

Indian Opinion

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PRETORIA INDIANS WELCOME SIR KURMA

SIR KURMA V. REDDI, Agent of the Government of India, was presented with an address by the Pretoria branch of the Transvaal Indian Congress at the Town Hall on April 2. The Mayor, Mr. Frank Dey presided and was supported on the platform by distinguished Europeans and Government officials.

There was a representative gathering of Europeans and Indians present.

The Mayor, who welcomed Sir Kurma on behalf of the European population, said if Sir Kurma followed the example of his predecessor his term of office would prove of great value to his people in the Union.

Sir Kurma and the Mayor were then garlanded by Mr. Essop Ackoojee, chairman of the Pretoria branch of the Congress, and Mr. R. Mooloo, the secretary, read the chairman's speech and the address.

Other Speeches

Mr. W. S. Duxbury, K.C., said the country welcomed the wisdom which had guided India's choice of its successor to Mr. Sastri. He had read that Mr. Sastri regarded as a "miracle" the change of heart of Europeans towards Indians. There was, however, a comparatively simple explanation. Mr. Sastri had furnished to thousands of people in this country a concrete example of an ancient civilisation producing men of culture whose lives made a great appeal. (Applause.)

Mr. P. V. Gawith, president of the Pretoria Chamber of Commerce, said he was aware of the opinion existing, that the solution of the Indian problem would be the complete repatriation of the Indians. These people could not have studied the question sufficiently—for there was no "short cut in national problems." These could only be settled by mutual tolerance, goodwill, service and understanding. Each nation—Europeans and Indians—had its part to play and he assured Sir Kurma of his assistance. (Applause.)

Mr. C. M. de Vries, ex-Mayor of Pretoria, appealed for the settlement of the Indian problem "from a South African and not a political point of view." (Hear, hear.) He trusted that Sir Kurma would be successful in his efforts to solve the problem in the best interests of all sections.

Dr. E. W. Eybers, Under-Secretary for Education, welcomed Sir Kurma on behalf of Dr. D. F. Malan, Minister of the Interior. He said education could assist in the solution of what had been referred to as the "vexed Indian problem." At present a request was before his Department for further education facilities at Durban and Maritzburg. It was the aim of his Department to "do its bit" for the education of Indians just as for Europeans. (Applause.)

Sir Kurma's Reply

Sir Kurma, in the course of a lengthy speech, discussed the Rhodes lecture delivered recently in London by Brigadier-General A. H. Morgan, professor of constitutional law in the University of London.

"Professor Morgan is reported to have said that international status has not been established for the Dominions by some authority external to Great Britain," said Sir Kurma, "because their admission to the League of Nations was governed by a covenant signed by the British Empire as one principal. He also appears to have said that the formula adopted by the Imperial Conference in 1926 purporting to give each Dominion autonomy within the Empire and independent powers in foreign relations is, in the judicial sense, merely moonshine.

Origin Of League

"Neither of these statements stands the test of scrutiny. Let us take the case of membership of the League of Nations. It is not correct to say that the Dominions owe their membership to the League to the covenant being signed by the British Empire as one principal. Our membership is not based on the covenant at all. Long before the covenant was drafted we signed the Peace treaties. One of the documents is to be seen here in Pretoria containing the signatures of General Smuts for South Africa and of Lord Sirba for India.

"Now by virtue of one of the articles in that treaty every nation that signed that treaty became automatically a member of the League. Otherwise India could not have been a member at all, for according to the covenant only independent and self-governing nations can become members. So the basis of Professor Morgan's reasoning fails. The conclusion which he draws therefrom fails equally—namely, that the Dominions cannot claim equality with Great Britain in the League of Nations.

Examples Of Independence

"So far as I have known, no distinction is made between Great Britain and her Dominions, including India, in the Assembly of the League. Each Dominion has got a vote of its own and is at perfect liberty to cast that vote as it chooses, and the representatives of each Dominion are at perfect liberty to speak just as they choose and even against the views expressed by the British delegates. The fact that Canada secured a seat by election on the Council of the League is another instance of the complete independence of the Dominions from Britain in the League. In voting for the election of a vacant judgeship on the Permanent Court of International Justice, India and Great Britain voted differently in the first ballot. The observations of Sir Cecil Hurst, the British representative on the Committee appointed to revise the statute of that Court, fully supported the view that so far at least as the League of Nations is concerned the Dominions are entirely independent of each other and of Great Britain and have independent powers in foreign relations in all matters that come before the League.

