

# INDIAN OPINION

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## INDIAN MERCHANTS' CHAMBER'S PROTEST AGAINST TREATMENT OF INDIANS OUTSIDE INDIA

THE following statement has been issued by the Committee of the Indian Merchants' Chamber, Bombay:

"The position of Indians abroad has been and is still steadily deteriorating. The apathy of His Majesty's Government and the inability of the Government of India to help them have encouraged foreign Governments to legislate with impunity against the legitimate rights of Indians within their territories. Recently the Italian usurpers in Ethiopia have enacted laws on the pattern of anti-Indian laws of the Union of South Africa. Our countrymen are relegated by law to the position of uncivilised people. They are prohibited from entering cinemas, theatres, hotels, and have been ordered to remove their shops from the centre of the town of Adis Ababa. Some of these towns are owned by Indians. The Government of Belgian Congo and the Mandated Territory of Ruanda Urundi have gone a step further. They have been arresting Indian nationals indiscriminately and punishing them to long terms of imprisonment and heavy fines without even a farcical trial. They are arrested on suspicion of trading in illicit gold. A representative of Indians in Belgian Congo has been in India for over a month. The latest news from that country is that his house was searched and a warrant of arrest has been issued for his arrest. It seems the authorities managed to discover illicit gold in his house during his absence. His only crime is that he has been asking the Government and the people of India to extend their protection to their nationals in Belgian Congo. The Committee of the Chamber have mentioned only two recent glaring instances where foreign Governments have launched unholy campaigns against law-abiding and peace-loving nationals of this country.

"Within the so-called British Commonwealth, the position of Indians is progressively worsening. The worst

aspect of the whole situation is that the solemn promises of the statesmen of some of the Dominions cannot be relied upon. Take South Africa, for instance. Ever since the Smuts-Gandhi Agreement of 1914, by which India undertook to prohibit emigration to South Africa and the latter promised to administer the existing laws in a "generous spirit" towards Indians, South Africa has not ceased enacting anti-Indian legislation. An instance of the flagrant breach of their solemn promises is the violation of the "upliftment" clause of the Cape-town Agreement of 1927. Nations who attach no moral value to their pledges are capable of doing anything and no wonder Indians in South Africa are threatened with more anti-Indian Bills in the form of the Segregation Bill and the Transvaal Asiatic Residence and Trading Bill. Indians in South Africa have exhausted all methods of constitutional protest, and have decided in desperation to launch a passive resistance campaign to vindicate their national honour.

"The Crown Colony of Kenya is notorious for anti-Indian agitation and has kept up her ill-reputation by the Kenya Order-in-Council. Under this Order, Indians are prohibited by law to own land in the Kenya Highlands, the best agricultural land in the country, whereas non-British subjects, no matter who they are, provided they hail from European countries, can settle on this sacrosanct land. Sir Purshotamdas Thakurdas, in a recent representation to the Government of India, asks a pertinent question. He says: "Is it proper, just or right that non-British subjects should be given preference over Indians in Kenya?" The Committee of the Chamber repeats the question with all the emphasis at their command and earnestly desires a reply.

"The Indians abroad population is estimated at about forty lakhs. Everywhere throughout the world theirs is a

pitiably sight. Their personal honour is not safe; their national pride is degraded at every step; they are robbed of their honest means of livelihood. Even Burma and Ceylon that owe everything to India,—even their very existence is due to India, the source of their culture, religion and civilisation,—have joined anti-Indian forces in the world. The Government of India have stereotyped replies to the protests and representations made on behalf of our harassed countrymen abroad. We are told that they cannot interfere in the domestic affairs of the Union of South Africa because it is a self-governing Dominion and is within its right to legislate on a policy it considers to be in the interests of the country. But it is strange that nothing seems to be in the interests of South Africa except anti-Indian legislation. About foreign Governments, we are informed that the Government of India have no status to negotiate direct with them. All they undertake is to write to the British Foreign Office and the rest lies with London. About the Kenya Order-in-Council, they do not seem to agree with us as to the interpretation of the Order. Under these most exasperating circumstances, when we see our nationals abroad fighting desperate battles without the active help of the Government of India, it behoves the nation to adopt concerted action in order to hold out a helping hand to them. The Committee of the Chamber wishes the South African Indians best success in the passive resistance campaign, and assures them of their hearty sympathy and active support. To Burma and Ceylon, the Committee will counsel moderation and suggest Round Table Conferences between India and the two countries to an understanding. The Committee is emphatically of the opinion that unless the Kenya Order-in-Council is withdrawn forthwith, there will be no peace between India and the Colonial Office."

## Indian Opinion

FRIDAY, JULY 21ST, 1939

### Saturday's Mass Meeting

INDIANS throughout Natal are looking forward to the mass meeting advertised to be held in the City Hall, Durban, on Saturday, July 22, to listen to Dr. Dadoo and other leaders of the proposed passive resistance movement against the Transvaal Asiatics Land and Trading Act, and to accord them their moral support. It is to be regretted that while, on the one hand, there is so much enthusiasm there is, on the other, an element that is trying to work against this proposed meeting by hurling threats of murder at the organisers. These threats are hurled in the name of responsible officials of the Congress. Unless the officials put their foot down against their names being associated with hooliganism and openly condemn it, they are as much guilty of hooliganism as the hooligans themselves.

But what is it all for? Just because one amongst us has risen and is prepared to face extinction rather than submitting to the humiliations imposed upon the community by the ruling race of this country, and because, this person is getting the increasing support of the community? Surely, it is not an heinous crime for one to be prepared to sacrifice himself for a sacred cause which is ultimately to benefit the whole community? All sane men would hail with a sense of pride and gratification such an act on the part of one of their brethren. Only the insane can condemn such a person and throw stones at him and try to put all sorts of impediments in his way.

The community is certainly to-day with Dr. Dadoo and his passive resistance movement. It is only the few, and they are those that are holding responsible positions in the community, who are, for reasons known to themselves, misusing the authority given them and the confidence placed in them by the community.

