

Indian Opinion

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NOTES AND NEWS

COMMENTING on General Smuts' recent speech in the Union House of Assembly on the Colour Bar Bill Mr. Gandhi writes as follows in his *Young India*.—

General Smuts has correctly given the substance of my conversation with him. My point was that whilst administrative difference there was bound to be so long as human nature remained what it was and so long as there was a conflict between European culture and the Indian, a legal recognition of the difference in the shape of the introduction of the Bar sinister in the laws of the country was an intolerable burden. The settlement of 1914 chiefly consisted in the vindication of the Indian position. With General Smuts' opposition we may hope that the Bill will now be dropped. But let us not deceive ourselves. The Natal Disfranchising Bill recently passed is an extension of the 'Bar Sinister.' General Smuts' opposition therefore means only a protest against the bar being introduced even in the matter of employment, not against the bar altogether. However I tender my congratulations to General Smuts on his plain speech at the risk of still further weakening his political position in his country. We may not be satisfied till the South African Statute Book is purged of all legal inequality as between Whites and Asiatics or better still as between White and coloured people.

The second annual Congress of the Union of the Junior South African Party was held at Durban last week delegates, many of whom were ladies, being present from all parts of the Union. The following message was sent to the Congress by General Smuts, the leader of the S. A. P. :—

"Wish your Congress every success. Regret Parliamentary duties prevent me from being present. Remember you are the men and women of tomorrow, and the duty of citizenship is a great responsibility which even the young men must share. South Africa has great problems before it. Let the indispensable spirit which was shown at the National Convention which sat at Durban in 1908 prevail."

In exhorting the white people in this country not to quarrel, Sir Chas. Smith said, here they were overwhelmed with a non-European population and later they would have the invasion of the yellow men.

In the course of his remarks His Worship the Mayor (Councillor T. M. Wadley) said: Youth was the time when they were going to get the best results out of a man or woman. During the next 50 years the proportion of the population at the present rate of increase would be something like 25,000,000 coloured people and 3,500,000 whites, and this was something for them to face in the future. He hoped that their influence would be felt in the proper quarter.

Dealing with the Asiatic question Orange Grove and District (Transvaal) branch of the S. A. P. moved —

"That Asiatics be repatriated."

On the motion being formally seconded a delegate moved, as an amendment. —

"That, in the opinion of this Congress, the Asiatic problem is one of the greatest problems facing this country, and as a means of solution suggests that a National Convention be summoned to discuss this matter on a non-party basis, and make its recommendations." The motion was withdrawn in favour of the amendment, which became the substantive motion.

An Ermelo delegate said it was a cruel thing for white people to have to travel in the same trams as Asiatics.

A Greyville delegate said he thought this matter had never been tackled by all the Parties sitting together, because there was too much personal influence at play. The big business houses in West Street would go smash to-morrow if the Asiatic trader were prevented from trading, and the speaker proceeded to comment upon people who would sacrifice their country for filthy lucre, and had too deeply ingrained a love of personal gain to trouble about their own countrymen. A lengthy debate followed, and the motion was eventually adopted.

A NON-PARTY INQUIRY

THE recently held Junior South African Party Congress has passed a resolution in connection with the Asiatic question, suggesting the holding of a National Convention to discuss the matter on a non-party basis. A resolution "that Asiatics be repatriated" was withdrawn in favour of the above. The latter resolution was, of course, totally impracticable and the adoption of the former one proves that the Congress was guided by saner counsel. But though the resolution is comparatively a milder one it cannot by any means be credited with being inspired by broadmindedness. The meaning of the resolution is that all parties should combine together and make common cause in finding ways and means whereby to get rid of what is called the "Asiatic Menace." But even in Courts of Justice the accused are given a fair chance of defending their case before sentence is passed and it is only just and fair to give the Indian community a fair and full opportunity to defend their case before a final sentence is passed on them by the rulers of this country. Hence it is that the Indian community have asked for the holding of an

inquiry into the Asiatic question on a non-party basis with representation on it of the Indian Government and Indian leaders of India and of South Africa. This request does not, however, seem to have received any consideration from the Government, and if it has, no definite reply has yet been given.