"The second statement of Professor Morgan that the formula adopted by the Imperial Conference of 1926 purporting to give each Dominion autonomy within the Empire and independent powers in foreign relations is, in the judicial sense, merely moonshine, fails equally. It is not clear of what he

was thinking when he speaks of a 'judicial sense.' He considers that the legal position to-day is the same as it was in 1914. It is difficult to follow the reasoning of Professor Morgan. It looks as if he is still thinking in the language of the Austinian theory of sovereignty. That theory, if it has not already been exploded, has certainly undergone a great change in the last two decades. In this time the British Dominions have been carrying on experiments in a somewhat new theory of sovereignty and have so far established this new theory by means of the agreement arrived at at the Imperial Conferences and the Dominions thereby secured a certain amount of autonomy.

The Symbol Of Unity

"About the year 1914 a controversy was carried on by those who suggested a federation or commonwealth of the British nations. The suggestion of a federation or a commonwealth, however, was negatived and the Imperial Conference idea took its place. A stage has perhaps already been reached when it would appear that the only visible symbol of unity between Great Britain and the Dominions is the Crown. The appointment of High Commissioners and Ministers plenipotentiaries is only one of the ways in which this is substantiated.

"As the irony of fate would have it, Canada through His Majesty's plenipotentiary signed an independent treaty with the U.S.A. for the preservation of salmon fisheries in the Fraser River System just within a fortnight of this pronouncement of Professor Morgan."

South African Affairs

Sir Kurma expressed appreciation of the "hand of fellowship" extended to him by various interests in South Africa and he felt sure that one of these interests—trade—would forge bonds much stronger than political bonds. He hoped that with the assistance of South African chambers of commerce trade would be greatly extended between the two countries.

"There are two trends of political thought in India to-day," said Sir Kurma. "The one says that the British connection with India should be maintained and Dominion status striven for, and the other that the connection between England and India should be severed and India become independent. But we believe that by maintaining our connection we may hold the key to the future peace of the world." (Applause).

He paid a tribute to Mr. Sastri, and said he would endeavour to continue to foster friendship between Europeans and Indians. He spoke in warm appreciation of the Union and provincial facilities for the education of Indian children. Education was entirely free, and even at lunch time poor children were given food. Not even in India did they go to such a length with poor children! So far as high schools were concerned, he thought that if a sufficient number of students presented themselves the Government would be willing to establish them.

He would welcome the day when Indians could call themselves South Africans—and then they could demand to be treated as South Africans equally with the Europeans.

Rumours Denied

"I wish to deny categorically certain false rumours which have been afloat for the last few months," said Sir Kurma. "The first is that the moment Mr. Sastri left the country bonuses would no longer be granted in cases of voluntary emigration. That is not true. Another rumour is that if people keep quiet the bonuses will be increased. This is unfounded. The third is that I do not favour assisted emigration. I am here to assist in the carrying out of the Indian Agreement."

In conclusion, Sir Kurma said that in the vast country of South Africa there was room for all. He appealed to the Europeans of the country for a sympathetic understanding of the Indians and they would earn the gratitude not only of the 350 millions of India, but of the whole of humanity. (Long and sustained applause).