Their recent utterances, some of which are quoted elsewhere in this issue, and their actions are certainly not such as would become an enlightened people with the slightest sense of self-respect. Better sentiments than those have been expressed by people who are just emerging from barbarism. And do not we Indians claim to be representatives of a great culture and civilisation.

Surely, the time has passed when we should be satisfied with mere recording of our protestations against the insults hurled at our national honour. Our protests must be followed by an active gesture to show that we can no longer bear those humiliations and that we would far rather prefer death. There

must be something radically wrong with those who seem to have lost their mental equilibrium because there are some in the community who are prepared to take that step.

Such persons can only be treated as lunatics and be pitied. Those who conscientiously believe that they are doing the right thing must not be deterred by their threats. If they cannot serve their community better than that let them have the satisfaction of doing what seems to them to be the correct thing. We sincerely believe that they are misguided and are doing the worst disservice possible to the community's cause. We can only pray that they may be guided by better counsels. We hope Saturday's mass meeting will be as successful as the one recently held in Johannesburg and that the community will rise to the occasion and give its blessings and unanimous support to their brethren in their self-imposed noble task.

### Will Not The Congress Officials Cease Their Autocracy?

IT is high time that our public organisations were thoroughly cleansed and re-organised. It is sinful the way they have irresponsibly carried on. All this while, of course, the community has slept and the officials have been acting in their own way and according to their own whim; so much so, that they now resent their authority being questioned. They seem to have lost the sense that they are, after all, the servants of the people who have placed them in authority, and not their masters. They talk glibly of constitution and constitutional methods but their constitution, which they are to abide by, is only on paper and put to use only when it suits their own purpose. This is how the whole affair of the Congress is being carried on. Only last week we pointed out how Mr. Kajee, the secretary of the Natal Indian and the South African Indian Congress, had failed to convene the special general meeting of the Natal Indian Congress on the question of the unity formula adopted by the Committees of the Natal Indian Congress and the Colonial Born and Settlers' Indian Association, and how he had been putting off the Conference of the S. A. I. C. He has given no explanation to the public for this un-

called-for delay in convening both these important meetings. We now learn that the officials of the S.A.I.C., Messrs. V. S. C. Pather, S. B. Naidoo, A. I. Kajee and B. M. Patel, met together last Sunday and have decided to call a conference of the S.A.I.C. on July 31 and August 1. We are also told that the special general meeting of the Natal Indian Congress for the ratification of the unity formula has been called on July 30. From the recent experience we have had, we can only believe this to be true when these meetings are actually held.

We, however, feel that the decision of the officials to call the S.A.I.C. Conference on July 31 and August 1, has been rather hasty. The Conference has been delayed so very long that in view of the present circumstances it might have well been delayed a little longer. The circumstances are, that since there is a move to bring about unity between the Congress and the Colonial Born and Settlers' Indian Association, and an important step is about to be taken of referring the matter referred to in the formula, to Mahatma Gandhi for his decision, after the said formula has been ratified by the special general meetings of the Congress and the Colonial Born and Settlers' Indian Association, it might have been better, in the interests of the community, to have postponed the holding of the Conference of the S.A.I.C., until after the unity move had materialised.

There is also another point which should have been considered by the officials of the S.A.I.C. and that is, that things in the Transvaal Indian Congress, one of their constituent bodies, are not as they ought to be. That body has been carrying on its work unconstitutionally all along. We have reason to believe so in view of the fact that its constitution has not been available notwithstanding repeated requests.

Moreover there is a divergence of views existing among the members of that body and only recently a meeting of 6,000 members passed a vote of no confidence in the present officials and demanded their immediate resignation and further asked them to cease acting in the name of the community. It would be audacious on the part of the officials of that body to refuse to abide by this decision.

Now, what could result from an unconstitutionally held Conference of a Congress composed of unconstitutional bodies? Nothing but confusion and chaos. It is time that the officials realised their relations with the community by whom they are placed in office and cease to act irresponsibly and autocratically.

In the best interests of the community, we appeal to them to mend their ways.

# WHO WILL YOU BELIEVE?

**M**R. S. M. Nana, Secretary of the Transvaal Indian Congress, while the leaders of the Nationalist Group of the Transvaal Indian Congress were out touring the country, took the opportunity of distributing circulars signed by him in which he accuses the Nationalist Group of "painting an unnecessarily pessimistic picture of the way in which the provisions of the Asiatics (Transvaal Land and Trading) Bill (which is now an Act) would be applied. He accuses them of making exaggerated statements which he says, "have played an important part in misleading public opinion." We give below an analysis of what Mr. Nana would have the public believe and what the Minister of the Interior, who sponsored the Bill, has said and what other Parliamentarians who took part in the debate over the Bill in Parliament have said. The reader can form his own judgment as to who should be believed:

## What Mr. Nana Says, Presumes And Leaves Unsaid

Mr. S. M. Nana says:

"The Act is a bad one, and we are all agreed on that, but its effect in the next two years is not likely to be as alarming as has been emphasised. The Congress is assured that the Minister will exercise his powers under Section 4 of the Act in a sympathetic manner in respect of the transfer of an existing licence from one Indian to another, and the removal from one site to another in the event of hardship due to extraneous circumstances; and I can firmly say that the majority of such applications are likely to be granted.

"Hawkers do not penetrate into European areas, and belong to the poorest section, and this fact has been stressed on the Union Government, and there are grounds for hoping that numbers of hawkers' licences will continue to be issued. The Union Government cannot contemplate preventing Indian hawkers from earning a living for themselves, and their dependants.

"The position can be summed up as follows:—

1. Transfer of a licence from one Indian to another will be permitted in the majority of cases.
2. Removals from one site to another in deserving cases will be allowed.
3. New licences will continue to be issued in Asiatic Bazaars under Municipal Ordinance 1905.
4. New licences are likely to be issued in areas predominantly non-European and to hawkers."