The Indian Government seems to be still negotiating with the Union Government on the Asiatic question and while the Asiatic edifice in this country is ablaze and no steps whatsoever have been taken even to prevent the fire from spreading any further no results of the negotiations have yet been known.

We feel that we would have at least had one satisfaction from the Smuts Government had it been in existence to-day, and that is of a definite reply as to its policy. It is not yet too late to hold such an inquiry on the lines suggested and it will redound to the credit of the present Government in that it was sincere in giving a fair chance to the Indian community to defend their case.

WHITE LABOUR POLICY

A MOST DANGEROUS WEAPON

DR. ABDURAHMAN CONDEMNS COLOUR BAR BILL

Capetown, April 13 (Reute).—Delivering his presidential address to the Conference of the African Peoples' Organisation, opened this evening in Capetown, Dr. Abdurahman, M.P.C., said that simultaneously with the accession to power of the Pact Government, the great Native and Coloured problem had gained considerable prominence, and the attempts that were being made to solve it were such that the whole of the non-European population were gravely apprehensive of their future.

The spirit in which the non-European problem was being discussed was producing further discord between the European and non-European sections, and boded ill for the future peace and happiness of the country.

He said the Act of Union had failed to bring the fusion of the two white races, and had made a wide gap between black and white, which was due mainly to the pernicious principles of the North having insidiously crept into the Cape, which was the home of the coloured people.

Dr. Abdurahman directed the attention of the Conference to the industrial warfare which was being waged against non-Europeans, even in the Cape Province. A most dangerous weapon against them was the passionate propaganda for a white labour policy—a policy which had its birth in the Transvaal, and was now being openly belauded even in Capetown. Apparently the leaders of the "civilised labour" movement thought that coloured men had advanced far enough, and that the Natives must be prevented from rising at all. The industrial avenues along which they could attain their ambitions were being closed. The Minimum Wage Bill was designed solely to give effect to civilised labour and would press hardly on coloured farm labourers, who were excluded, and would continue to be exploited for a miserable pittance.

The Colour Bar Bill would sound the death-knell of Natives and Asiatics in the Union.

He had no hesitation in saying that if it became law the industrial colour bar would be the most iniquitous and immoral piece of legislation which

had ever defaced and besmirched the Statute Book of any civilised country since the abolition of slavery. The coloured man, although omitted from the Bill, was already effectively kept out of every trade on the Rand by white trade unionists, and was not likely to be given certificates of competency to drive an engine when white trade unionists prevented him from doing skilled work in the building trades. A demand was now, in fact, being made to solve the vast industrial problem of South Africa on a narrow racial basis.

Dr. Abdurahman held that a civilised labour policy was impracticable, because the development of the country would be impossible without Coloured and Native labour. The work of the country could not be carried on by the handful of Europeans now here, most of whom were non-workers.

Dr. Abdurahman maintained that the dominant position of the European population was not to be maintained by any spasmodic attempt to oust Native and Coloured labourers from work hitherto done by them. The sullen acceptance of such unjust treatment might last for a little while, but deep resentment would inevitably be engendered, and then woe betide those who had been authors of the injustice.

The time had come, he maintained, when the making of laws should no longer be in the hands of one class or section, or one race, and he urged the Organisation boldly and fearlessly at once to assert its just claims to full political rights.

NEW COLOURED ORGANISATION

CABINET MINISTERS ON PACT POLICY

Capetown, April 14 (Reuter).—The Afrikaner National Bond of Coloured People, which is a new Coloured organisation, formed in opposition to the African People's Organisation, opened in Capetown to-night. There was a crowded attendance, and amongst those on the platform were three Cabinet Ministers, Dr. Malan, Mr. Tielman Roos, and Mr. C. W. Malan, all of whom delivered speeches.

Dr. Malan adversely criticised Dr. Abdurahman's address on the previous evening to the African People's Organisation. The Minister held that it is the policy of the Government that Coloured people must develop alongside Europeans on the European standard, and were not to be classed with Natives. He instanced the Colour Bar Bill as an attempt to carry out this policy. Natives, he said, must be given every opportunity to develop along their own lines and unskilled Natives at present finding work in the large centres must be gradually pressed into employment on farms.