WHITE MAN'S PRESTIGE

NAFTE is a wealthy European farmer in the Bethal district of the Transvaal. He was charged with murdering Sixpence, a Native in his employ by treacherously beating him. He was tried at the Circuit Court before Mr. Justice Solomon and a jury. The jury found Nafte guilty of culpable homicide and His Lordship sentenced him to seven years imprisonment with hard labour and ten lashes. The evidence disclosed in Court, of the way in which this man had belaboured the poor defenceless Native, is enough to make any one shudder and wonder that a human being can become such a brute. Sixpence was stripped naked, thrashed with a thong, dragged like a beast, stoned, kicked with heavy-heeled boots, hung up in the air head downwards, brutally thrashed again and then loosened and left to die. And all this was not done by one man. Nafte had the assistance of Van Niekerk, a one time foreman of his, who also took an active part in thrashing the Native. And what is more, immediately after this heinous deed Nafte drove off in his car for a picnic! This is the sad tale of how a poor defenceless Native was put to death by one who prides himself of being one of a superior and civilized race. The days of slavery and barbarism, it is said with pride, have ended. But instances such as these go to prove that they are not yet ended even in this twentieth century and they seem to appear in their worst type in countries and among nations that boast of being the most civilized. One finds consolation in the fact, however, that there are Courts of justice to deal adequately with such crimes and that there are people who are courageous enough to denounce in the strongest terms the perpetrators of such crimes. The present matter could have very well been allowed to rest after the crime had been met with adequate punishment. Although the punishment is too mild in comparison with the heinousness of the crime, the people concerned would have been satisfied to feel that the Court had done what was possible in the circumstances. But the matter has, un-

fortunately, not been allowed to rest. There are people who talk of the White man's prestige and believe that they are upholding that prestige while, in reality, they are the people who are responsible for trampling it under-foot and rendering it to dust. These people have forced the Prime Minister to stay the hands of justice. They are petitioning the Minister for clemency and asking for the withdrawal of the Court's order for lashes to be inflicted upon Naste. The nervous system of the White man, they say, will not be able to bear the lash. Indeed not! His nervous system was strong enough to inflict the lash but not to bear it!! They argue, moreover, that it would be degrading for the White man to be lashed and his prestige would be lowered in the eyes of the black. Do these good men—advocates of mercy for the White man—not see any degradation and loss of prestige in a White man acting like a brute towards a defenceless fellow-being? Is the life of a black man to them only as that of a flea? They seem, indeed, to have a strange notion of their prestige. The White man, we maintain, is fast losing his prestige by his treatment towards the black and what little is allowed to remain is, it is satisfactory to note, upheld by the Courts of justice of his own creation, and that because the code of justice has hitherto been a common one. Those who are trying to drag the present case into the political arena and are pressing the Government to form a separate code of justice for the White man are indeed not enhancing the prestige of the White race but moving towards its destruction and such men are, therefore, not friends but the enemies of the White race and of all that it professes to stand for.

MR. SASTRI AND THE INDIAN NEWSPAPERS

It is heartrending to read the leading articles that have appeared in some of the Indian newspapers just to hand. As is wont with a certain group of papers in India to attack every great personage, the articles make a spirited attack against the Rt. Hon. Mr. Sastri and his work in South Africa. They are written with a venom that is far from being the characteristic of a newspaper. More base ingratitude cannot be conceived than that contained in these articles. What grieves us more is that they have been written without the

slightest consideration of the facts. Not one of these writers knows any more of South Africa and the conditions obtaining here than the man in Timbuctoo. Following, as we have been, the performance of the difficult task that had beset Mr. Sastri, we repeat that it is heartrending to read these articles.

For our part we would have rather treated these articles with the contempt that they deserve. But it is necessary, in the interests of the thousands of Indians in India who keenly follow the South African Indian question, to disassociate ourselves from the expression of opinions contained in them. From a casual glance at them one would not fail to observe that none of these has been written with that responsibility that is associated with a newspaper. Seemingly the papers' only duty is to resort to destructive criticisms without giving due weight to facts. It is apparent that the attack has been directed to Mr. Sastri not that he was unsuccessful in his mission in this country, but that he has been and is a moderate in Indian politics.

The only persons competent to judge Mr. Sastri's work are the South African Indians and those in India who have spent some time of their lives in this country. We would quote, for instance, the names of Mahatma Gandhi and Mr. C. F. Andrews. The foremost duty of the Indian newspapers would be to ascertain the views of the South African Indians and, having done so, to express their opinions. That would have been the most honourable and proper course to pursue. The mouthpiece of the South African Indians is admittedly the South African Indian Congress which, at its last Conference, not only expressed its highest appreciation of the services rendered by Mr. Sastri, but also its profound regret at his early departure. Nay it went further to prevail upon him to prolong his stay. In the circumstances we cannot understand the expressions contained in these articles.