Mr. Nana does not tell the public that hitherto new licences were granted to Asiatics outside proclaimed areas in the Transvaal Province by the licensing authorities.

Mr. Nana did not tell the public that hitherto the hiring of licensed premises by a European to an Asiatic outside proclaimed areas in the Transvaal was possible.

Mr. Nana is presumptuous when he says that "there are grounds for hoping that numbers of hawking licences will continue to be issued and that the Union Government cannot contemplate preventing Indian hawkers from earning a living for themselves and their dependants. If Mr. Nana possesses any documentary proof to that effect, it is his duty to place it before the public.

## What The Actual Position Is

The Minister of the Interior, Mr. Stuttaford, made it quite clear when he moved the second reading of the Bill, "that in order to stabilise the whole position we should legislate that no new trading licences should be granted in the Transvaal during that period, and no occupation of land should take place by Asiatics of areas which had up to that time been in occupation of Europeans... This is a Bill that has been drafted to carry that intention into effect." Mr. Stuttaford made a statement in the Senate in regard to the operation of the Act. In doing so he said:

"I propose to exercise my powers under the exemption section in as sympathetic a manner as possible, subject to the spirit and letter of the law being obeyed. *The issue of new licences must be suspended*, he said, except in special cases in which genuine cases of hardship are involved. In such cases I shall act after investigation and recommendation by my department, provided I approve."

[All intelligent people believe that these words mean nothing.—Ed.]

The transfer of licences will be subjected to the same scrutiny, said Mr. Stuttaford. "It must be clearly understood that I am the sole judge of the interpretation of this statement. He explained that he made this reservation in order to avoid becoming involved later on in such arguments as had recently taken place about the intention of the Capetown Agreement."

The new Act prohibits the granting of new licences altogether.

Mr. Blackwell made it clear in Parliament during the Committee stage that under the Act any Asiatic who, perhaps, moved into better premises, would be refused the necessary certificate as in the case of a new application." The Act, he said, would put people, who are already trading, out of business.

Mr. Hofmeyr, speaking in Parliament on the third reading of the Bill said: Dr. Malan had supported the argument that there was no evidence of Asiatic penetration in the Transvaal in the occupation of land or trading necessitating legislative interference. The Bill, however, he said, provided for a decrease in trading licences.

The new Act prohibits the hiring of licensed premises by a European to an Asiatic outside proclaimed areas in the Transvaal. Mr. Hofmeyr, commenting on it, stated in Parliament that the relevant clause neutralized clause four giving the Minister the powers of exemption.

Hawker licences are treated as new licences every new year and since it is the express purpose of the Act not to issue new licences to Indians, protection has been granted to existing hawkers that their old licences will be renewed.

The most important point, however, to which Mr. Nana seems to attach no significance at all is

the stigma of inferiority the Act places on the whole Indian community and violates the Smuts-Gandhi Settlement of 1914 and the Capetown Agreement of 1927.

The Act is an insult to our national honour. This important fact remains even though the Act may be administered sympathetically. It is an insult to the whole Indian nation because the Union Government insisted on penalising the Indian community and committing a breach of both the letter and the spirit of the Smuts-Gandhi Settlement of 1914 and the Capetown Agreement of 1927 at a time when negotiations were proceeding between the Governments of India and the Union in regard to the future of the Indian population.

There was no earthly justification for the offensive clauses to be included in this interim measure in utter disregard for the feelings and sentiments of the Indian people unless it were done with the express motive of hurling an insult to India.

This should be sufficient to elucidate to the reader whether it is the Nationalist Group of the Transvaal Indian Congress or it is Mr. Nana, the secretary of the Transvaal Indian Congress, who is responsible for misleading the public and whether the public should believe Mr. Nana or whether they should believe facts supported by higher and abler authorities than Mr. Nana.

## WHO WILL YOU FOLLOW?

**A**MONG the South African Indian Congress officials, Mr. A. I. Kajeer and Mr. S. M. Nana have been more vocal than anybody else in condemning the action of the Nationalist Group of the Transvaal Indian Congress in resolving to resort to passive resistance as the only honourable course open to the community to make its sense of indignation effectively felt against the Asiatics Transvaal Land and Trading Act. Public opinion is naturally confused as to who they should follow at this critical juncture. The following analysis of the different views will be a guide to the reader as to who should be followed:—

### What The Congress Officials Say

Mr. A. I. Kajeer has publicly declared that, "we should ally ourselves to other non-European groups for no one group can succeed." Mr. Kajeer opposes any effort to start passive resistance at this stage. The launching of passive resistance by 20 men breaking the law, would achieve nothing, he says. The only means of success would be if Indians went out in their thousands, but he was doubtful if many would be prepared to go to gaol.

The following are among the reasons given by Mr. S. M. Nana as to why he is opposed to passive resistance: "The passive resistance campaign will be exploited by our political and trade enemies, who will picture the struggle as a 'war against the Europeans of this country.' It is useless to delude ourselves by the statement that we are resorting to 'self-suffering.' Passive resistance may be non-violent resistance, but it is resistance nevertheless, and the movement will be construed as resisting the authority of the Union Government... It should be remembered that South Africa has a relatively huge Native population. Any measure of success accruing to a passive resistance campaign initiated by 20,000 Indians in the Transvaal, would be an encouragement to the Native people to adopt it as a weapon to seek redress of their grievances. The Union Government cannot, even if it desires to do so, make any concession to Indians in the face of a passive resistance struggle, because of its effect on the Native people of this country.

[We must be pardoned for criticising this as the vilest and the most cowardly statement we can imagine from a person with any sense of responsibility. If Indians can teach the oppressed people of South Africa the non-violent way of getting redress of their grievances by self-suffering they will have done the greatest service not only to South Africa but to humanity. Mr. Nana speaks as though he were the spokesman of the Government. No wonder his own community disowns him as its spokesman.—Ed.]

