

INDIAN OPINION

Founded by
MAHATMA GANDHI
IN 1903

No 11.—Vol. XXXV.

Friday, March 12th, 1937.

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

NOTES AND NEWS

Mr. Justice Krause On Indians In South Africa

MR. JUSTICE KRAUSE, Judge President of the Orange Free State Division of the Supreme Court of South Africa, in an interview at Bombay, is reported to have said that the problem of Indians living in South Africa had been made more difficult by the fact that many South Africans were unable to draw a distinction between ordinary native races and the civilized and cultured Indians. Mr. Krause has just arrived in Bombay for an extensive tour of India and the Far East. He intends to compare the conditions of Indians living in South Africa with those of Indians in India. "I am anxious to study the social and economic problems of India. I must say that I am much struck by the absence of a colour bar," he said. Referring further to the problem of the Indians living in the Union, he stated: "What we South Africans have to fight against is the deep-rooted prejudice against all coloured people and also the fear of unfair competition which exists among those engaged in trade and commerce. According to Mr. Krause, the Parliamentary Goodwill delegation to India has done an immense amount of good and the visit was a real "eye-opener" to many members of the delegation who previously had been inclined to prejudices against the Indians. Mr. Krause intends to visit Delhi, Calcutta, Madras, Lucknow and Darjeeling, and hopes to see Mahatma Gandhi, whom he first met in 1893.

Durban's Scheme Rejected By Housing Board

Durban's present Municipal housing schemes at Springfield and Cato Manor to house the dispossessed Indians at Mayville under the Slums Act have been rejected by the Central Housing Board at Pretoria. The schemes comprise 50 houses at each site at a cost of £16,465 for each scheme. The Housing Board has criticised the design of the houses, declaring that the road area in the present layout is excessive, while the designs do not incorporate the *cul-de-sac* design or the principle of "lung" spaces or allotment areas. These designs, the Board contends, would afford ample

internal garden areas for the plots and at the same time would curtail the frontages to public thoroughfares. The City Council's designs have not been accepted. The Board also considers the Council's proposed charge of 10s. per month for electric light as being excessive. At Pretoria the estimate is 2s. 6d. per month for a two-roomed house or 5s. a month for a three-roomed house. It has been recognised by the Board that the Council is in difficulties over the problem of siting and standardisation of a type of house suitable for dispossessed Indians. Although Springfield can be accepted as having been agreed on by the Natal Indian Congress and the Council as the site for dispossessed Indians from Mayville, a temporary halt has been caused in so far as the Board cannot approve of the present designs of the proposed dwellings. "This difficulty is transitory," the Board adds, "and will disappear as soon as the Council adopts the Board's suggestions to endeavour to standardise a type of house for Indians." The alterations by the Board would increase the cost per house by £30, although it is suggested that this would be offset by the reduced cost of the layout. The troublesome problem for Durban, comments the Board, is that the dispossessed shack dweller not only demands far more lavish quarters than will be available under the Council's-cum-Board's design, but demands that such accommodation shall be at a rental based on the ratio of the rent being equal to 25 per cent. of his wage. The Board has declared its willingness to assist the Council to evolve a standard type of design for the lowest paid Indian wage-earner class.

Anti-Asiatic Move At Bethal

According to the Bethal correspondent of the *Natal Advertiser* a well-attended meeting was held at Bethal (Transvaal) on Thursday last. The meeting discussed Bills now in Parliament aiming at the prevention of mixed marriages and the employment of Europeans by Asiatics. Mr. J. P. Jooste, the member of Parliament for Bethal, was present. He was authorised to appear before the Select Committee of the House and urge that provision should be included in the Bills to make the letting of ground to Asiatics illegal. The Government should also be asked

to assist Europeans thrown out of work as a result of the proposed legislation.

Anti-Jewish Propaganda

At a meeting of the Witwatersrand Church Council the following resolutions were passed in regard to anti-Jewish propaganda: "The Witwatersrand Church Council, believing (1) that all attitudes and actions based on race prejudice are contrary to the spirit of Christ; and (2) that propaganda which appeals to race prejudice through sweeping generalisations against a race as a whole is dangerous, not only to the race so discriminated against but to the harmony and well-being of the country as a whole, deprecates in the strongest terms the anti-Semitic propaganda which is being disseminated through certain channels in South Africa. The Council considers that the Christian Churches of South Africa should exercise a restraining influence through the pulpit and Sunday schools against the spread of such propaganda. The ordinary laws of the land are sufficient to deal with individuals of any race in the population whose conduct is contrary to the general welfare, and action or incitement to action outside the law is destructive of the very fabric of democracy. This Council notes with gratification the consistent stand taken by many of our country's leaders in public utterances against the menace of anti-Semitism, and urges upon Christian peoples the duty of supporting that attitude and of securing, so far as in them lies, that there be no discrimination and recrimination of race against race in this land.

Trade With The Dominions

In a speech at a luncheon in London the Chancellor of the Exchequer, Mr. Neville Chamberlain, is reported to have said that he looked upon trade agreements with the Dominions not only as economically advantageous, but as a means of securing the Empire's aims and ideals. If Britain were to separate herself from the rest of the Dominions by changing the policy of Imperial preference it would endanger the structure of the Commonwealth of Nations and undermine, if not destroy, the world. If the British Empire went to pieces the world would lose one of the strongest bulwarks for peace which it possessed to-day.

Indian Opinion

FRIDAY, MARCH 12TH, 1937

A Tragic Community

"Gentlemen, you must realise that you Indians in South Africa will ever be a tragic community, because of the temper, and the temperament of the people of South Africa."

THE above statement was reported to have been made by Col. Denys Reitz, the Minister for Agriculture, to the deputation from the Natal Indian Farmers' Union that waited on him on the Marketing Bill. We would not have been any the wiser of the Minister having made such a statement but for the fact that in the course of his reply to the amendment moved by Mr. Morris Alexander to clause 21, the Minister informed the House of the statement that he had made to the deputation. The statement, coming as it does from a responsible Minister of the Union Government, is pregnant with deep meaning, and at once raises the question of the status of the resident Indian population of South Africa. We had thought that the question of our status in this country had been settled at the 1926 Round Table Conference, when it was declared that the resident Indians were to be recognized as an integral part of the population of South Africa. It was because of this recognition that the uplift clause in the Capetown Agreement was inserted. Hardly had the ink in the Agreement dried when we find a Minister of the Union Government which was a party to it, making a statement which is incongruous to the most important part of the Agreement. Has the Indian Government deceived our community in 1926? Or has the Habibullah Deputation been fooled by the Union Government? We are inclined to think that not only the Habibullah Deputation but the

Indian community in South Africa was also fooled. The Indian Government has certainly led us into a sense of false security. We are fully conscious of the interest that the Indian Government has shown towards our community in South Africa. The Indian community in South Africa, we believe, is grateful for what the Indian Government has done for it. If the statement made by Col. Denys Reitz is an enunciation of the policy of the Union Government, then all we could say is that the Capetown Agreement is not worth the paper that is written on. And we charge the Indian Government for being a privy to an agreement which was a blind to lull the temper of the South African Indian community. Let us not forget that the Areas Reservation Bill introduced by Dr. Malan, had raised the ire of our community to fever pitch, and it required a Capetown Agreement to subdue that ire.

