

civilised race would tolerate; Courts are urged to find natives guilty because they are natives, on evidence, and for reasons, in themselves quite inadequate; officials are desired to act in an illegal and arbitrary manner. This attitude, in which not a few officials share, is due to a failure to appreciate the fundamental distinction between permitting a community to follow its own standards, though they may be lower than ours, and ourselves consciously departing from that which we believe to be right and just because we are dealing with a less civilised people. It cannot be too strongly stated that we must act by our standards, and that, infallibly, if we permit ourselves to depart from them, we shall come in time to accept as right that which we now regard as a mere concession to barbarism.

It must not be forgotten that the administration must always be in the hands of officials, that is of salaried persons employed and paid for the functions they discharge. It is immaterial whether the Government which employs them is controlled from Downing Street or Njoro, they remain officials. Whether, as such, they are likely to be more or less efficient, honest or impartial, as members of the permanent Colonial Civil Service of the Empire, or of a local body separately recruited by each territory, is a matter on which opinions are not likely to agree: but, in so far as confusion of thought has led to misunderstanding, it is as well to state this simple fact.

The British community thus has British officials charged with the administration of its affairs, and British judges to administer to it laws founded on the British system of jurisprudence. It is thus in all the ordinary relations of life in exactly the same state as if it were resident in Europe; and lives its life, as a community, subject to a political and social system of its own evolution.

Whatever changes may come about in the legislature that system will not be affected, in any material respect, and the real problem before the people of our race in Kenya to-day is whether they are going to try to assimilate into that system, admittedly in the first instance as inferior and servile members of it, the two and a half million Africans in the Reserves, or whether, if they cannot or will not attempt that, there is any alternative. It is as an alternative, as the first politically creative thought which has been applied to the problem, that the system of native administration in Tanganyika is worthy of the closest study, for it aims at the evolution of a state composed of two organized communities respecting each other and themselves, each owing to the other and to the state a duty of orderly conduct and discipline, each proud to submit to the impartial, fearless, and uncompromising administration of the law to all alike, regardless of race, colour, or creed.

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