With a view to showing the narrow outlook of these writers it is necessary to analyse the services that Mr. Sastri has rendered in South Africa. Our contemporaries in India dare not deny the extraordinary frenzy of mind in which the European of this country was in the years 1925 and 1926, which culminated in the introduction of the Areas Reservation Bill. The mere withdrawal of the Bill was not sufficient

but what was more important was to change the heart of the European, to impress upon him that the Indian had a right to live alongside him, that he must show that forbearance which is an essential quality in the Ruler, and above all to impress upon him the necessity of meting out even-handed justice to the Indian. It required the services of the scholarly attainments of Mr. Sastri to fulfil that mission. That he had succeeded in this somewhat difficult task is easily borne out by the change of atmosphere that is now noticeable everywhere and the stand that the European press of this country has taken up in defence of the Indian cause. The European who, up to the advent of Mr. Sastri, had looked upon the Indian as a person who had no culture, literature and other attainments, has now changed his opinion. That is due to the masterly lectures that Mr. Sastri delivered to European audiences.

The important part that Mr. Sastri played in the Indian Education Enquiry Committee is a matter of history. It is a matter of gratification to learn that since the publication of the report there has been an increase of over 2000 Indian children in the schools. The establishment of the Sastri College, the buildings in connection with which are now proceeding, will stand as a monument to him.

The keen interest that Mr. Sastri had evinced in all matters affecting the Indian community will ever be fresh in the minds of the Indians in this country.

We do hope that our Indian contemporaries will, at least, give credit where it is due. In discussing Mr. Sastri's work, we are only concerned with his work in South Africa as the Agent of the Government of India, and not as a Moderate, which, as we pointed out in the beginning, has been chiefly in the minds of the writers of these articles.

Sir Kurma Reddi left for Kimberley last Sunday night whence he will return to Durban. There were present at the station officials and members of the South African and the Transvaal Indian Congress and Professor Watt, chairman of the Indo-European Council to bid farewell to Sir Kurma.

Colour Bar In Post Offices

Constant Pin-Prick Policy

Barrier At Graaff-Reinet

A correspondent of a Cape paper writes from Graaff-Reinet :—

Owing to the erection of a barrier at the local Post Office, dividing the public counter and the naming of the divisions "European" and "Non-European," the local Coloured Voters' Association sent a deputation to the Postmaster, protesting against what they regarded as an unnecessary action and an infringement of their liberty.

It is learnt that, as a result of this protest, the Divisional Controller has notified the coloured voters that the title "Non-European" does not apply to coloured people. A responsible official is stated to have explained that "non-European" refers to natives and Indians only.

Spread Of Krugerism

The net result here is chaos. The public counter—always a crowded, poky place—is now congested, to the great inconvenience of the public and officials alike. In addition to their multitudinous duties, the harassed officials have now to decide between the coloured person who looks like a native and the native who looks coloured, or otherwise ignore the decree.

The Rev. Canon Bernard Price, in a letter to the *Graaff-Reinet Advertiser*, dealing with the barrier says, *inter alia* :—

"It is the work of a Government which, however much it objects to two Chambers in the Legislature must have its bi-cameral Post Office. Bit by bit the old Kruger regime of the Transvaal is being fastened upon the whole of the Union, and the old Cape system, which was characterised by a love of liberty and a sense of justice, is being filched from us."

The opinion is general here that this new phase of the colour bar at the Post Office was ill-conceived and uncalled for.

Our Johannesburg correspondent writes :—Indians at Daval, a district in the Transvaal near Bethal, complain that coloured persons are debarred from using the public telephone at the local post office. They may not enter the public call office. They are handed the receiver through a window outside in the open. This restriction has been imposed just recently, and on representations being made to the Postmaster at Daval the explanation was given that instructions were issued from the Department of Posts and Telegraphs to make the said distinction.

Similar complaints of colour bar in post offices have been received also from other parts of the Transvaal.

[NOTE—What is most surprising is that the Cape Province which was hitherto free from this invidious class-distinction is also falling in line with the other Provinces. A resolution protesting against the introduction of colour-bar in public departments was passed at the last session of the South African Indian Congress and in view of the increasing trouble the Congress should make further representations to the Minister concerned. This constant pursuance of the pin-prick policy certainly does not signify the change of heart alluded to by Mr. Sastri at least in so far as the Government is concerned.—Ed. I.O.]

