feeding out of their wretched handfuls of rice to immense armies of policemen, and magistrates and engineers. They want none of these things, and they want their rice very badly, as any body can see by looking at their ribs. As to the debt they have been saddled with, I think it would be honest to repudiate it, at least as a debt on India. I never could see the moral obligation governments acknowledge of taxing people for debts they, and not the people have incurred. All public debts, even in a self-governed country, are more or less dishonest, but in a despotism like India they are a mere swindle. . . . India, as a wage-slave of the other day, is a despotism of office-boxes tempered by the occasional loss of keys; and every official in the country is interested in keeping things as they are.

The Anglo-Indian bureaucracy has become too hard a master; it has forgot the trust with which it was charged; it has wasted the wealth of the country on its high living. Like many another servant, it has come to look upon the land as its

own and to order all things in it to its own advantage. Lastly, it has proved itself incapable of sympathy with those whose destinies it is sapping. It neither loves India nor has been able to command love; and by an incapacity of its nature it is now exciting trouble even where it is most anxious to soothe and cajole.

WHEN ATROCITIES ARE NOT ATROCITIES

During the late war, the Germans were denounced as barbarians, who committed outrages upon Belgian civilian population—women and children. England was one of those who moved Heaven and Earth to create world opinion against Germany. But now, when she herself is outraging the unarmed civilian population of India, she would not even let out a mere protest against herself. She controls the sources of public information so completely that the outside world is at her mercy for information concerning India.

In Doaba, Punjab, India, the people are being oppressed for no apparent cause. The people were better off during the martial laws days than they now are. We take it for granted that some Babbar Akalis have violated some English made laws, but they have taken full responsibility for it. They have given out their names. The British government may be justified in punishing them. But we are at a loss to understand what right the British government has to oppress the innocent members of the community. Perhaps this is the civilized way of avenging the enemy.

Nothing short of a clearly Modernized and Republican Party will save India, as it has saved Turkey, from its internal dissensions and external troubles.

Hiram W. Johnson, U. S. Senator, Warns Against Propaganda Poisoning the National Mind

I PAUSE a moment to sound my feeble warning against the foreign propaganda now poisoning the national mind. It comes principally from the British Empire, although Britain is no worse, only more effective, than other countries in this respect. It taints the very sources of our news. It plays upon the most sacred of human emotions and often speaks in the holiest aspirations of mankind. It reaches into public bodies, civic and commercial associations, women's clubs, into press and pulpit alike. Its medium is sometimes in the guise of news, often in humanitarian and religious appeal, and again appears in titled personages from abroad.

When a Balfour or a Cecil comes among us they preach their doctrine eloquently and tactfully, but it is always, however, carefully and sweetly phrased, the doctrine of and for their great nation, not of and for ours. And these titled gentlemen know, just as we have learned, that in the presence of a foreign title or a great

alien personage some of our people are afflicted with an inferiority complex, that makes them a bit ashamed of being American, apologetic for the unfortunate circumstance of their birth and singularly susceptible to a foreign viewpoint. We cannot blame some of our English brethren if they are rather contemptuous in their estimate of American character. They see only two classes of Americans—fawning little brothers of the rich, who bask in the sunlight of a titled presence and who jostle one another in a frantic effort for presentation at Court.

I'd like to label Americans of this sort who leave our shores, brand them with the contempt of real Americans, and sending them abroad plainly marked as the exemplars of but a small class, representing nothing but themselves, we would render an inestimable service to our people and perhaps an equal one to those beyond the sea.