To add fuel to fire, as it were, the Indian Government further agreed to establish in South Africa an office of the Agency of the Government of India. We have no doubt that the Agency of the Government of India, if it had maintained the standard set by the Rt. Hon. V. S. Srinivasa Sastri, would have been of immense benefit to our community. But that was not to be. As we have pointed out repeatedly in these columns, the Agency's duty was to support the Indian community and not supersede it. Mr. Sastri, by his outstanding personality, was able to create a profound impression with the Europeans. His culture, his mastery over the English language, his experiences gained through his travels abroad, have all contributed to the opening of a new era for

the Indian community. The Europeans vied with one another to do some good for the Indian. Little did we know that that was only a passing phase. For, the successive Agents-General have not been able to maintain this high standard, and the European friends who promised Mr. Sastri heaven and earth were nowhere to be seen.

The tendency, after Mr. Sastri's departure from these shores, was to look to the Agent-General for every little thing. The Indian community—which, since 1896, had asserted its rights, was relegated to a position which virtually meant the loss of manhood in it. The community suffers from an inferiority complex so much so, that it cannot move without the assistance of the Agent-General. Our leaders were satisfied with a pat on the back that the Agent-General occasionally administered. Laws adversely affecting the Indians have been passed notwithstanding protests from the Agency, and the community has stood by and watched without raising a voice of protest. And can we, therefore, wonder at the Minister stating that we will ever remain a tragic community in South Africa?

The year 1933 saw a split in the Indian community unprecedented in its history in South Africa. It is no exaggeration to state that the split would never have occurred if there were no Agency in this country. The actions of the Agency did more to widen the gulf than to bridge it. Be that as it may. The time has arrived when the Indian community should ponder over the future. A desperate battle, to preserve our rights, lies ahead. To fight that battle it is necessary that the community should close its ranks and come together. A united Indian community alone will be an appropriate answer to the statement of Col. Denys Reitz.

THE MARKETING BILL

"COLOUR BAR" DEBATE IN ASSEMBLY

POSITION OF NON-EUROPEAN FARMERS

ON Clause 21 of the Marketing Bill, regarding the amendment of which Mr. Eaton (U.P., Durban County) had said that Europeans did not want Indians to sit with them on councils because "they did not play fair," Colonel Stallard (Dom. P., Roodepoort) in the House of Assembly on Thursday, March 4, said that he could not let Mr. Eaton's speech go unchallenged. Many members who had been on Select Committees had met members of the Indian community, whose brain capacity and fair arguments had been of considerable assistance to the committee.

Statements such as those made by Mr. Eaton were calculated to destroy the good relations between South Africa and India. What would people in the Indian Empire and overseas think when they heard that South Africa was passing legislation of this kind, which was certainly not an example of fairplay.

He did not think the people of Natal would, for one moment, sanction the arguments and statements which Mr. Eaton had put up. This clause would deprive the regulatory boards of the business brains of the Indian community, who had been engaged in certain aspects of marketing with great success.

The Minister of Agriculture (Colonel Reitz) said that he also regretted very much the words used by Mr. Eaton. This provision in the Bill was not intended to reflect in any way on the coloured, Indian or native community. It was merely an expression of the fact that discrimination and differentiation were inherent in this country. Colonel Stallard posed as the Sir Galahad of politics, but he was completely illogical.

The native could not vote on the Law Council, with which both Colonel Stallard and Mr. Blackwell were associated, nor could he vote on a town council. In the Transvaal the Indian was not allowed to own land.

Temperament Of White Man

Parliament had to take into consideration the temper and temperament of the white man in this country. When a deputation of Indians visited him about the Bill, he told them that they must realise—sorry as he was to have to say it—that the Indian people would always be a tragic community because of this temper and temperament of the white people. That was so because the Europeans were determined to keep this a white South Africa, and this the Indian, the native and the coloured man must realise.

If they were to take this portion out of the Bill, the Bill would be as dead as

the Dodo. It was the same in the Meat Control Bill and Tobacco Control Bill. The Meat Control Bill referred to "registered parliamentary voter" as being able to vote on schemes. That had been done with the support and connivance of members who now supported this amendment.

Mr. Gilson (U.P., Griqualand) said the definition of a producer was "any person who produces." That introduced no colour, therefore any Indians or natives were producers. If any of these producers put up a scheme to the board, that scheme would have to be allowed to go forward. The Minister should get the opinion of law advisers on that point.

Mr. Blackwell (U.P., Kensington) said he was quite sure the Minister would reject the argument of the members who thought that 6,000,000 natives and thousands of coloured people would come within the scheme. He could not imagine the production point being fixed so low that all these natives and coloured people would come within the scheme.

The Minister stood convicted in this Bill of carrying the colour bar principle very much further than it had hitherto been carried in the political or economic life of South Africa.

If the scheme were to break down with the Indians of Natal, it would be because they had had no voice in determining it. It was necessary that all producers should be given an equal opportunity of voting, provided they produced in the necessary quantity.

A New Doctrine

Mr. Alexander (U.P., Capetown Castle) said he was astounded to hear the new colour bar doctrine that the Minister had laid down. He was certain this did not reflect the view of the Government.

Mr. Madeley (Lab., Benoni) said the Bill was designed to improve prices for the producer. If coloured persons, natives and Asiatics were allowed to vote on schemes side by side with Europeans, their lower living standard would prevent the adoption of schemes for fixing prices at a proper level.

Mr. Nicholls (U.P., Zululand) said that this Bill would not bring any injury to the non-Europeans. The aim of the Bill was to raise prices, and any increase in prices would benefit all producers. This was a small producers' Bill, and it was not intended to enhance the profits of the large producers.

It was most unfortunate that statements had been made in the House—which would do a considerable amount

of damage both in the Union and also abroad—that something was being done to injure the non-European in some way.

What the clause intended to do was to give only the European producer the right to vote at a meeting called by a magistrate to discuss a scheme. He was satisfied that the non-European would not be prejudiced by anything in the Bill.

To ask every producer in the country to go to these meetings and to expect him to understand and vote on the intricacies of a scheme would be ridiculous. In the schemes which were at present in existence the rights of the natives were duly protected, and the Protectorates had been asked to have their interests represented on those schemes.

There was nothing in the Bill to prevent, for example, the Asiatic producers evolving a scheme of their own and bringing it to the Minister and letting it go through the ordinary channels.

All the amendments except that of Mr. Bekker (to enable control boards already in existence to submit schemes), which was accepted by the Minister, were lost.

For Mr. Alexander's amendment, deleting the colour bar, nine members voted—Messrs. Alexander, Blackwell, Egeland, Lawrence, Wares, Bowen, Christopher, Derbyshire and Colonel Stallard.

The clause, as amended, was carried, with a minority of only six voting against it.

Fountain of Wisdom

There is no God-given right in the white skin to claim authority over all the coloured nations of the world. There is no birthright in the white skin that it shall say that wherever it goes, to any nation, amongst any people, there the people of the country shall give way before it, and those to whom the land belongs shall bow down and become its servants.—ANNIE BESANT.

What is a perfectly free person? Evidently a person who can do what he likes when he likes, and where he likes, or do nothing at all if he prefers it. Well, there is no such person; and there never can be any such person.—GEORGE BERNARD SHAW.

STATUS OF INDIANS ABROAD

NO EQUALITY BETWEEN WHITE AND BLACK.