Mr. Tielman Roos confessed that this was the first time that he had ever addressed a meeting of coloured people in South Africa, and that he had now the keenest appreciation of the grievances of the coloured people. Not being a barbarous race it was not to be expected that the coloured people in South Africa should be thrown in with the Natives. If they tried to do that it would be impossible, as the circumstances were against it, and even if they could do it, it would be the worst possible policy. The speaker continued that the policy of the Smuts' Government had had the effect of driving the Europeans from South Africa. He emphasised that this tendency would be changed, and that they were on the eve of great development in this country, a development that would compel them to bring people—and uni-lingual at that—into the country, and development would go ahead to such an extent that every ounce of sunew and every phase of intelligence on the part of both European and coloured people would be required.

THE LOWLANDS OF KENYA

Mr. C. F. Andrews writes as follows in *Young India* dated March 12 :—

After a recent visit to Delhi, I feel it to be of the utmost importance to make plain, beyond any shadow of misunderstanding, how emphatically I should object to any one being sent out from India officially to investigate an area in the Lowlands of Kenya in which large free grants of crown lands should be given to Indians for colonisation purposes.

In the first place, to accept even tentatively such an offer, or even to examine it with a view to approval, is to stultify the whole Indian position. For the Indian claim is not to receive free grants of crown lands anywhere, but to recover the legal rights of sale and purchase of land in the Highlands which have been illegally taken away after a solemn promise had been made that they should remain intact. Indians are asking for an elementary right of citizenship. They are asking to be placed on a basis of equality with other citizens in the eyes of the law. It therefore can easily be seen that if Indians even examine the proposal that they should be given grants in the Lowlands, it will be certainly understood as their final abandonment of legal rights elsewhere. I do not think that it can be made too plain, that the very act of sending an Indian official to examine an area in the Lowlands will be interpreted as a giving up of Indian legal rights in the Highlands altogether.

In the second place, for Indians to use the British military force to take possession of a large area in the Lowlands, thus depriving the natives of still further territory, in addition to the 12,000 square miles of fertile soil that has been taken from them in the Highlands by the whites, is to commit an injustice. It means that India, for the first time, by a definite act, is prepared to enter upon a policy of imperial 'grab,' wherever an opportunity occurs. That the African natives, as far as they have any voice or power, will most strongly object to any such policy of 'grab,' on the part of India, goes without saying. If they are voiceless and powerless, then the wrong done to them will be all the greater. It must be remembered that Kenya is not an empty country, with no native inhabitants. It is a large territory, with only a very small fraction of good well-watered agricultural land. If it had not been for the labour exploitation that has been going on, with its inevitable demoralisation, the native population would already have spread over the cultivable soil and occupied it. Even to-day, in spite of the exploitation that has taken place, the native 'reserves' are already proving too small. It would be an act of grave injustice, therefore, if Indians were to seize, under the cover of British and Indian bayonets, a great slice of the territory still remaining open for native occupation.

In the third place, the Indian claim to free immigration into Kenya and Uganda is based entirely on the ground that Indians are helping and not hindering the native advancement. There is no other claim than this. What is put forward is this, that for two thousand years the trade between East Africa and India has gone on. Indians have come freely to East Africa and have been hospitably received because they came in peace and not for war; because the trade and the barter that they brought with them was mutually beneficial. East Africans have, from this side, been able to come freely to India in the same manner. They have been hospitably received for the same reason. Thus free emigration on both sides has been encouraged and has prevailed. But if an entirely new relationship is advocated—the relationship (however decently veiled) of conquest and possession,—the whole aspect changes. The Indian claim, to respect the native and to benefit the native, falls to the ground. Indians

become imperialistic invaders of Africa and are classed as such in the same category with the Europeans. Though feeling the iron yoke of subjection themselves, they are ready to bring others into subjection. They do not any longer stand out on the side of the oppressed, but themselves take the side of the oppressors and their own share of the spoils. Any such action on the part of responsible Indians, on such a large scale as is now contemplated, is to me unthinkable.