Indian Tennis Club Entertains Sir Kurma

Sir Kurma Reddi, Agent for the Government of India in South Africa, was the guest of the Sarcenet Lawn Tennis Club at the Carlton Hotel, Johannesburg, on Wednesday, April 3. Sarcenet is the name of an Indian silk which was at one time very popular, but is no longer made, and this title was selected for the club by a number of Indian silk merchants in Johannesburg who founded it.

Professor J. M. Watt, president of the Indo-European Council which was brought into existence by the Right Hon. V. S. Srinivasa Sastri, the former Indian Agent-General, welcomed Sir Kurma Reddi on behalf of the club. It had surprised him to hear that there was an Indian lawn tennis club in Johannesburg. Most of the members who were entertaining them that afternoon were very young and he hoped the future of the young club would be as fine as the silk which had given it its name. (Applause).

Sir Kurma Reddi and the chairman were then garlanded. Sir Kurma said the Sarcenet Club showed indications of being prosperous, and, unlike clubs of that nature in India, it did not appear to be necessary to go to the public for subscriptions. Speaking of silk, India was very proud of its silk. It had to meet keen competition from China. But the largest bulk of that material required in the war came from India.

Games, he had heard it said, developed character. The meaning of obedience and discipline was learned on the playing field. Sport had given to the English language some telling phrases such as "play the game" and "behave like a sportsman." The application of such terms to the morals of life told them something of the value of sport. The Britisher was very fond of his games, and he (the speaker) would like at that point to wish success to the South African cricket team which had just left these shores. England had always been proud of its cricket, and he hoped that when the South African team returned it would have done something to its credit. (Applause.) Perhaps one day the Indian lawn tennis club would send a team of its own to England and India, and would bring some laurels back.

The Rev. B. L. E. Sigamoney, secretary of the Indo-European Council, said sport brought peoples together. As an example, recently European sportsmen in Natal subscribed to send a young Indian golfer to England for the open golf championship of the Empire. If anything was going to unite the people of South Africa it would be sport. The Sarcenet Lawn Tennis Club was leading the way, and the day was not far distant when Indian sportsmen would go to England. (Applause.) There was already a movement to get Indian soccer and cricket teams to visit South Africa.

Mr. C. V. Becker thanked the members of the club for their hospitality. "One touch of sport," he said, "makes the whole world kin." South Africa was suffering from an overdose of politics, but he thought that in the future most of their political battles would be fought on the playing fields. "I think most of our difficulties will be solved on the field of sport," he added.

Among those also present were Lady Dalrymple, Mr. J. D. Tyson, Secretary to Sir Kurma Reddi and Mr. C. S. Ricketts; and the following members of the Indo-European Council: Dr. and Mrs. Erasmus Ellis and Mr. H. Kallenbach, Mr. M. D. Bharoochi (president of the Transvaal Indian Congress), Mr.

E. Mall, secretary of the South African Indian Congress, Dr. Ethel Smith (Bridgeman Memorial Hospital), Dr. Rose Ryan, Mr. Oswin Bull, Mr. O'Conner, Mr. Jasmatray N. Patel (president of the Sarcenet Tennis Club), and representatives of Indian communities in the Transvaal.

Position Of Indians In South Africa

Mr. Sastri Explains Fundamental Issues

Virulent Effects Of Colour Bar

A situation which if developed might result in incalculable loss to Indians in South Africa and might even assume the shape of a great national calamity, was vividly described and remedies suggested by the Rt. Hon. V. S. Srinivasa Sastri addressing a gathering of students in the Empire Theatre, Bombay, says the *Bombay Chronicle*.

The meeting was held under the auspices of the Bombay Students' Brotherhood, the Bombay Youth League, the Catholic Students' Union, the Muslim Students' Union, the Youth Lodge Theosophical Society, the Youngmen's Hindu Association, the Youngmen's Parsi Association and the Young Theists' Union.