MR. SASTRI'S STRONG ATTACK ON RACIAL DISCRIMINATION

THE Rt. Hon. V. S. Srinivasa Sastri, leader of the recent Indian Labour Delegation to Malaya, made history in Singapore when he spoke at the Victoria Memorial Hall to approximately 2,700 men and women of all nationalities on "Indians Abroad," and made a strong attack on the racial discrimination still existing in certain parts of the Empire. He said: I am very pleased indeed to be able to address so large a gathering on a subject which I think will be of interest to all British subjects alike whether they be Britishers, Chinese, Malayas or Indians.

"The welfare of any one section of the community cannot but be of extreme concern to all other members of the community. If one section of the British subjects in any part of the great Commonwealth is depressed or unhappy it cannot but have undesirable results upon the whole of the population.

"Apart from mere material welfare there is the very large question of British ideals of justice and equality, of brotherhood of races, of the comingling for mutual helpfulness of the very numerous and variegated set of peoples drawn from all parts of the globe.

"These great considerations are also involved in the welfare of any section of the community. I need not, therefore, apologise for choosing this subject.

"That it is of some interest to me is no doubt a great consideration, so far as I am personally concerned, but that might not recommend it to your attention unless it be that these other considerations are also mixed with it.

"One reason, however, there is why I must apologise to the audience for having chosen this subject. In this land I have heard it said to me several times over that the various races and communities live together in perfect harmony. There are no difficulties at all here, neither political nor social. If therefore, I speak on Indians abroad, it is not with a desire, let me explain clearly, to bring the sword where there is peace, but in order that you may appreciate the position of affairs everywhere where British subjects live together I have ventured to open this topic before you.

Welfare Of Indian Community

"One consideration is uppermost in my mind. At the present moment, wherever Indians are settled, except of course always in the Malaya Peninsula, there are vital questions affecting the welfare of the Indian community which are causing anxiety to all well-wishers of the Commonwealth.

"It is known to you all how the self-governing Dominions, especially South Africa, Australia, New Zealand and Canada have by legislation forbidden the entry of Indians into their territory except for certain temporary purposes.

"The Indians now stand excluded from these Dominions and, if we speak of Indians in these Dominions, it is only about those who were already settled when this excluding legislation was put in the various statute books.

"That even those already settled do not feel quite happy seems to be a matter of the greatest possible concern.

"In England—and I may say in India following England in all these matters—all subjects of His Majesty from the point of view of law are on the same footing, no preference whatever, except in small and specified administrative matters may be shown to any section of His Majesty's subjects.

"From the days of the Queen's Proclamation in India we have learned to cherish this great ideal and although inheriting many qualities from the past of our country, we now cherish these high ideals and have placed no legal hindrance whatever on the growth of any community and, as you may all know, we are engaged strenuously in the work of uplifting the Harijan community who for ages past have been kept down at the bottom of the social and economic scale.

"So far, then, as the legal outlook is concerned, and the tendency of British institutions is concerned, we are on what we may call, a progressive footing.

"This, however, is not the case all over the British Commonwealth. Believe me it is no part of my intention to import into my utterance today any sentiments or even expressions of bitter nature.

Indians In South Africa

"I have been in politics for a great many years. My heart has been engaged upon many delicate and intricate problems and I cannot pretend to view these matters with complete unconcern or indifference or dispatch.

"It happened to me in the year 1921 to attend the Imperial Conference in London. We met in the Prime Minister's house in Downing Street. It was a small gathering of representatives from the Self Governing Dominions of the Empire including the very powerful and enlightened British delegation.

"It fell to my lot at that Conference to speak at some length about the disability, political and other, from which Indians suffered in South Africa.

"South Africa was represented by General Smuts, the Prime Minister. Naturally, therefore, the atmosphere grew tense as I went on making my speech. At the end of it we all arrived, Gen. Smuts dissenting, at a resolution which comprised the following matter.

"First of all, we recognised that every Dominion—and for this purpose India was considered a Dominion—had the right to exclude people from any other part of the Commonwealth. But we went on to add that, while this liberty was conceded of determining the composition and character of the population in every part of the Empire, the existence of political and other disability upon any section of British subjects allowed to settle in a Dominion was an anomaly which must be removed.

"There was a momentous resolution. You could see at once why Gen. Smuts dissented from it and if you do not happen to know it may be as well that I explain the position here.

"Gen. Smuts himself explained it later. When I had gone round the Dominions: Australia, New Zealand and Canada, pleading for the concession and grant without qualification of the Indian community settled in these Dominions of our political rights upon a footing of perfect equality with every section of His Majesty's subjects, when I had concluded my Dominion tour for this purpose, Gen. Smuts caused to be published a statement from himself to the effect that I had done great mischief by demanding equality for Indians in all of His Majesty's Dominions.

No Equality In Church Or State

"He went on to add that this may be true of certain parts of the Commonwealth but it cannot be true of Dominions like South Africa. "In these Dominions there is no equality between sections of His Majesty's subjects. The fundamental basis of equality is inequality."

"In South Africa we cannot afford to give coloured peoples the same footing as the white. Our equality is based fundamentally upon the doctrine that in Church or State between white and coloured persons there can be no equality.

"When, therefore, people settled there ask for political rights it is open to us to say 'Yes' when it suits us and to say 'No' when it does not suit us. This must be clearly understood by Indians or they are bound to experience opposition wherever they are."

"That is a somewhat naked assertion of the doctrines which by the consent of the great statesmen of England from generation to generation are repugnant to the genius of Great Britain. She has stood up always for equal-handed justice. She has maintained that all her subjects under the Union Jack are equal."

"Therefore, the enunciation of this doctrine of inequality in certain parts of the Commonwealth must be not merely a surprise but a matter of the greatest possible anxiety. So it is."

"Sometime afterwards I happened to be talking with Lord Haldane whose grasp, not merely of technical law, but of constitutional law, was considered in his day as being unrivalled."

"I put to him this enunciation of Gen. Smuts of South African politics. He did not know of it at the time but he asked me quite clearly, 'Is that so? Has Gen. Smuts said so?' I said 'Yes, it is in writing and published already.'"

"He went on to say 'Gen. Smuts is a lawyer of the first grade. If he says the law is so and so, especially in a matter which is very familiar to him, that is sure to be the law.' Then I said, 'Lord Haldane, where do we stand in the Commonwealth. Is there no hope for us?'"

"Lord Haldane replied: 'No, Mr. Sastri, by no means, God forbid this. Gen. Smuts has enunciated to you the law as it stands. In this matter what counts is not South Africa's opinion, what counts is international opinion, the opinion of the Commonwealth.'"

"You must stand up for your political rights no matter what your legal rights may be. You must assert what you consider to be your rights. Fight for them in the political world and then the law will follow as a matter of course. An enactment will be put in the statute book."

"That showed me, who never knew any law, a new aspect of the problem. It meant, then, there is no court of law before which we may bring a suit against the Dominion of South Africa for denying us this principle of equality. That is what it means. It does not mean that we shall be prevented from demanding it."

Indians In Kenya

"Later on I happened to go to England in defence of the political rights of the Indian community in the Colony of Kenya."

"Kenya is not a self-governing place. It is still called Kenya Colony. There is, however, a very powerful British population. They are in the small minority compared with the Indians, but they loudly assert that they are, politically speaking, the dominant people; that Indians and other black people must take a subordinate place."

"When we speak of equality in Kenya they meet us with a stout denial and they say, 'We may not be a Dominion yet, but we wish soon to obtain full self-government. We will then have

our institution approximating to South Africa; in fact from South Africa up to Egypt it is our desire to establish a large territory where British supremacy, political and other, shall be undisputed. British supremacy meaning not merely supremacy of British power but supremacy of the British community over other communities."