However, that is not all. Mr. Nana goes on further to state: "I frankly do not subscribe to the view that the Indian

### What The Nationalist Group And Leaders Of India Say

Mahatma Gandhi has said: If Indians in South Africa have guts they will fight for their self-respect.

To those who favour alliance with the other non-Europeans Gandhiji says:

"The rights and privileges (if any could be so called) of the indigenous inhabitants are different from those of the Indians. So are their disabilities and their causes."

"But if I discovered that our rights conflicted with their vital interests, I would advise the foregoing of those rights."

"They are the inhabitants of South Africa as we are of India. The Europeans are undoubtedly usurpers, exploiters or conquerors or all these rolled into one. And so the Africans have a whole code of laws specially governing them. The Indian segregation policy of the Union Government has nothing in common with the policy governing the African races. It is unnecessary for me to go into details. Suffice it to say that ours is a tiny problem compared to the vast problem that faces the African races and that affects their progress. Hence it is not possible to speak of the two in the same breath."

Speaking to Indians Gandhiji says:

"The Motherland will not be able to protect their self-respect, if they are not prepared to protect it themselves."

"They must therefore be ready to suffer for it."

"The struggle may be prolonged, suffering great. But they will have the moral backing of the whole nation..... Our countrymen in South Africa know the condition of Satyagraha. The foremost condition is unity among themselves."

Pandit Jawaharlal Nehru says:

"We are with you in every act of courage that you perform in honour of India and her dear name. It is never right to submit to evil and national humiliation and every attempt to impose these must be resisted whatever the consequences."

community should seek extinction and ruination by initiating a passive resistance campaign. If the ideal of self-respect and honour is to be the prevailing policy in Indian affairs, then the principle of hijrat (emigration) should be applied."

[Any comment on our part is needless—Ed.]

There is yet another school of thought which rules out passive resistance and irresponsibly states: "If it be right and proper that the Brahmin, the Banyá, the Hindu and the Mussalman in India should have the right to choose the neighbours he will consort with, is it such a very unreasonable thing for the European in this country to insist on a similar right?"

[The holders of this view ought to have known that there are no such distinctions in India based on legislative enactment. Voluntarily, 'birds of the same feather flock together.' If they at all wished to compare the position of South Africa with that of India they could have done so only with the ghetto system in India for untouchables which is, however, now on its last legs. But the tragedy is that such arguments should emanate from Indians, and those who claim to be leaders of the community. They deserve not only to be spurned by India, their Motherland, but they surely will be by their descendands when they learn that this is the heritage their ancestors had proposed to leave them.—Ed.]

Dead nations submit to dishonour, but we are a living and proud people and I would rather that we faced extinction than submitted to dishonour."

Bubu Rajendra Prasad, President of the Indian National Congress, says:

"The Indians have no option but to resist and resist with all their strength and power at their command.....The South African Government should understand that India is not likely to forget the insult to her nationals and the South African Indians should go forward with the conviction that their cause is just and they have not only the whole of India with them but a considerable section of others also, who are fairminded and far-sighted enough to see things in their true perspective and are not blinded by race prejudice or the present power which they possess."

The All-India Congress Committee speaks:

"The All-India Congress Committee notes with pride and satisfaction the firm stand taken by the Indians of South Africa. They will have the sympathy of the whole Indian nation behind them in their fight for self-respect and honourable existence.

"The Nationalist Group of the Transvaal Indian Congress has chosen to follow the humble path of self-suffering for the self-respect of the Indian community of South Africa and the honour of India."

The reader can now judge for himself as to who he should follow.

## INDIA TO-DAY

THIS year, as during previous visits, I came to India as a pilgrim, only desirous of gathering from the wisdom of great Indian sages whatever little crumbs I could hope to grasp and assimilate, and it had not been my intention to give any critical opinion as to what those few months enabled me to see in present-day India. But many of my Indian friends came to me again and again with the same question, which after all was quite a natural one: "What is your impression of India this time?" and I felt it would not be quite fair to withhold from them any thoughts that might have arisen in my mind about the country of which I had the great honour of being a guest.

I shall do so in a spirit of great humility, realising full well that I saw only a very few of the numberless facets of life in that sub-continent which is called India, where hundreds of millions of people have evolved a unique civilisation and culture in the course of thousands of years and where everything now seems to be moving so swiftly. If I carefully avoid expressing any opinion on subjects of political controversy, it is not owing to any lack of interest on my part, but merely because I feel that the only internal politics about which a Frenchman should venture to take a stand are French politics, and that it would be highly improper for me to meddle with those of any other country.

What struck me most is the considerable progress which seems to have been achieved recently in the field of education. I do not know what results statistics can show, and those after all are only of secondary importance, since

By  
JEAN HERBERT  
In "Prabuddha Bharata"

they record quantity and not quality, but I felt that everybody in India was giving much more attention to the problem than was the case two years ago. I was amazed by the number of new educational institutions of all kinds which have been springing up all over the country, by the stupendous growth of many of those already existing, and by the keen effort made by all concerned to adapt the teaching to local needs. The time seems now gone when the ideal of educators in India was to implant in the minds of the pupils a number of foreign ideas and habits without considering whether those would ultimately prove beneficial or otherwise. A great attempt is now being made to devise and apply methods chosen for their own merits, and not blindly taken over from some other civilisation. Both Swami Vivekananda and Sister Nivedita would certainly feel very proud of the turn education is taking in India.

The results which I was privileged to see in the kindergarten, primary, secondary and industrial schools, in Indian universities, in classes for children and adults, in institutions for Harijans and for other special groups of society have convinced me that the effort is bound to succeed in bringing a rich harvest of results. While I do not wish to give undue prominence to any institution which I happened to visit, I cannot re-

frain from mentioning particularly, as being worthy of careful study and whole-hearted support, the Ramakrishna Mission Students' Home in Madras, the Kindergarten school of the National High School in Bangalore, the Ramakrishna Gurukul in Trichur, the efforts of Miss Gokhale among the poorer classes in Bombay, and the Nivedita School in Calcutta.