Dr. Besant, who presided, considered it a great honour and privilege to preside on the occasion and said that the audience had some general ideas as to what Mr. Sastri had done in South Africa, but they, she hoped, would like to have something in detail. It was peculiarly fortunate that persons of the type of Mr. Sastri had gone to South Africa and raised the status of Indians in the eyes of the Europeans. Most of the Indians had gone there to seek a livelihood which was denied to them in India. Mr. Sastri had conquered the hearts of the people wherever he went and raised India in the estimation of foreigners. It was persons like Mr. Sastri and Mrs. Naidu who would represent India to the outer world and show to them that Indians were not merely a nation of "coolies" but the inheritors of a glorious civilisation.

Mr. Sastri, who, on rising to speak, received a great ovation, said that it gave him very great pleasure to address an audience composed largely of students and he always desired to be among them exchanging confidences. In their presence he felt as if he was in the presence of the Goddess of Learning and was bidden, therefore, to speak the truth and to reach down into the depths of affairs instead of merely skimming on the surface.

Looking To The Fundamentals

In the newspaper world, the world of public speeches, in Parliaments, etc., they were, he said, dealing with the outer issues. It was desirable to give some idea as to the fundamentals of every question, and as an old teacher he thought it would be well to give the basic idea which governed the Indian situation in South Africa. The Indians in South Africa, he said, could not start anew, they could not write upon a clean slate because of their previous understandings. It was impossible to go back to things as they stood 30 years ago when there were very few Indians in South Africa. During this time many controversies had been raised, the position had been examined and re-examined and as a result of conferences and negotiations a certain position had been reached when the Cape Town Conference took place about 2 years ago. It was not therefore wise to criticise the position in South Africa as if the Agent of the Government,

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taking charge in 1927, could really alter things to their entire satisfaction. That was the mistake made by some critics.

Continuing, he said, in all politics where two different peoples were concerned living under two different Governments, the position was to be regarded almost in an international standard and it would not do for them therefore to be tearing things up by the roots and to be conducting their affairs as though every time it was open to them to go back upon the past. In international affairs, the nations were anxious to observe a continued policy.

Imperial Conference

He then impressed on the audience the conclusions of the Imperial Conference which, he said, was to some extent chalked out more or less by Mr. Gokhale and Mahatma Gandhi when the passive resistance movement was brought to a conclusion. When that movement came to an end a compromise was arrived at which laid down certain principles and which afterwards were embodied in the resolution of the Imperial Conference to which he referred. The Conference determined certain limits, but he was not prepared to say that this understanding was satisfactory. The South African Government and the White people desired to circumscribe these limits still further and as the Agent, he had tried to interpret these limits in a liberal spirit.

He then explained to the audience the three important limits of the Agreement. Firstly, under the agreement Indians in South Africa were within the British Commonwealth.

One from the audience at this stage remarked, "Most unfortunate."

Mr. Sastri retorting said: "Fortunate or unfortunate you are there." Continuing, Mr. Sastri said: Within the Commonwealth there were two or three features, the Commonwealth was not homogeneous but a very heterogeneous organism, but there was an underlying principle of loyalty to the British Crown. It was not open to the Agent to behave in South Africa as though he did not respect the Commonwealth and the position of India in it. But these Dominions were absolutely their own masters and each dominion had the power to determine the composition of its own population as to who were to be allowed to be citizens with franchise and who were to be deprived of it.

India's Predicament

In this respect India was a Dominion, but India was not wholly self-governing, and, therefore, that right was not always exercised in accordance with the wishes of the people but in the interest of the Government which, he said, was not always easy to understand. It was clear from this that the Indians could not claim to shape the affairs in South Africa but only the citizens of South Africa could do that. The law in South Africa allowed discrimination to be made between one people and another, and, in this respect, Mr. Sastri said Indians stood on a higher footing. It was not so in South Africa and even the law courts would assert in withholding franchise for a particular people, and one of these people so marked for that disability were Indians. Hence they had no right to say that the position in South Africa could be altered in a year or two. He then instanced the case of the Transvaal where as early as 1885, a law had been passed forbidding any Asiatic from residing or owning property in the Rand, popularly known as the gold area. The law forbade acquisition of property or residence unless as domestic servants.