"It seemed to me that India at that time ought to lodge a vigorous, emphatic and unmistakable protest against this doctrine of South Africa spreading to other parts of that Continent. I did so with all the emphasis that I could sum up. I regret very much to say that we lost our case on the occasion."

"The British people with their instinct for compromise and accommodation settled the Kenya difficulty in a certain way, taking the most meticulous care not to mention the word 'equality' in their resolution."

The British Way

"Now I should not leave this point without correcting a misapprehension on your part. I would risk your considering for a moment that the idea of equality was present and present with painful insistence upon the minds of the British statesmen when they made that resolution."

"They were aware of it every minute but they knew that as the British and Indian communities in Kenya had come to almost bitter quarrel over that point, it would be well for the moment to ignore the topic and take it up when passions might have cooled down and the enunciation of unacceptable doctrines might not lead to acute trouble. That is the British way."

"That is why they have established their power and maintained it all over the world. When a question of difficulty crops up they do not, as other people may do, settle it upon the broad grounds of principle but take a medium line and for the moment compose the difficulty leaving the future to bring up the problem if it will return, to be settled by a future generation in the way that the future generation may see fit."

"I believe, on the whole, that that is a very wise state of mind. Principles are all right for the moment but if you lay them down when the rest of the world or the community in which you live does not exactly fit in with those principles, conflicts are sure to arise."

"I have myself spoken very strongly and feelingly and I now recall in some parts, even unjustifiably the disappointment and the discontent that topics like these create in India, the danger that they constitute to the integrity of the British Commonwealth. But to speak with feeling upon a given occasion is one thing, to keep up the feeling for ever or to create everlasting friction and misunderstanding between people is another thing."

Great Principles

"These great principles of justice and equality, are not established in any part of the world fully. We have spoken of them, we have pleaded for them, we have contended for them, we have shed our blood for them sometimes, yet we have made ourselves unhappy on their account."

"But let us ask calmly history herself whatever her verdict upon this point is. Has the French revolution established fraternity, equality, justice, even in the fair land of France? Nobody can say 'Yes.'"

"Take, on the other hand, the more modern nation, Russia, which went through a revolution perhaps much more destructive in character than the French revolution. Nobody who has visited Russia, however favourable his or her verdict may be upon the Soviet Government, is able yet to say that a new heaven or a new earth is established in that country."

"What religion has not pleaded for justice and equality? Did not Jesus Christ proclaim the doctrine of peace and human brotherhood? Has not Mahomed said the same? Did Lord Buddha teach us any other thing?"

"Thousands of years have passed. These doctrines have been preached over and over again by similar teachers, have been taught in schools. Our books contain this doctrine and yet, just one thing: remember how we have treated woman, our own mother, through whose body we drew our life, how we have treated our own sister, our own daughter, our own wife. Have we up till this moment given her all her rights treating her justly and honourably? We may have fondled her, may have submitted to her tyranny at home but so have many masters. They have learned from their slaves, allowed their slaves to domineer them and govern them but that is not equality."

"I bring these intimate questions in order that we may realise what we call justice, as though it were an easy thing just because the word has sounded a million times in our ears, just because we read the word *justice* printed before our eyes a million times. The ideal of justice as governing all relations of humanity has not been established."

In conclusion, Mr. Sastri asked what right had they to expect that within the Commonwealth, comprising more than half the globe, these doctrines would be fully established. They had to recognise there were two sets of ideas prevalent in the Commonwealth, first that continually looking forward trying to comprehend within these great conceptions all races; second, that establishing evil among British subjects when they left their own homes"

He had no hesitation whatever as to what the issue of the open conflict would be. In the long run, only the higher, nobler, diviner doctrine would prevail.

"DOMINION STATUS VERSUS INDEPENDENCE"

INTERESTING DEBATE AT BOMBAY

THIRTY years ago the Boers fought the Britishers. Why? Of late they again struggled and got a flag for themselves. Why? because they wanted independence. And even to-day all is not smooth-sailing in South Africa. There are people who continue, the agitation for complete independence and the agitators are all Europeans," said Mr. K. F. Nariman speaking at a debate held recently in the "Green's Hotel," Bombay.

The debate was arranged by the European Progressive group. The motion "that in the opinion of the House, Dominion Status is more in the ultimate interests of India than complete independence" was proposed by Sir Geoffrey Winterbotham and was seconded by Mr. A. D. Shroff. Mr. K. F. Nariman opposed the motion. There was a record attendance.

Sir Geoffrey Winterbotham, who moved the motion, said that Dominion Status meant virtually independence since, according to the Status of Westminster, any dominion had the right to secede from the empire. It was their own choice to enjoy independence within the British Empire. It might be said that as a representative of British Imperialism, he could have no alternative about the motion. "I shall also be told," said Sir Winterbotham that in defence of the trading interests, which I as an Englishman represent, I ought to take up the position which I am doing. It is not in either of these capacities that I propose the motion, but I only take this opportunity of making a declaration of my political faith. I was brought up in the school of British Liberalism and I am proud of the British Liberals. I have a passionate love for liberty and I would not deny it to anybody.

"India, we know, seeks political freedom. India as a partner within the British Empire would mean that India has fulfilled her destiny. As practical people of affairs I want you to look at the problem and face hard facts. It is very well to talk glibly of complete independence. I have little doubt that "in the unwanted new constitution foisted on an unwilling nation," there is no mention at all of Dominion status, but Dominion Status is the declared goal of Great Britain and she is helping India towards the end. Dominion Status is not a gift, something that is vested; it is a position, that is to be attained and when once India overcomes the many obstacles in her way, she will have attained Dominion Status.

"I have no intention of entering into details. The staunchest champions of Indian Nationalism will deny that there are any defects with India to-day and that she is not in a position to achieve complete political independence

"We should be told that the defects are due to the foreign domination and the moment it goes the defects will be solved. We should be told that India is not allowed to expand her industries and commerce and that she is being exploited for the benefit of Great Britain; that India is being ruined by the 16 pence ratio which limits her exports and increases her imports. We should also be told that the liberty which I claim as the greatest gift of the British Empire is denied to India. There are many men walking into jails without trial. I perfectly disagree with any one of these contentions. I only mention them anticipating arguments by the opposition. We have to ask ourselves, "is complete Independence outside the British Empire a practical reality?"

The speaker then explained the fate of liberty in some of the most democratic countries in the world where fascism, Nazism and communism flourished. The result was the same, namely, the curbing of the individual liberty in those lands. In support of his argument that India was yet unfit to defend herself from foreign aggression, Sir Winterbotham quoted Sir Chimanlal Setalvad who recently addressed a meeting of the liberals as follows: "Persons who delight in advocating the fascinating idea of complete independence ignore the realities. Under the present state of the defence of India, what will happen to India if she goes out of the British Commonwealth of Nations? She will not be able to keep her independence even for a few days. Other nations powerfully armed and looking for colonial expansion will come and exploit her much more than she has been in the past. On the contrary if India attains Dominion Status, she will enjoy complete independence in all her internal affairs and have the protection of the armies and navies of the British Empire."

He concluded that in a few months' time the elected leaders of India would have to lead the people along the straight path to equal partnership within the British Commonwealth of Nations. "Will they lead them aright or lead them by the slippery slope of independence." He hoped the House would vote solidly in his favour.