Mr. Gandhi writes the following note under Mr. Andrews' above article —

I entirely endorse Mr. Andrews' view that it would be wrong in every way to countenance the idea of Indians being excluded from the highlands and restricted to the lowlands especially if it is true that the lowlands have to be stolen from the natives of the soil.

Original Correspondence

The Editor, INDIAN OPINION.

UNION COLLEGE

ITS WORK FOR THE INDIANS

We have received the following for publication from Mr. Harold F. Dunning, F.R.G.S. (Johannesburg) :—

With pleasure I take this opportunity of accepting the hospitality of the Editor of this paper to explain exactly what the Union College is doing for the Indian community of South Africa, and what facilities educationally it is offering. This information has become very urgently necessary to Indian readers in view of the fact that a large portion of the Indians do not appear yet to understand exactly what I have been able to bring about.

I do most sincerely trust that after reading this article Indians will not listen to the extraordinary ideas which are being put forth with the result that many Indians are prevented from taking advantage of the wonderful educational facilities now open to the Indians domiciled in the Union of South Africa.

I wish at the outset to point out that I have not created this new branch of the Union College for the purpose of satisfying the need of any one section of the Indians, but to throw open higher education to any Indian who wishes to avail himself of it, no matter what his religion may be, and no matter whether he be Tamilian, Moslem, Hindu or Parsee. While at the same time each particular religion is followed closely, and its commands obeyed very carefully, each child is taught to be staunch to his own religion and is under no circumstances allowed to depart from it.

With reference to fees, I am able to state that our fee charged per quarter is £10—10—0 less than the fee charged for European children. This is being done solely to give encouragement to the Indians, and to make them realise that the most important thing being considered is not the question of fees, but to create an institution that will be a credit to and worthy of the Indian people, and furthermore equal in all respects to the finest European College in Africa.

I am also particularly pleased to be able to state that arrangements are being made whereby Indians with the necessary means and the right kind of public spirit can nominate any one Indian (or more) as a student of this College, and in each such case he will be received for a reduced fee. This applies to Indians who may be poor but who show themselves worthy of professional education.

It must further be clearly understood exactly the tremendous possibilities now opening up for the

Indians in this country. For instance, an Indian can now, for the first time in the history of South Africa, prepare for and obtain either his B.A., or B.Sc., and any other University degrees without either incurring the expense of going to England or India for the necessary education. This college is furthermore an official centre of the College of Preceptors, London, whose certificates and diplomas are known and recognised throughout the world. The College Hostel, which was opened about six weeks ago, has not already justified its existence, but its future success is absolutely assured. This is all the more remarkable when I add that I have not appealed to any one Indian or any section of the Indian community for funds, and I have no intention of doing so for the present, although India herself has assured me of her ready and full support, should I at any time consider it necessary.

The Indian people will rejoice with me, when I state that arrangements have been made for a further 15 boys to be received at the College at the 1st of May.

In conclusion, I appeal to every section of the Indian community to support and take full advantage of this unique opportunity for raising the standard of education of the Indians, and thus remove forever one of the principal points of contention so often put forward by the Europeans as a weapon to be used for the furtherance of their own desires and for the further suppression of the Indian community of the Union of South Africa. As the result of repeated and increasing requests from all parts of South Africa, arrangements are being made for me to visit all the big centres and cities throughout the Union immediately my present public work will enable me to do so, for the purpose of addressing mass meetings on matters of vital interest to the Indians as a whole, including our educational work and the creation of a Scout organisation throughout the Union as already exists in the Transvaal through my efforts. Most important of all, matters affecting the future of the Indians as an integral part of the people of South Africa.

INDIAN STUDENTS IN AMERICA

DEPORTED FOR EARNING WAGES

Lala Babu Ram, Clerk, Ferozepore Cantonment writes to *The Tribune* (Lahore) —

My younger brother proceeded to America in 1922 with the sole object of getting higher education there. He took Rs. 2,000 from home, out of which Rs. 1,000 was required to defray his journey expenses,—and when he landed at America he had Rs. 1,000 with him. He joined the Mechanical Engineering class, the course of which extends for 4 years. In order to do something by way of self-support he used to earn during the vacations. But to my utter surprise I receive a letter from him saying that students are disallowed by law to labour in the vacations also without which self-supporting is impossible.