Position Not Very Bad

The position to-day was, as if Indians had no right to live there, but in reality it was not so because of great many indulgences and lax application of the law. Some of the richest Indians now lived

in that place, but the property stood in the names of some European gentlemen. It was also possible under the law for limited companies to have properties in the area and some Indian companies had acquired land in that area. In 1919 they made another law forbidding even Indian companies to own land with the result that thousands of Indian citizens were now threatened with loss of property costing thousands of pounds. Quite recently a few Europeans swayed by anti-Asiatic bias wished to test this law challenging the right of Indians already established in the area. The case ultimately went to the Supreme Court, and in point of fact the law was against Indians being residents of the area although they were living there. The judgment recently made in regard to the same created rejoicing in the enemies' camp. How was this to be cured, asked Mr. Sastri. It could, he said, only be cured by the making of a new law of indemnity. But there were so many difficulties. Indians had no share in making laws which were entirely in the hands of the White people of whom the Dutch people were in a powerful majority. It was an article of faith, he emphasised, with the Dutch people that there should be no equality between the white and the coloured people either in Church or State. He warned the audience that a great trouble might develop in connection with the same.

Compulsory Taking Of Licences

Another little matter had cropped up in this connection. Most of the Indians in that area were small dealers and they were not permitted by law and practice to follow other professions. They were denied all other honourable ways of life. Every dealer or store-keeper must take a licence from the Municipality, and a licence according to law could not be granted unless one was a lawful resident of the area. But in the lax state of the working of the law, this had been overlooked and especially the Johannesburg Municipality had been granting licenses to Indians. But the aforementioned Court decision had made the Municipality to sit up. The Municipality, however, being anxious to give an opportunity had now merely suspended the matter. In this connection the speaker paid glowing tributes to the Mayor of that Municipality whom he considered as one of his personal friends. If this was decided against the Indians, it would result in incalculable loss to thousands of Indian residents in the area and would be a great national calamity.

Mr. Sastri was disposed to think that the Union Government were in sympathy with Indians. They were not prepared for this new outburst on anti-Asiatic bias. The only remedy according to him was a law of indemnity not by the Transvaal Government but by the Parliament of the Union. He did not expect Parliament to give relief to suffering Indians, and to make matters worse. South Africa was now on the eve of a General election and a friend of the Indian cause had little hope to succeed in the election.

"Element Of Hope"

"Is there any possibility of a scheme," asked Mr. Sastri. He observed that there was even element of hope. Hitherto, the Europeans who sympathised with the Indians spoke in isolation, but they had now formed the Indo-European League who were prepared to appreciate each other's troubles, and he was happy to say that there were very honourable members in it, especially from Johannesburg. He would look forward to the assistance of an organised group of Europeans to champion the Indian cause. If Indians in South Africa behaved within a reasonable degree of moderation and caution, and enlisted more sympathy from Europeans, he hoped a law of indemnity would not altogether be out of practical politics. "We have," he said, "to convince the European

community that it is no part of ours to dispute their position." There were yet so many resources in South Africa, and it was possible for Europeans and Indians to pull on with perfect concord. A spirit of mutual confidence had got to be generated. On the whole, Mr. Sastri was disposed to entertain a cheerful view of the situation.

Sir Kurma V. Reddi At A Sacred Concert

A sacred concert was held in the Grand Bio, Seventeenth Street, Vrededorp, Johannesburg, on Easter Sunday night. It was arranged by the Chapel Committee of the St. Anthony's Indian Mission, the chairman of which is the Rev. B. L. E. Sigamoney and the secretaries Messrs. Sol. D. Royeppen and Willie Ernest. The concert was held under the patronage of Sir Kurma. The large, enthusiastic and appreciative audience gave Sir Kurma a rousing welcome.

The Rev. B. L. E. Sigamoney, in welcoming Sir Kurma, thanked him for coming to the concert and he said since his (the speaker's) appointment to Johannesburg by the Bishop of the Diocese in connection with Indian work, the Anglican Church had definitely set out to cater for the spiritual and bodily needs of the people in Vrededorp. St. Anthony's Indian Mission was an established institution in Johannesburg. Last year a dispensary was opened in Fifteenth Street, Vrededorp, and unfortunately it was without a doctor but, that position, would soon be remedied by the Diocesan Medical Committee, of which Archdeacon Skey was the chairman. The English ladies Mrs. Trembath and Mrs. Price, ran a soup kitchen during the winter months for the dispensary. He had the promise of help from the Student Christian Association through its secretary, Mr. Oswin Bull, to start social clubs for the young men and young girls.