Mr. Nariman's Defence

Mr. K. F. Nariman said, "I oppose the motion. While doing so I rise with a certain amount of diffidence not because I am diffident about my principles but because of the embarrassment of the company in which I find myself to-day. What is surprising to me is that the seconder to the proposition happens to be an Indian. Secondly, about the voting for the proposition. The majority of the audience, as it is constituted, will carry the proposition by a large majority. But as I spoke to the Chairman before the meeting I shall not accept the verdict of this House as the verdict of the country outside. But I am prepared to challenge my friend in any part of the country, be it a town or village, to move his proposition.

"Independence is the natural desire for any nation. There is no nation on earth that does not fight for independence. What for did the Boers fight in South Africa. It was not for Dominion Status. The position in Canada, Australia and South Africa is far from satisfactory. The Frenchmen in Quebec clamour for independence. Dominion Status as obtaining in South Africa, Canada and Australia is quite different from that envisaged for India. The people in those dominions are predominantly British. They want to have connexions with the mother country. But what of India? England is certainly not the mother country of India. There can be no parallel in the relationship between England and her colonies and that of England and India.

That India cannot defend herself in the event of the withdrawal of Britain is another bogey. We have proved it during the Great War. Thousands of Indians laid their lives in the battle fields. We helped the Empire with men and money.

We want complete independence because we are being economically exploited for the benefit of Great Britain. Britain has ruled the country for over one hundred and fifty years. The result is a deplorable percentage of illiterates in the country and an appalling starvation and poverty that are rampant. Undoubtedly India is the poorest country in the world. This is a sufficient testimony of what the British rule has done to India.

You will talk of Dominion Status. So far as there is no conflict of interests between the mother country and the various dominions it is alright. But if, however, an occasion arises England

will not hesitate to sacrifice the interests of India for the sake of British capitalists and workers. England to-day is ruled by the vested interests. She will never allow the interests of India to come in her way.

"The industrial and economic policy of India is based on what benefits the British. The plight of the Indian workers is very miserable.

"England refuses to free India because she cannot do without India. But I might assure Britain that an independ-

ent India would be a greater asset to England than an India in bondage. For, day by day the bitterness increases and the gulf widens.

"Dominion Status, Statute of Westminster, equal partnership, all these phrases are very high-sounding. A cursory glance of the position and status of the Indians in the various dominions will present a very tragic picture. This equality is a myth and was exploded by no less a competent authority than the Rt. Hon. V. S. Srin-

vasa Sastri at a recent meeting in Singapore."

Concluding, Mr. Nariman said that for the economic prosperity and for raising of the standard of living in India complete independence was the only remedy.

Many supplementary speeches were delivered both in favour and against the proposition.

Mr. P. G. Wade, Chairman, proposed a hearty vote of thanks for the speakers. The proposition was not voted upon.

South African News In Brief

T. I. Congress And

Mixed Marriages Bill

GREAT resentment has been aroused among the Indian community of the Rand by General Pienaar's Bill dealing with mixed marriages and the employment of Europeans by non-Europeans, says Renter. A statement issued by the Transvaal Indian Congress declares that the Congress is collecting information as to the number of Europeans employed by Indians and the conditions of their employment. Preliminary results of the inquiry show that the total number of European employees of Indians in the Province is not likely to exceed 90 and most of these are men. The number of Europeans employed by Indians and the conditions of their employment, Congress states, do not justify General Pienaar's Bill. "The total value of property held by European women married to Indians in the whole Province is unlikely to exceed £10,000," the report continues.

Prince Arthur's Departure

Prince Arthur of Connaught, former Governor-General of the Union, left in the *Athlone Castle* for England on Friday last after a holiday visit to South Africa lasting three weeks. As the guest of Sir Abe Bailey, he spent a considerable part of the time in the Cape Peninsula, and also made a hurried visit to the Rand and other towns of the Union. In an interview with Renter at Capetown before the ship left, he declared that he was altogether delighted with his visit. He said that it was particularly pleasing to see everywhere he went, signs of stable prosperity. He was indeed most grateful for the generous hospitality which had been extended to him throughout the Union, which he always remembered with the strongest regard and affection. He hoped in the not too distant future to pay another holiday visit to South Africa with his wife. Discussing Johannesburg, Prince Arthur said that tumultuous bustles and skyscrapers had hurried everything he knew. "I had to dig out old friends from under it" He added that he was delighted to revisit the beauties

of Pretoria and to see the reawakening of Kimberley.

Indian Traders In The Union

The following letter has been addressed by Mr. E. Mahomed of Riversdale, to the *Cape Times*:—"I have been a resident in this country for nearly forty years, and lately have been watching with grave concern the anti-Asiatic activities to restrict the trading rights of Asiatics in this country. I have been carrying on a

sooner does he complies with them than another and harsher one takes their place. He is driven from pillar to post, and doesn't know which way to turn. Why doesn't the Government openly show its dislike for him by clearing him out of the country, lock, stock and barrel, thereby relieving itself of an unnecessary burden? Truly that would be more honest than the present unbearable state of affairs."

Dean Palmer's Jubilee

The Dean of Johannesburg, the Very Rev. W. A. Palmer, celebrates the silver jubilee of his priesthood this month. He was ordained in the Bishops' Chapel at Bishopsbourne, Grahamstown, on March 25, 1912.

World Cyclists Welcomed

At Umzinto

The three Indian world cyclists, Kaikee Kharas, Rustom Ghandi and Rutton Shroff, who arrived in Umzinto from Durban on Sunday afternoon, were given a public reception in the Umzinto Sanathan Dharma Sabha Hall. Mr. W. Jonathan, presided. Welcoming the cyclists on behalf of the Indian community of Umzinto, the chairman congratulated them on their adventurous expedition and hoped that they will reach home safely after attaining their object. In the evening a dinner was given in their honour at Mr. H. Kissoon's residence, where many of the prominent Indians were present, amongst whom were: Messrs. I. E. Ally, E. N. Moola, Nobin, W. W. Jonathan, G. N. Reddy, L. Quarsingh, K. A. Moopnar and Messrs. E. E. Paruk and Randeree of Durban.

Nizamia Muslim Society

The first annual general meeting of the above society will be held on Sunday, March 20, at 2 p.m. at 464, Church Street, Maritzburg for the following business:— To confirm minutes, joint secretaries' report, treasurer's report, to modify constitution, elect office-bearers, and to deal with general business. All members and well-wishers are cordially invited by the secretary to attend.

B. W. CANEY

— Jeweller —

366 West Street, Durban

For best value in Jewellery
and Watches of all makes.

fruit and vegetable dealer's business in this town for nearly twenty years. I have eight men in my employ and pay them in wages £25 10s. per month. Four of these men are employed by me as hawkers within the Municipality. At the last meeting of the Council my applications for a new certificate to renew these licences were all turned down without any reason being given. I stock large quantities of fresh fruit and vegetables, and the Council's action means a big loss to me besides depriving the men of earning their daily bread. I should think on principle, Mr. Editor, they ought to have notified me at least six months before not to apply again; then I would have known where I stood. It would have given me time to readjust my business accordingly. I buy large supplies from the farming community, which I will not be able to do now, and this action of the Council will also deprive the farmer of a good customer. Hitler was more honest in dealing with the Jewish question, by openly banishing them out of his country and solving this problem (if it has been solved) once and for all. Now, here in this country the lot of the poor Indian is terribly hard. Every day one hears of new laws and restrictions placed upon him, and no

India Letter

[FROM OUR OWN CORRESPONDENT]