He further writes that 5 Indian students, while labouring in the fields were detected and prosecuted in the Judicial Court. The court after a month or so passed order for the deportation of the poor Indian students to India. Consequently their hopes were all shattered.

My brother informs me that he will complete his 2nd year's course in the end of May 1925 and writes that he cannot take to labouring in the vacations after May and is sure to be deported to India.

Now-a-days, I think, passports for students for America are totally refused, but it is incomprehensible as to why those student who are already receiving education are being precluded from doing work for self-support, especially when they are not

sending money to India. There is no pecuniary loss to America, the students only sojourn there for the sake of education.

In the end, I ask my countrymen to find out a remedy. I myself see none, for as Indians are not free at home, they cannot expect any better treatment at the hands of foreign governments.

THE MESSAGE

A TRIBUTE TO GANDHI

The following irregular verses were composed on reading some of the delightful poems by Dr. Rabin-drath Tagore, on India, and some of the sermons preached in New York by the Rev. John H. Holmes, on Mr. Gandhi, who, he states, is the greatest living man on earth to-day, and who is preaching and practising Christ's Law of Love, while hundreds of millions have already proclaimed Mr. M. K. Gandhi to be the world's (much needed) great teacher. When reading the world's opinions, compiled by Blanche Watson, on this truly marvellous man, one no longer marvels at Mr. J. H. Holmes' comparison between Jesus and Gandhi, reverently uttered and received by his large congregations.

THE MESSAGE

Hark ! I hear a voice calling,
It is waited from over the sea,
Softly as evening dew falling,
Bringing tidings for you and me.

From the East comes a wonderful message
As of old—a new truth has been born,
And millions are watching its presage
As it heralds a glorious dawn.

The silver stars twinkle the news to the night,
The streamlets and flowers sing the tale.
The ocean waves roar it to the rocks with their
 night,
While the zephyrs wait it round every vale.

There are Hindus and Buddhists, Sikhs, Jains and
 Parsees,
Like the wise ones, two thousand years gone,
Who have seen their star rise, a bright herald of
 Peace.
As it bids war and strife to be gone.

He sends forth the light in glorious waves
As he spreads into vast shoreless space.
He carries the message, and every man saves
Who is willing his truth to embrace.

Acclaimed by vast millions is India's brave son,
Who has brought a new light to the world;
He has rallied his race, as few could have done,
To Truth's flag—which must soon be unfurled.

For the darkness has turned to dawning,
The dawn will soon be noonday bright,
For God's Great Message has come to earth,
A message of Love and Light.

Hark ! I hear the voice calling !
Listen ! Then you will hear, too,
Softly as evening dew falling,
Bringing tidings for me and for you.

HELEN CALLAND-ANDRY

Durban, March, 1925.

(The above is written in homage to Mr. Gandhi who is teaching God's Law of Love.—H.C.A.)—produced from *The Latest*.

News in Brief

During the recent Parliamentary by-election campaign at Klerksdorp Mr. Arthur Barlow a Nationalist member in the course of a speech said the Government was drawing up a Bill which would enable the Municipalities to discriminate in granting licences against Asiatics. There was on the stocks a comprehensive Bill dealing with the whole Asiatic question.

—o—

General regulations framed under the Health Committees Ordinance for Bellair and Hillary and Sydenham Public Health Areas have been published in the *Natal Provincial Gazette* dated April 9.

—o—

On the evening of the birthday of Mr. Dunning the Principal of the Union College at Johannesburg an address was presented to him by the Indian Students of the College.