But to me the greatest marvel was to see the extraordinary body of workers, most of them young men and women, who have devoted themselves heart and soul to the cause, many of them renouncing the joys of family life for the sake of their work, and embracing Brahmacharya. The value of a teaching given by a staff of that category cannot be over-estimated. Whereas the natural tendency of a paid teacher who has chosen his profession mostly for the sake of earning a salary is to cram book-knowledge into his pupils in order to show good results at various examinations, those devoted young people, who are patriots in the truest and noblest sense of the word, are endeavouring to build up men and women who may prove a credit and an asset to their country. The enthusiasm and the remarkable technical efficiency with which I have seen them work is one of the main reasons why I have such great hopes in the coming generations of Indians.

Another great reason for looking confidently forward to the future of India is that in spite of the considerable spread of Western science, technique and culture, the thirst for spirituality remains practically unabated. It is only natu-



ral that young and immature students especially, attracted by the lure of what the West can teach them, anxious to give their country the full benefit of the power and knowledge accumulated by Western nations, should be ready or even desirous, to brush away some at least of the spiritual pre-occupations which have been the keynote of India through many centuries, and should feel inclined to substitute for the old Indian spirit of service that spirit of keen competition which has become characteristic of the West. They may justly feel that this spirit of competition was one of the conditions without which the West would never have advanced so fast in the realms of science and technique and worldly power. But many of them, even in their student days, and far more still in after life, have discovered under the wise guidance of their great spiritual leaders that Western acquisitions and Indian spirituality are not mutually exclusive. While the West probably needed the incentive of that spirit of competition to make all those wonderful scientific discoveries and technical inventions thanks to which we could now—for the first time in recorded history—feed and clothe and house all men, women and children on the face of this earth, it is nevertheless true that the results of all that research are now available for any individual and any nation to take and to use, without needing the incentive.

And it is equally true that if the West has so utterly failed to utilise its wealth and power for the benefit of humanity, but rather uses them for purposes of destruction, it is because it has not yet been able to disentangle itself from that spirit of competition which was once one of its most valuable tools. Many people in India seem to realise that the spirit of service and the thirst for spirituality which their country has preserved throughout the ages for the greater benefit of mankind can, and should provide the answer to the great riddle of the modern world and show how the invaluable acquisitions of Western science and technique can be put to truly constructive uses.

Therefore it was most gratifying to me to see so many of the finest specimens of Indian youth and of the Indian intelligentsia still flocking to all the spiritual teachers to obtain instruction and guidance in all the problems of life, and eagerly taking the advice given.

Another extremely encouraging indication is to be found in the type of men whom the various groups in India, political and otherwise, have chosen as their leaders. Whereas in the West astuteness and clever oratory are too often considered as the highest qualifications for political leadership, regardless of the spiritual, ethical or even intellectual worth of the man—so much so that in some countries, calling somebody a politician is tantamount to an

insult—India seems to have preserved an entirely different scale of values, even in the great recent developments in the political situation. If India can maintain at the head of all groups and parties men who are exclusively actuated by an interest in the public weal, and whose character commands respect from their fellow-countrymen, irrespective of their opinions on debatable topics, she will have brought once more invaluable contribution to mankind, not to speak of all the benefit she will derive from it herself.

It is true that of late there have been some charges of corruption. If they are founded, it is a very serious matter, and if they are not, it is more alarming still that they should have been made. But the stir which they created is a definite proof that in this as in other matters, the masses are still healthy and uncontaminated.

As regards the problem of caste restrictions, which still looms sufficiently large on the social horizon of India to engage much of the attention of many great leaders, I will frankly admit that I have not been able to study it enough to give any considered opinion on what has been done or remains to be done, although I am full of admiration for many of the activities I have witnessed in this connection. The same applies to the various problems arising out of the adjustment of communal differences.

I was glad to see that the inferiority complex which was manifest mostly among the young people educated on Western lines is gradually waning. Indians are now less prone than they were even a few years ago to be apologetic for everything that in their country does not conform to Western standards. They seem less inclined to use about Indian life deprecatory words like "idols" or "vernaculars" with which they were saddled by people suffering from a sad superiority complex. They no longer seem to believe that India is the only country in the world where dirt and filth and dire poverty can be found and that Western countries and people are all like the pictures on the magazine-cover. Many of them now admit that forks and spoons are not a sure criterion of civilisation or even of social standing, and that table manners should vary with the kind of food taken at meals.

On the other hand I found little or no decline in what I might call the spirit of provincialism, particularly in the case of people from one province who have come to live in another. Indians too often look down with something akin to contempt on the people, the customs, the language, the art, the food, the culture of whatever does not hail from their own native region. While that is quite natural in a country where family, caste and local traditions are so strong and have contributed so much that is of great value, it nevertheless might some day prove a source

of serious problems and even lead to the appearing of linguistic and ethnical minorities in various provinces. A European who knows what terrible calamities the existence of such minorities has led to may be excused if he expresses the hope that such a situation should never arise in India and that steps should be taken in good time to prevent it.

Generally speaking, and with many notable exceptions, I also found little improvement in the Indian's sense of the value of time. I fully realise that all his traditions, religious and otherwise, have taught him to appreciate values for which the purely quantitative notion of time does not play a preponderant part, and that he is not trained to work "against the watch," and I am only too well aware of the fact that Westerners have gone to the other extreme and made a sad confusion between perpetual agitation and constructive activity. But in spite of that, and whatever philosophical or metaphysical excuses may be adduced by well-intentioned people, it remains a fact that if we want to achieve anything on the physical plane on which most of us still live, we must make the best possible use of the materials at our disposal, and time is one of them. When Indians have learnt not to waste their own or other people's time any more than is really necessary, their country will make a bigger step forward than most of them can possibly imagine.