Significance Of Congress' Fight
"INDEPENDENCE DAY" was celebrated at Allahabad on Jan. 26 by hoisting the Congress flag in the morning by Pandit Jawaharlal Nehru and holding a meeting at which Pandit Jawaharlal delivered a long speech explaining the meaning of the "fight" the country was facing and the problems it had to solve. He said that the tremendous mass enthusiasm for the Congress had upset the Government resulting in the ban upon the "Independence Day" pledge. As the Congress was not resorting to civil disobedience at present, he had decided to modify the pledge. The Congress president then read out the modified pledge asking the people to repeat it. It reiterated in brief the old pledge and declared determination of the citizens of Allahabad to do everything in their power to attain complete independence. Proceeding, he said that in his tour all over India, in which he had used various modes of conveyance including car, special railway train, ordinary railway train, aeroplane, tonga, ekka, bullock cart, elephant, camel, steamer, ferry boat and had travelled on foot, he came across at least a crore and a half of its inhabitants, and in trying to understand their aims and ambitions he had learnt the appalling poverty and distress prevalent in the country, and the undercurrent of discontent against the present order of things. The Congress wanted to remove this poverty and the burden of debt. It wanted betterment of the people and, during the elections, had carried its message to at least 15 or 20 crores of people and had created an enthusiastic atmosphere. This spirit was stronger to-day than it was in either 1920-21 or 1930-32. Continuing, he said that the Congress was fighting for principle, and personalities did not count with it. The Congress stood for the masses and mass demand and as such it was the only party fighting for their rights. They were going to the legislatures to wreck the constitution, and pave the way for a constituent assembly which would be an all-India Panchayat and which, instead of quibbling over proportions in the Cabinet and share in services which did not affect the masses, would frame a constitution for the real good of India. A constituent assembly was impossible unless Indians had real power. He asked the people to vote for the Congress and thus, by strengthening it, bring power to India and make a constituent assembly possible. The constitution, he said, was for the people and if it did not ameliorate their condition it was not

useful. The present constitution did not help the people and, therefore, the Congress wanted to wreck it.

Mr. Bhulabhai Desai At Lucknow

At a meeting in Ganga Prasad Memorial Hall, Lucknow, at which Dr. Radhakamud Mukerji presided, Mr. Bhulabhai Desai pleaded for a co-ordination of individual forces. He said that by returning Congress candidates they would create world opinion and show to the world that the Congress was the only body to represent India. He reiterated that the Congress was one and a single party and there could be only one party in India. Referring to local circumstances, Mr. Desai said that a man could not be partly a Congressman; he must be a full Congressman. As for independent candidates, he said: "They stand for nothing. Let the independent candidates be not dependent on you. Let them solely depend on themselves." Proceeding, he said that the cry of Indianisation was a perennial insult to the country. He deplored that the present Indianisation had a deeper significance—their own intelligence was being used against them.

Responsibility On Separated Burma

In the course of his reply to the address presented by the Rangoon Municipal Corporation recently, the Viceroy said:—One of the most significant features from Burma's point of view of the coming change is the severance of the political and administrative connection between her and India. On that matter, I wholly share your view that the ties of common interest which bind the commercial and economic relations between the two countries, are and will continue to be of real importance. These relations, in so far as they are based on the common advantage of both parties, are unlikely to be affected prejudicially by political or administrative changes and I trust sincerely that under the new dispensation, a close and friendly connection will continue to be maintained between the two countries so intimately associated over so long a period. The effect of the provisions of the Burma Act of 1935 is radically to change the constitutional position and to transfer to the elected representatives of Burma great powers and great responsibilities on the shoulders of those representatives, on the use made by the electorate of the wide and generous franchise embodied in the Act, and on the co-operation of all races and all communities for the common good of Burma, depend essen-

tially the future development and the future prosperity of this great and historic country. I am confident that that unity and co-operation will be forthcoming, for these are of the utmost importance in order that those responsibilities will be discharged with zeal and with distinction.

Sir M. Zafrullah To Represent India At Imperial Conference

A communique from New Delhi states that Sir Muhammad Zafrullah Khan will be placed on special duty from April 10, or the date on which he may leave India for the purpose of representing India at the forthcoming Imperial Conference to be held in London. During his absence Dr. Sir Syed Sultan Ahmad has been appointed as temporary Member of the Executive Council of the Governor-General and will hold charge of the Railway and Commerce Departments.

Indian Contingent For Coronation

The Indian contingent at the Coronation in London will consist of 600 British and Indian officers and other ranks representing all branches of the Indian Defence Services, and also the Indian police. Of these, some 300 will have place in the Coronation procession. The contingent will arrive in London about May 3, and go into camp in the Home Park at Hampton Court where it will remain until about May 25.

Remedy For Unemployment

A scheme calculated to make a definite contribution towards the solution of the problem of the middle-class unemployment, which is at present affecting a large number of graduates and under-graduates has been initiated by the Calcutta University, entailing co-operation between the University and business houses to provide practical training of selected youths in different branches of trade and industry. The Vice-Chancellor, Mr. Shyma Prasad Mukerjee, who is mainly responsible for the scheme, got in touch with business organizations, who promised co-operation.

Nizam Donates Rs. 50,000 For Charitable Purposes

His Exalted Highness the Nizam of Hyderabad and Berar has placed at the disposal of His Excellency the Governor of Bengal a sum of Rs. 50,000 to be distributed to deserving institutions and for charitable purposes, without distinction of caste or creed, through a committee appointed by him for the purpose.

Things In General

The Saurashtra Hindoo Association

THE annual general meeting of the above Association was held at 141, Grey Street, Durban, on Saturday February 27, at 4 p.m. Owing to the absence of the chairman, Mr. P. N. Soni, Mr. Samjee Devshi, vice-chairman of the association presided. Mr. O. T. Poonater, the secretary, in his report reviewing at length the social work of the association since its establishment in 1928, said he kept the association alive when it was in most unfavourable circumstances. The treasurer's report revealed a handsome amount in favour of the association. Seven new applications for membership were accepted and the following office-bearers were unanimously elected for the year ending 1937:—Chairman: Mr. Ohoonilal Raghavjee; vice-chairmen: Messrs. Thakershi Nanjee and V. Raghavjee; joint secretaries: Messrs. V. J. Theker and S. J. Mehta; treasurer: Mr. V. Vassanjee; Auditor: Mr. N. V. Mehta; committee: Messrs. Manjee Odhavjee, O. T. Poonater, Samjee Devshi, Raghavjee Devjee, Ohhaganlal Vishram, Pragjee Vassanjee, Parshotam Devshi and Jutha Jeewa. Mr. Parshotam Devshi paid a glowing tribute to the

secretary's services since the inception of the association. Mr. O. T. Poonater, the retiring secretary, in thanking the members of the association for the kind words said about him, said, in whatever position the association may be at present, he hoped that the new young officials will do the work energetically and keep the association alive. The meeting decided to give a worthy donation towards the newly formed Saurashtra Sporting Club, and those present at the meeting contributed individually towards the club. The newly elected chairman and the secretaries in thanking the members of the association said they would try their best to do all the necessary work and thus keep the association alive. Mr. Choonilal proposed a vote of thanks to the chair and after being entertained to tea by Mr. V. R. Parekh, the meeting terminated.