Russia's New Foreign Policy

(Continued from Last Issue)

In the final analysis of the Russian situation, we are inclined to believe that Russia will become a stronger power militarily than she was ever before, as was the case of France after the French Revolution, because the Russian revolution has brought about mass-consciousness in a nation of over 180 millions of people. After all is said and done, Russia will be feared by Turkey, Persia and Afghanistan and there will be anti-Russian feeling within the British Empire. However, Russia, like the United States, cannot be blockaded effectively by the British navy. The manpower and future economic development of Russia will then force the British Empire and the nations like Turkey, Persia and Afghanistan into an alliance against the giant of the north. But this combination will be futile without the co-operation of the manpower of India. Then it will be necessary for India to decide from now on, if her policy is going to be anti-Russian or not. Has India any special reason to be anti-Russian? Should

India sacrifice her manpower and finance to fight Russia to safeguard British Imperialism and possibly to aid Turkey, Persia and Afghanistan, or should she have an alliance with Russia herself? If the situation be such that Russia might menace India then, has not the time come for India to strengthen her national defense, not by mercenary British army but by a national militia system and training of Indian officers as the Russians are planning to adopt from the beginning of the year 1924? In the past British distrust of the Indian people was so great and the desire to keep the Indian people disarmed was so intense, that when there was a real Russian menace against India, Britain contracted the Anglo-Japanese Alliance against Russia for the protection of India. Now there is no Anglo-Japanese Alliance and for that reason Britain is building a formidable defense at Singapore (about this we will have much to say later) and seeking co-operation of Turkey, Persia and Afghanistan.

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Pride and Love of One's Own Nation

By MAHINDRA PARTAP (Raja) Servant of Mankind

IN our present era Nations is the god at whose altar we are taught to bow our heads. It is considered the highest virtue to have the pride of one's Nation and without doubt the love of one's Nation is the first dogma of our times.

If anyone dares to say a word against the established faith he is called a traitor. If anyone should argue the subject he is denounced as unworthy of the civilized society; and yet this religion of nationalism is the same faith against which the eternal religion has ever waged war.

The eternal religion in its different forms, Hinduism, Buddhism, Christianity and Islam has ever taught us that all the human beings have born of Barahma or Adam. They are all the Offspring of one human principle. It is the false love and ignorance which makes man attached to a little circle of a family or a tribe. And of course Nation is a broader expression of the old system of tribes and family.

For instance German, French or English Nations are only larger groups of one's German French or English speaking peoples. And even thus have grown all other nations from their small clans. It is true some are not strictly evolved out of any special clan or tribe. Such are for instance Canadians, North Americans or Mexicans. These peoples represent several tribes and families. However as they are formed of such peoples who were themselves once saturated with the ideas of the dark ages, they simply adhere to their old narrow idea or clannish instinct. They have further found out by experience that a larger and a more powerful band of robbers is in a better position to plunder, therefore they organise their so-called Nations into so many mighty bands.

From religious standpoint all this is a horrible sin or utter ignorance. These men who are proud of their some imaginary nations and hate their fellow human beings; simply because of some supposed difference in nation or race are no Christians or Hindoos, Musselmans or Buddhists. They have made their nation as their God and they have forgotten the only eternal and infinite God, who is the master of all. They say that they are Christians or they call themselves to belong to some other religions but they don't follow the first principle of religion: "Love thy neighbor as thyself."

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manity. But this evil infaction of the modern time also penetrated into that land of sages. They were overpowered by a band of people who had unfortunately the evil idea of nation. Their clannish organization succeeded because India never cared to organize itself on that principle. As the proverb goes: "Iron is to be cut by iron or poison is to be healed by poison"; so India—a united Indian consciousness is waging war against the oppressing nation. This war will not last long. Greater organization of three hundred million souls will soon teach the little knotty fellow to behave himself. But then it will be the question—should this bigger organization of Indian people follow the bad example of tiny England and try to expand and subdue other peoples or try to teach the eternal truth of eternal religion that we are all human beings and we should live for the common good of mankind?

Indian people will not grow out of a small ignorant clan. They are an old people, experience of thousand years runs in their veins, they by instinct know the folly of nationalism. If they are united on a national basis it is only to destroy the national, imperial evil of a little ignorant proud people. But they realise and shall better realise when once free that they have a higher duty to teach mankind, that of super nationalism or the unity of the human family.