The last few points however are of very minor importance as compared with the preceding ones, and in a country with such vast potentialities, such a capacity for whole-hearted devotion to a high ideal and such strong foundations in a noble civilisation thousands of years old, they are easy to remedy. Even if they should not be completely removed, they can at the most very slightly retard the full blossoming out of one of the most magnificent and beneficent periods which Mother India has known in the course of time, and which even a very superficial observer cannot fail to see coming in the near future

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# Things In General

## Gandhiji On Indians In Belgian Congo

GANDHIJI writes in *Harijan* dated July 8:—The case of our countrymen in Belgian Congo does not admit of easy treatment. It consists in the prosecution, alleged to be political, though technically under the Gold Law of the Belgian Congo, of certain Indian settlers for being in possession of illicit gold. In the case as stated in the circulated pamphlet it is suggested that the accused were arrested without just cause. Witnesses for the Crown are said to have been perjured. Every obstacle is being placed in the way of the accused being properly defended. The expectation of our countrymen in Congo is that we should send eminent counsel from here to defend them. Representations have been made to the Government of India on their behalf. This is essentially a case, however hard in itself, in which effective public action is hardly possible. But it is undoubtedly a case in which the Government of India can do much. It can through the Foreign Office in England ascertain the exact position. The British Consul can be instructed to watch the case and see that the accused get a fair trial. Indeed British Consuls have been known to have been instructed to engage counsel to watch cases on behalf of their proteges. I hope that the Government of India are giving attention to this hard case of the Indians of Belgian Congo.

## Lady Rau Forms Indian Women's Club

The banquet Hall of the Hotel Edward was illuminated by a picturesque scene of gold and silver-threaded saris when Lady Rama Rau, wife of the Agent-General for India, was hostess to about 200 guests at a Ladies' Party given by her on Monday, July 17, at 3.30 p.m. Lady Rama Rau made a charming figure as she mingled amongst her guests in peacock-blue Benares saris and was greeted with a hearty applause when she surprised her guests by putting forward her scheme for the organisation of a Indian Women's Club. "We shall be very pleased," said Lady Rama Rau, "to admit our European friends as members of the club, but the officials elected must for now and for always be Indian women alone. It is in this way only that Indian women will learn to shoulder the burdens and responsibilities of their community." The scheme was unanimously approved and was strongly supported by various speakers, amongst them were Mrs. Godfrey, Mrs. Thomas, Miss E. F. English, Mrs. Christopher, Dr. Goonam Naidoo, Mrs. Nundoo and Miss Z. Jhaveri. Lady

Charles Smith, Mrs. Manilal Gandhi, Miss and Mrs. Whittoutt, Miss A. M. Ebrahim, Mrs. J. Soomar, and Miss Kreeel were amongst the many noted guests present. The following contributions were made: Mrs. Jacobson and Lady Charles Smith £10 10s. each; Mrs. B. M. Patel (for Mahila Mandal), Mrs. B. M. Patel, Mrs. Sorabjee Rustomjee and Mrs. O. H. A. Jhaveri £5 5s. each; The Y.W.C.A. (Miss Kreeel), and Mrs. Gale £1 each.

## Indian Eisteddfod

The sessions of the 1939 Eisteddfod were completed just before the end of June, but just a little too late for the Grand

## A Worthy Suggestion

SUGGESTIONS have come to us from several quarters that the 1st of August should be observed by Indians throughout the Union as a day of humiliation by closing all businesses as a mark of the community's indignation against the Asiatics (Transvaal Land and Trading) Act which the Union Government has passed by flouting Indian public opinion both in South Africa as well as in India.

A correspondent from Lichtenburg under the nom-de-plume "Congressite" writes: "May I suggest that despite our political differences, we close our shops on August 1 and call it the 'India Day' as a mark of respect for those who are prepared to go to gaol for the sake of Mother India's name. We are all Indians."

We heartily commend this suggestion to our brethren and would suggest further that prayer meetings be held in the different places. It would be a disciplinary act with a great moral effect.

Final Concert to be arranged. The society considered it advisable to leave this over until things were a little quieter. It has now been arranged to hold this function on Wednesday, August 16, in the City Hall, when the programme will consist of some of the best of the winning items in the vocal, instrumental and folk-dancing sections.

## Wedding

More than 700 people attended the marriage between Mr. K. L. Ganesh of Clairwood and Miss Saraswathi Rambharos, third daughter of Mr. and Mrs. A. M. Rambharos, at the bride's residence, Edendale, on Sunday, July 16.

After the marriage, which was performed by Pundit Ramsundar Patak of Dannhauser, according to Vedic rites, many speeches, congratulating the bride and bridegroom were made, and messages of good wishes were received. The bride and bridegroom were the recipients of numerous presents.

## The Late Mr. R. G. Maharaj

The death occurred on Wednesday, June 28, at the age of 60 years, of Mr. Ramdhani Gossai Maharaj, of Hathorn's Hill, Pietermaritzburg. The late Mr. Gossai Maharaj was a well known resident of Hathorn's Hill and of a pioneer Pietermaritzburg family. The funeral, which was attended by a large number of friends and relatives, took place at the Pietermaritzburg Hindu Crematorium and was officiated by Mr. R. B. Maharaj, according to Vedic rites.

## Death Of Mr. V. K. Pillay's Daughter

A correspondent from Maritzburg writes: The news of the untimely death of Miss Jugathamball Pillay, aged 14, eldest daughter of Mr. V. K. Pillay, came as a rude shock to the Indian community of Maritzburg. The late Miss Jugathamball Pillay was ailing for a few days and her condition took a sudden serious turn on Sunday, when she passed away. She was a student of the Girls' High Indian School and gave every promise of talent. She was a good student at cookery and sewing class. Her father, Mr. V. K. Pillay, is well known throughout South Africa as a public worker both in educational and political fields. He is a joint secretary of the Natal Indian Congress, Maritzburg Branch. The funeral, which took place on Monday, was followed by a large concourse of people representing all sections of the Indian community. Messages of condolence and floral tributes were received from numerous friends.