Coronation Plans At Greytown

At a meeting held at Greytown to arrange for suitable celebrations for the forthcoming Coronation in May, the Mayor, Mr. O. Brownig, presided and the following programme of events was decided:—May 11, Coronation

Ball: May 12, European section: Combined open-air service in the Town gardens, weather permitting, otherwise in the Town Hall; Sports for children: Presentation of mugs and sweets to children. Indian section: Sports and presentation of medals to children. Native and Coloured section: Combined service, feast and dance, presentation of medals. The meeting elected the following committees:—Sports: All headmasters of Greytown and district schools; General committee: The Mayor, Messrs. Harper, Harris, Graham and all heads of sub-committees; Indian section: Messrs. M. E. Lakhi, G. Van Mare and Subban. Native and Coloured section: The Native Commissioner, Messrs. R. S. George, and W. Newmarch. Mrs. Allanson suggested that a small charge should be made for programmes and that of the profits derived, half should be allocated to buying prizes for the children's sports and the other half be given to the local benevolent society. Mrs. Allanson undertook to hold herself responsible for the work in this connection. The meeting agreed to the proposal. A further meeting will be held on April 2, at 5 p.m.

The Sporting World

Saurashtra Sports Club

THE above new club was established in Durban on Tuesday, February 16, and the election of officials for the year 1937 resulted as follows:—Chairman: Mr. V. Raghavjee; Vice-Chairmen: Messrs. N. Samjee and O. J. Mehta; secretary: Mr. S. J. Mehta; treasurer: Mr. V. Vassanjee; auditor: Mr. N. V. Mehta; captain: Mr. V. J. Theker; committee: Messrs. N. V. Mehta, V. R. Parek, V. J. Theker, V. Vassanjee and S. J. Mehta. The secretary of the club acknowledges with thanks the following donations:—The Saurashtra Hindoo Association: £5; Messrs. Raghavjee Devjee, Victoria Produce Co., Parshotam Devshi, Jutha Jeewa, Samjee Devshi and V. Devshi: 10s 6d. each. Total, £8 3s. It was through the sporting spirit of Messrs. Parshotam Devshi, Jutha Jeewa and Raghavjee Devjee, the club was fortunate in obtaining the above donations. The club is especially grateful to these three gentlemen, and also to the other contributors. The club is also grateful to Mr. Sorabjee Rustomjee for having given the consent for the use of his Tennis Court at the Mayville Castle.

Pretoria District Football Association

The annual general meeting of the above association took place at the Tamil

Vedic Institute on Sunday March 7, at 5.15 p.m. The following office-bearers were elected for the ensuing season:—Patron, Raj Mintri Khan Bahadur Hajee Cassim Adam C.O.; Hon. Life Vice-Presidents, Messrs. M. Anthony, T. Bengal H. Habib; Hon. President, Mr. G. Mothoo; Hon. Vice-Presidents, Messrs. E. Moosa, R. Mooloo, S. Ernest, M. Khan, H. Khan, S. M. Pillay, O. A. Pillay, G. Manjee, V. S. Pillay, O. B. Pillay, H. Manjee, S. Thumbran, O. T. Pillay, A. Velshi, K. Valli, A. G. Chetty, O. H. Cassim, E. Akoojee, M. Padayachy, H. R. Khoja and I. Manjee; hon. secretary, Mr. A. H. Khan; hon. treasurer, Mr. V. V. Naidoo; hon. record clerk, Mr. R. Govindsamy; hon. auditor, Mr. E. Moosa; Delegates to T.I.F.A., Messrs. G. Sooboo, G. Mothoo and A. H. Khan.

Ladysmith Schools Football Club

The 18th annual general meeting of the Ladysmith Schools Indian Football Club was held at Mr. Deens Cafe, on February 27. Mr. P. Narandas, (life vice-president) presided. After the secretary's and treasurer's reports were read, the following office-bearers were re-elected: president, Mr. A. A. Sardiwala; life vice-president, Mr. P. Narandas; captain, Mr. M. P. Pillay; vice-captain, Mr. G. Mugan; and secretary, Mr. R. Kalli.

K.R.D.I. Football Association

On Wednesday March 3, the 31st. annual general meeting of the Klip River District Indian Football Association took place at Ladysmith, and the Clubs sent in their names as usual. The following office-bearers were elected: Patrons, Messrs. O. S. Asmal and I. A. Moola; hon. life vice-presidents, Messrs. K. Khan, M. Lawrence, Sayed Hassen, S. H. Adam and V. S. Pillay; president, Mr. P. Narandas; vice-presidents, one from each club; hon. secretary and treasurer, Mr. R. Kallie; record clerk, Mr. H. R. Singh; hon. auditor, Mr. S. K. Naidoo; delegates to Sports Association, Messrs. S. N. Pillay, S. K. Naidoo and M. P. Pillay.

Umzinto Indian Football Club

At a general meeting of the Umzinto Indian Football Club, held at Mr. H. Kisson's residence on Tuesday, March 2, the following office-bearers were elected for the ensuing year:—Patrons, Messrs. M. M. Govender, I. E. Alley and F. R. Khan; President, Mr. H. Kisson; Vice-Presidents, Messrs. S. R. Khan, T. Nobbin, W. Jonathan, G. N. Reidy, C. M. Frank, L. Quar Sing and S. E. Khan; Hon. Secretary and Treasurer, Mr. M. J. Shaik; Captain, Mr. I. E. Rawat; Vice-Captain, Mr. D. Singh.

ઈન્ડિયન ઓપિનિયન

મહાત્મા ગાંધીજીના હસ્તે
સને ૧૯૦૩માં સ્થપાયું.

પુસ્તક રૂપ મુ.

ફ્રીનીક્સ, શુક્રવાર, તારીખ ૧૨ માર્ચ ૧૯૩૭

અંક-૧૧.

“ઈન્ડિયન ઓપિનિયન”

શુક્રવાર, માર્ચ તા. ૧૨ ૧૯૩૭.

ઉદારતાની આવશ્યકતા

એક સુસલમાન ભાઈએ મહાત્મા ગાંધીજીને લાંબો કાગળ લખ્યો છે તેને ટુકાવી અને કેટલાક શબ્દો ને વાક્યો હળવા કરી કાગળનો અર્થ બરોબર જળવાય તેવી રીતે બન્યું ત્યાંલગી એ ભાઈની ભાષા કાયમ રાખી તે કાગળને “હરિજનબધુ” માં છાપી તેનો મહાત્મા ગાંધીજીએ જવાબ આપ્યો છે. તે ઈ. ઓ. ના વાચકોને અને સમસ્ત દક્ષિણ આફ્રિકાની હીંદી કોમને જ્ઞાનપ્રદ થઈ પડશે એવા હેતુથી અમારા અગ્રલેખ તરીકે તેને આ અંકમાં છાપીએ છીએ. —અ. ઈ. ઓ.