An Indian knows by instinct that we are all born of eternity, our souls or the eternal principle in us is only a part of the same Infinity, and our bodies are made of the same solid, liquid, airy substances or finer forces. The difference in form and colours is only due to different climate. He knows by experience that the same plant cultivated in different circumstances produces sweet or acetous, thin or fatty fruits. He is free from the false teachings of race, unless it be the medicinal, caste system, he is free from the modern idea of race distinction. The new Indian civilization will try to break open the way where foolish partition exists.

The brown Indian will be a natural link between the so-called black and white, yellow and reds. It is the message of humanity which America should receive from Young India. It is on this principle that Young India and mainly America can work together for the common good of our human family. It is this teaching which will show us beyond the narrow walls of nationalism through the eternal principle of humanity.

— NEWS AND NOTES —

AKALI ACTIVITIES

The injustice done to Maharaja of Nabha has put a new life in the Akali movement. Non-violent passive resistance has already started in connection with this affair. Bands of Akalis are going to Jaito Gurdwara (a Sikh Shrine in Nabha State), and the British authorities are using police and army force to keep the Akalis from going there. Beatings of the Akalis have not started yet, but the prisoners are being kept without food for days. It seems that the government has made up its mind to starve the Akalis into submission. Success is very doubtful.

Gurdial Singh is leading the government forces against his co-religious brothers. It is a shame that such men are aplenty in India who are willing to betray their brothers for a mess of pottage.

The Akalis, who defeated the government before on several occasions by their passive resistance, are confident of victory in the coming struggle. On the other side, the government seems determined to take revenge for its former defeats. This fight may be the fight to the finish.

CONSPIRACY CASE

A conspiracy case has started at Lahore, India. The defendants number about sixty. The charge against them is that they, in their attempt to liberate India from the foreign yoke, have killed and robbed several loyal slaves of the King. Nobody expects any justice from the British courts, still the mock trial is going on. About sixteen of the defendants have turned State witness. It is held by some that these State witnesses were government agents—provocateurs. Anyhow, they deserve good reward for their services.

The defendants are supposed to be Babbar Akalis, the government says so. Although the general public believes that there are many innocent persons among them. There may be some persons guilty as per charge—the love of liberty.

India may be the teacher of other nations of Asia when it comes to religion and philosophy. But when it comes to liberty she is way behind others and must go to school with them.

The earnest endeavour of the Turks to obtain national solidarity and liberty has won the approval of many of those Americans who used to hate the Turks of the old regime.

No sooner than India follows the example of the Turks, the attitude of the civilized nations will undergo a change toward her, too.

India Boycotts British Goods

THE most important decision of the special session of the All India Congress held at Delhi is the boycott of the English goods. The following resolution was passed: "In view of the fact that India is at present carrying on a struggle for freedom and England is thwarting her and putting every impediment in her way and Indians are insulted and treated as helots in British Colonies and Dominion, this Congress calls upon the people especially to avoid the purchase of goods produced in Great Britain, her Colonies and Dominions and thus bring about a complete boycott of all British goods.

Kenya Question in the Congress

The injustice done to the Hindus in Kenya by the British government has opened the eyes of many a moderate leader. Even Mr. Siri Nowasa Shastari had to say that it is impossible to obtain justice from the British ruling class by begging for it.

Mr. Parshattom Das Tandou moved: ,

"Whereas, the decision of the British government on the Kenya question has made it clear that it is impossible for the people of India to obtain equal status, fair play and justice whenever there is a conflict between their interests and those of English men, this Congress records its opinion that the people of India can not honorably remain members of the British Empire and must now seriously consider the advisability of working for the establishment of Swarajya independently of the British Empire."

Kenya, said Mr. Tandou, was only another instance of injustice received at the hands of the British. The recent police excesses at Fairozpur were so revolting that a government under whose authority they could be committed did not deserve to remain a moment longer in power. He asked them to imprint on their minds, words of Lord Harding in the House of Lords asking as to how could Indians ask for rights overseas which they did not possess in their own country!