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# MASS MEETING OF NATAL INDIANS

will be held at the City Hall, Durban, on Saturday, July 22, 1939,  
at 7.30 p.m.

**DR. YUSUF M. DADOO**

Leader of the Nationalist Group of the Transvaal Indian Congress, Rev. B. L. E. Sigamoney, Messrs. S. B. Mehd, A. A. Mirza and P. S. Joshi will speak on the

**PASSIVE RESISTANCE MOVEMENT AGAINST THE TRANSVAAL LAND AND TRADING ACT.**

TO-DAY IT IS THE TRANSVAAL TO-MORROW IT WILL BE NATAL

**Come In Your Thousands And Accord Them Your Moral Support.**

LADIES ARE ALSO INVITED TO ATTEND.

## CONVENORS:

Advocate J. W. Godfrey, Omar H. A. Jhaveri, S. L. Singh, Dr. K. M. Seedat, Dr. V. T. Williams, A. M. M. Lockhat, A. S. Kajee, Dr. G. M. Naicker, Advocate B. Gabriel, Ashwin Chowdrie, A. E. Shaikh, M. E. Paruk, S. Roopsingh, Hans Maghrajh, Koopie Murrie, M. B. Lazarus, Samjee Devshi, P. D. Hargovan, V. S. Vadival Pillay, V. Valjee, Amod Haffejee, M. Vassanjee, L. Gabriel, M. N. Bhoola, Dr. K. M. Mistry, A. H. Kazi, P. S. Aiyar, B. M. Patel, A. M. Padayachee, D. N. Bhoola, Suchitt Maharaj, T. Manjee, P. G. Naicker, A. Ballim, R. Ramklass, P. Seebran, T. P. Devshi, K. S. Ginwalla, M. Thajmoon, K. Perumal, I. A. Shaikh, M. B. Naik, D. S. Chetty, P. B. Singh, P. G. Desai, R. B. Chetty, A. M. Yawda, S. Joseph, S. J. Randeria, Satyadev, Dr. A. R. W. Gabriel, L. Nanoo, C. N. Pather, K. Soobramoney, Ettie M. Pillay, J. S. Roopnarain, P. V. Devshi, K. Haribhai, I. M. Haffejee, V. N. Mahomed Ajam Haffejee, Lutchaman Panday, Dr. M. G. Naidoo, B. Sookhdev Singh, M. L. Sultan, Shaikh Himed, K. R. Diwan, Shaikh Abdulla, H. H. Dhupelia, B. A. Naidoo, S. A. Rasool, V. G. Desai, A. H. Moola, E. G. H. Bassa, A. A. Gandhi, G. P. Godfrey, Harilal Natha Naran, Choonilal R. Parekh, Raghavjee Rughnath, P. R. Pather, M. M. Gandhi, Advocate A. Christopher, Sorabjee Rustomjee and others.

## नाटालना हिंदीयोनी भास मीटींग

इरणनना सीटी होलमां शनीवार जुलाइ ता. २२ मीनां शेज सांजे ७-३० वागे भणशे.

ट्रांसवाल इन्डियन काँग्रेसना नेशनलीस्ट ग्रुपना लीडर डा. युसुफ मडद दादू, रिवरन्स पी. अश्व. ध. सीगामणी, मेसर्स अंस. पी. मेह, अ. अ. मीरजां, अने पी. एस. जोशी

ट्रांसवालनी सत्याग्रहनी लडत उपर बाधणो करशे.

आले ट्रांसवालपर वीती रहु छे - - - आवती छले नाटाल पर वीतशे.

तमारी हजरोनी संख्यामां हाजर थध ट्रांसवालना बाधणेने तमारे नैतिक टेके आपशे.

जेनेने पण हाजर थवा भास विनंती छे.

## नाटाल इंडियनों का जंगी मीटींग

दरबन की सिटी होल में होगा

शनीवार, २२ जुलाई १९३९, ७-३० शाम को.

डाक्टर वाद. एम. दादू (ट्रांसवाल इंडियन काँग्रेस नेशनलीस्ट ग्रुप का लीडर), पाइरो वी. एल, ई. सिगामनी, श्रीमान एस. वी. मेह, ए. ए. मीरजा और पी. एस. जोशी सत्याग्रह के विषय व्याख्यान देंगे.

ट्रांसवाल एशियाटिक लेन्ड एन्ड ट्रेडिंग कानून के संबंधमें वे बतायेंगे की यह कानून कैसा जुल्मी और नुकसानकारक हमार लिए है. आज ट्रांसवालपर है, कल नाटालपर वीतेगा.

अपनी हजारों कि संख्यामें आइये और अपनी नैतिक सहाय पहुंचाईएगा.

बहिनों को भी शामिल होकर हार्दिक उत्तेजन देनेको निमंत्रित किया जाता है.

## நெட்டால் இந்தியர் மகாஜனக்கூட்டம்

தர்பன் சிட்டி ஹாலில், நாளை ஜூலை 22ல் சனிக்கிழமை இரவு 7.30 மணிக்கு நடைபெறும்.

டாக்டர் யூ. எம். டாடூ, திரான்ஸ்வால் இந்தியன் காங்கிரஸ் நேஷனலிஸ்ட் வகுப்பினரின் தலைவரும், ரெவரண்ட் பி. எல். இ. சிகாமணி, எஸ். பி. மேத, ஏ. ஏ. மீர்ஜா, பி. எஸ். ஜோஷி ஆகியவர், திரான்ஸ்வால் நிலம் வியாபார சட்டத்தின் விவரமாகவும், சத்யாகிரகத்தின் விவரமாகவும் பேசுவர்.

திராண ஜனங்களை வரக் கேட்டுக் கொள்ளப் படுகிறது.