“૫. માંસાહાર દ્વારા નિર્દોષ પશુપક્ષીઓ પર શુભરતા ઘાતકીપણાની અસર હૃદય પર થતાં થતાં છેવટે તેઓ પર થતાં અન્યાયમાંથી છૂટવાનો વિચાર કર્યો. ઇસ્લામ ધર્મમાં તો માંસાહારની છૂટ છે, છતાં વરસો થયાં માંસાહારનો મેં લાભ કીધો છે. પણ ધરમાં બાળબચ્ચાં પર બળ વાપરી માંસાહાર કરતાં અટકાવવાનું મન ન માન્યું. તેમાં વળી આપે એક વખત એક માણસને ચાના વિષય માં તેના ધરના બાળબચ્ચાં પર બળબરી ન કરવા સુચના આપેલી, તે ત્રોચવાથી મને ટેકા મળી ગયો. પરિણામે આજસુધી તેઓ માટે માંસ ખરીદવાનું પડે છે. છતાં ઘણી વખત સવાલ ઉભો થાય છે કે શું હું હવે માગે નથી ચાલતો? શું કાલે ઉઠીને મારાં બાળકો ચોરી કે હુટકાટ જેવાં કુદરતી કરવા તરફ લોકભાય તો મારે મૈન ધારણ કરી જેવાં કરવું? તેઓને તે કમોંથી હાલવા મરે મારા સર્વ ઉપાયો ન અજબાવવા? છેવટે માફક પથ ન જ ચાલે તો શું તેઓને રાજ્ય-સત્તા પાસે જાહેર કરી કેદમાં ન પુરાવવા? અને આનું નામ બળબરીજી થઈ! ફક્ત શિખામણો દેવાથી તેઓ નથી અટકતાં એટલે મારે તેઓના ખોરાક માટે માંસ ખરીદી નિર્દોષ પશુઓ તરફ શુભરતા ઘાતકીપણામાં

સહકાર આપ્યાં કરવો એ માફક પગલું કેમ ન્યાયી કહેવાય?

૨. ચાની બાબતમાં પણ ઉપર પ્રમાણે જ મારી સ્થિતિ છે. મેં તો વરસો થયાં ચા છોડેલી છે. પણ ધરમાં બચ્ચાંઓ માટે ચાની સર્વ સામગ્રી પુરી પાડું છું.

૩. પાનસોપારી સોડાવેમન વગેરે સર્વ ચીજો માટે પણ ઉપર પ્રમાણે છે.

૪. વેપારી વર્ગનો મનુષ્ય છે. એટલે વેપારમાં ચાલતી—ચલાવાતી અર્થોગ્ય રીત-ભાવોમાં, માલના ભાવતાલમાં, ‘કપાળ જોઈ ચાંદલો કરવાની રીત’ વિષે વાકાફ છે. એટલે એક જ પ્રકારની અને એક જ કીમતની ખરીદેલી વસ્તુ એક જ ભાવથી વેચવાને બદલે કોઈને અમુક ભાવથી તો કોઈને બીજા જ ભાવથી તો કોઈને ત્રીજા જ ભાવથી પહેરાવી દેવામાં આવે છે! હાખલા તરીકે, ફાઉન્ટન પેન પાંચ રૂપિયાની ખરીદીને કોઈને ૭ રૂપિયામાં, કોઈને આઠ રૂપિયામાં, તો કોઈ બોળા ગભરને દસ રૂપિયામાં પહેરાવી દેવાય છે. આ રીતભાવ માટે વરસો થયાં અણગમો પેદા થયેલો છે. આને સ્વર્ગસ્થ એની ખીસેટ સરફ હુટની ઉમમા આપી છે. પણ લાચાર છું કે દેશમાં તેમજ પરદેશમાં આપણા હીંદીઓ શરાફી ભાવથી વેપાર કરવાનું સમજતા જ નથી. બસ જ્યાં લાં કપાળ જોઈ ટીકું કરવાની રીત જ વપરાય છે. આને હું માહકો સાથે કરવામાં આવતી હાથ સમજું છું. પણ જો એક જ ભાવ રાખી વેપાર કરવા જઈ છું તો વેપાર ચાલતો નથી. કેટલાક નીતી-શાસ્ત્રીઓ સુદાં આમાં દોષ કે પાપ હાથ સમજતા નથી. કારણમાં સમજવે છે કે તમે માપ કે તોલમાં વધારે એણું આપતા લેના હો, સડેલા બગડેલા ફાટેલા માલને સારામાં મણુવી માહકોને છેતરતા હો તોજ તે હાથ કહેવાય; આથી ભાવતાલ તો તમે માહકથી ચોખ્ખી રીતે સમજને પૈસા લો તેમાં છેતરપિંડી ચાની કહેવાય? કોઈને એક માલ અમુક કીમતે આપ્યો, બીજાને સવાધ કે દોઢી કીમત લઈ આપ્યો, તે સર્વ તો

વેચનાર અને ખરીદનારની રાજપુશીથી થયું. તેથી તેમાં કંઈ દોષ ન કહેવાય. પણ હું તો પાપનો અર્થ બીજાને નુકસાન કરવું, બીજાનું મન દુખવવું, બીજાનું અનિષ્ટ કરવું એ જ મણું છું. એટલે તે દ્રષ્ટિએ જોતાં તેમાં હાથ ચોખ્ખી છે.

૫. આપ અમારા ઇસ્લામ ધર્મના સ્થાપક મહમદને ખુદાના પેગંબર મણુ મણુવો છો. તેમની તરફ માનની નજરથી જુઓ છો. ઘણી વખતે તેમનાં વખાણુ કરો છો. મેં સાંભળ્યું છે તે પછી વાંચ્યું છે કે આપે કુરાનનો અભ્યાસ કીધો છે આથી હું ઘણો અજબ થાઉં છું કે આપ જેવા એક મહાન નિબંધપાતી નેતા હાથ આમ કેમ વર્તતા કરો? હીંદુ ધર્મશાસ્ત્રોમાં લખાયેલું એક પણ આનિષ્ટ અને અન્યાયી પગલું આપ સ્વીકારતો નથી; તેવા પગલાને પ્રમાણુભૂત ગણતા નથી! અને આ અમારા ઇસ્લામ ધર્મશાસ્ત્ર—કુરાનમાં સુચવેલાં અનિષ્ટોને આપ કેમ પ્રમાણુભૂત ગણતા કરો? હા પછુ ઇસ્લામધર્મના અન્યાયી કરમાન પર આપે પ્રહાર કરેલો જોયો નથી! આનું શું કારણ? મને મારી યાદ મુજબ મારી ૧૮-૨૦ વરસની જીમરથી અમારા ઇસ્લામ ધર્મમાં રહેલા અન્યાયો ખુચના રહ્યા છે. પરિપક્વ બુદ્ધિ યત્રા છતાં તેમાં ફેરફાર થયો નથી.”

આ ભાઈએ માંસાહાર છોડ્યો છે એ તો સ્તુત્ય છે જ. પણ તેઓ પોતાનાં કુટુંબી-જનોને તેમ કરવાની ફરજ ન પાડી શકે. તેમની બુદ્ધિને સમજવી, તેમનાં હૃદય પિગળાવી બલે પોતાના જેવાં કરવાનો પ્રયત્ન કરે. પણ તેથી કંઈ વિશેષ કરવા માં બળાતકાર થવાનો સંભવ છે. આજ-લગી જે પોતે કરતા આવેલ છે, જે ઇસ્લામની વિરુદ્ધ નથી ગણાયું, જેને સમાજ કરતો આવેલ તેનો એકાએક ત્યાગ કુટુંબીઓ પાસેથી માગવો એ વધારે પડતું ગણાય. લખનાર પોતે ઘણા વિચાર ને મંથન પછી માંસાહારનો ત્યાગ કરી શક્યા હશે. એ ત્યાગ બીજાંઓ તુરત કરે એવી આશા રાખવામાં અધીરાઈ છે. તેથી નીતીનો કાયદો તો એ છે કે મનુષ્યે પોતાની પરિક્ષા સખતમાં સખત કરવી, ને બીજાંઓ પ્રત્યે લેટલી જ ઉદારતા વાપરવી. આમ કરવાથી સરખો મેળ આવવાનો સંભવ છે. અનુભવ એમ કહે છે કે મા-