—o—

In reviewing Professor Rushbrook Williams' *India in 1923-25*, the *Manchester Guardian* makes an interesting observation regarding the future of British Raj in India:—"Nobody who knows India," writes the journal, "can suppose that because we have ruled India for 150 years, therefore we can rule her three hundred million people for ever. We rule India not by Englishmen only, but chiefly through hosts of Indian civil officers and an army of Indian soldiers. When these men transfer their allegiance from the British Raj to the idea of the Indian nation, then our Raj will be at an end. Among civil officers the process has already far advanced. It must go on and it must manifest itself in the army too."

વેચવાના પુસ્તકો

હિંદ સ્વરાજ્ય (આદીના પુકોમાં)	
મ. ગાંધીજીના હાથના અક્ષરમાં લખાયેલું)	૬ ૦
" સાદું પુકું	૫ ૦
અસહકાર સાદું પુકું	૬ ૦
અસહકાર આદીનું પુકું	૬ ૬
• નાટીય વાંચન માળા અને બાળકોને	
ઉપયોગી પુસ્તકો, ચાત્રણુ ગાડી નાની	૧ ૦
ચાલણુ ગાડી મોટી	૦ ૬
ગુજરાતી પહેલી ચોપડી	૧ ૦
ગુજરાતી બીજી ચોપડી	૧ ૩
બાળ વાર્તા ભાગ ૧ લો	૧ ૦
" ભાગ ૨ નો	૧ ૦
" ભાગ ૩ નો	૧ ૦
સહયુક્તી આગકો	૧ ૩
બાળસહયોધ	૧, ૨
બાળકોની વાતો	૧ ૦
ચણીઓર	૧ ૦
વિરાજ વહુ	૧ ૬
મોટી બહેન	૧ ૬
લોકમાન્યને સદાંજલી	૧ ૬
ગાંધીજીની જુવાની	૦ ૬
કાળા શાહીની કથા	૪ ૬ /
આજના દેશનો ઇતિહાસ ભાગ ૧ લો	૧ ૬

શ્રી ટી. ઈન્ડિયા સ્ટીમ નેવી ગેરેશન કુ.

વીસ દવસમાં મુંબઈ પહોંચાડનારો સ્ટીમરો

સ્ટી. "કારાગોલા"

એપ્રિલ તા. ૨૭મીએ મુંબઈ જવા ઉપડશે.

મુચના—ઉતારુઓએ પોતાના મેટા દાગીના શનીવારે ૧૧ વાગા અગાઉ કસ્ટમમાં પહોંચતાં કરવાં.

ટીકટના ભાવો

સેકન્ડ ક્લાસ: ૫/૩૬ ૨૪-૦-૦

ઇન્ટર: ૫ા. ૧૫-૦-૦

ડેક ૫ા. ૭-૧૦-૦

મુસવમાની વીશી રૂ. ૪૦; હિંદુ વીશી રૂ. ૩૪.

સેકન્ડ અને ઇન્ટર માટે એક મહિના આગાઉથી બદોખસ્ત કરવો.

દરેક હીદીને જણાવવામા આવે છે કે તેમણે પોતાની સ્ટીમર ટીકટ વિગેરેનો બદોખસ્ત કરાવન આવી કરવો.

દરેક ઉતારુ માટે જગ્યા અને સામાન વિગેરેનો બદોખસ્ત અમે અમારી જાતે કરી આપીએ છીએ.

વધુ ખુવાસા માટે લખો યા મળે:—

શેખજી હીમેદ,

Tel. Add. ૩૭૭ પાર્કન સ્ટ્રીટ, ડુરબન.

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નથુ ટબ્લા એન્ડ કુ.

નવા અને જુના લાકડાના વેપારી

ઘર ખાંધવાનાં લાકડાં, ટીન, તથા તેને લગતો સઘળો સામાન રાખીએ છીએ. તેમજ બાળવાનાં-લાકડાં ઢુકે નોટીસે ઘેર અથવા દુકાને પહોંચાડીએ છીએ.

ફ્રૂટ અને નાચીસનાં બોક્સ કિફાયત ભાવે બનાવી આપીએ છીએ પ્રાઇસ લીસ્ટ મગાવી ખાતી કરો ટેલીફોન ૩૫૧૯. ચાર્જ ૨૪, બીરીયા ફ્લેટ, ડુરબન.

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