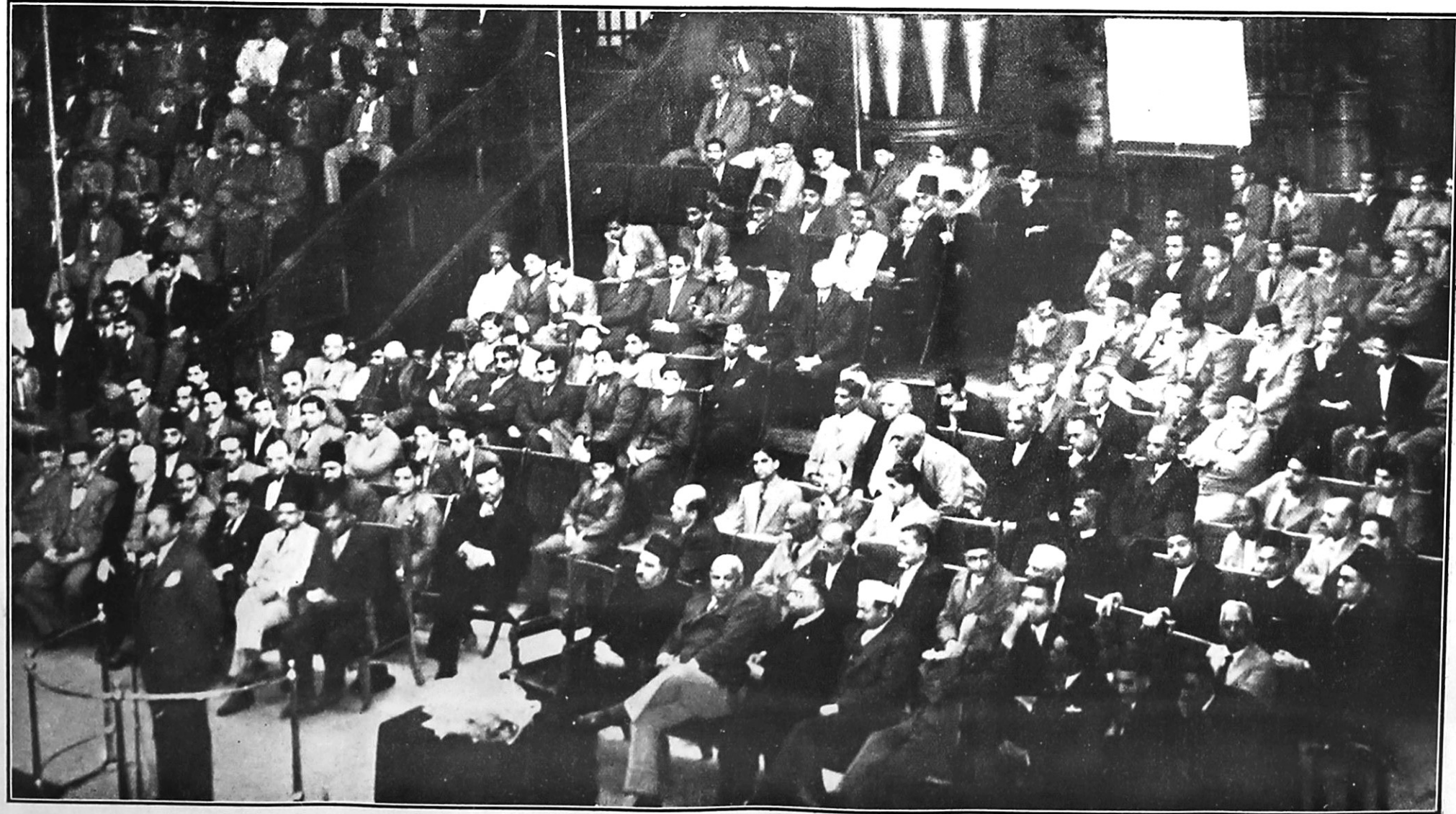




# NATAL INDIANS SUPPORT TRANSVAAL PASSIVE RESISTANCE

A VIEW OF THE MASS MEETING AT THE CITY HALL, DURBAN, ON SATURDAY NIGHT, JULY 22, 1939.

ટ્રાંસવાલના સત્યાગ્રહને નાટાલના હિંદીઓનો ટેકો  
તા. ૨૨ જુલાઈ શનિવારની રાતે ડરબનના સીટી હોલમાં એકત્ર થયેલી લગ્ગ મેદનીનું દ્રશ્ય



Scene of the Platform with Dr. Dadoo addressing the huge gathering of over 3,000 within the hall and a large number outside. On the right in the front row are seated, Mr. Sorabjee Rustomjee (Chairman of the meeting) and Advocate A. Christopher, President, Colonial-Born and Settlers' Indian Association and Advocate J. W. Godfrey, joint hon. Secretary, Natal Indian Congress. The adjoining picture shows the huge audience assembled in the body of the hall and on the galleries.

પ્લેટફોર્મ પર ટ્રાંસવાલ ઇન્ડિયન કોંગ્રેસના નેશનલિસ્ટ ગ્રુપના લીડર ડો. યુસુફ મહમદ ઠાકુ હોલની આંદરની ૩૦૦૦ ઉપરની અને બહાર સેંકડોની મેદની સમક્ષ ભાષણ કરી રહ્યા છે. જમણા બાજુ પર પહેલી હારમાં મીટીંગના પ્રમુખ મી. સોરાબજી રુસ્ટમજી અને તેમની બાજુએ કોલોનીયલ બોર્ન એન્ડ સેટલર્સ ઇન્ડિયન એસોસિએશનના પ્રમુખ એડવોકેટ એ. ક્રીસ્ટોફર અને નાટાલ ઇન્ડિયન કોંગ્રેસના જી. મા. સેક્રેટરી એડવોકેટ એ. ડબલ્યુ. ગોડફ્રે મેડેલા છે.