Sir Kurma was accorded a hearty welcome. He said that Johannesburg was fortunate in having his friend, Mr. Sigamoney, working among them. He was not only a priest ministering to their spiritual wants. The works of Christian missionaries and the noble self-sacrifices they made for the upliftment of humanity filled one with admiration, love and gratitude. The world will be poorer without them; they contributed not only money but their service. He urged on all to interest themselves in all social work which would help to bring happiness into the lives of many who may not be blessed with this world's goods. (Cheers).—*The Star*.

"C. F. A."

A True Citizen Of The World

The following appears in the *Horizons*, the occasional broad-sheet of the Primitive Methodist Laymen's League, Leicester, and will no doubt be read with interest by the readers of this journal:—

"All ye are brethren" is too tritely said and held by most of us. To no man whom I know are the words more of essence of his life than to C. F. Andrews

Born at Carlisle in 1871, educated in Birmingham and Cambridge, where he was Fellow and Chaplain at Pembroke College, Charles Freer Andrews later engaged in social work at his college mission in Watworth. In 1904 he went to India as one of the Brothers of the Cambridge Mission to Delhi. And to-day he is without a doubt the best loved Englishman in India. Some of his Indian friends say his initials, by which he is so widely known, stand for "Christ's Faithful Apostle," while far and wide he is called just "The Christian Andrews."

So clearly has C.F.A. identified himself with India that Indians have appointed him Chairman of the Indian Trade Union Congress, and also their representative on important commissions of enquiry, such as those to investigate the conditions of the Indian immigrants in Fiji and Kenya, while especially he is associated with the welfare of the Indians in South Africa. Here it was that he formed his close friendship with Mahatma Gandhi, for the two men are kindred spirits and kindred powers. Each loves all men, but hates all oppression. Each believes that through the power of love and not through violence are wrongs to be righted.

You understand what the word "meek" in its truest sense means when you meet C. F. Andrews. The quiet, self-effacing, soft-voiced idealist has a burning passion for love and justice within him which is as unyielding as steel. He will win his opponents; he will never force them; but he himself will not waver or compromise. To no man is greater credit due for the solution of the Indian difficulties in South Africa than to C.F.A., who won the respect and goodwill of the "stiff-necked" in a land of race misunderstanding:

At Santiniketan, "the home of peace," where Rabindranath Tagore, the great Indian poet has his school, C.F.A. is now a teacher, who preaches his Christianity by his life as well as his words. He has accompanied Tagore on his visits to the Far East and to Europe, and one of the most beautiful recent books is the "Letters of Tagore," which C.F.A. has edited.

The younger generation in the West to-day fights shy of emotion. But when C. F. Andrews spoke to the hundreds of young men and women at the great Student Movement Conference at Liverpool in January last, on "Racial Relationships," he stirred them to the depths. No one who then heard him can forget the depth of his appeal and of his meaning when, speaking of the enormities of racial prejudice, and especially of race churches, he ended by repeating three times, "Were you there? Were you there? Were you there, when they crucified my Lord?"

This spring C.F.A. is speaking on Race Problems in U.S.A. and Canada, before going to British Guiana to investigate the conditions of the Indian and African population there. For these and other coloured races he cares just as he cared a generation ago for the poor in the London slums. He is a citizen of the world.

"We cannot, we must not, we dare not" (as he said at Liverpool) "swerve one hair's breadth from the great charter of human solidarity and human redemption which Christ Himself has given us, for 'In Him.....they are all one in Christ Jesus'"

Q. Q.

Lajpat Rai Memorial

"After consultation with several friends interested in the Lajpat Rai Memorial, we have decided to devote collections received as a result of our appeal to the following objects," write Pandit Madan Mohan Malaviya, Dr. Ansari and Mr. G. D. Birla in a statement to the Associated Press:—

(1) Rs. 4,25,000 for the maintenance of the Servants of People Society.

(2) Rs. 25,000 for the completion of the Lajpat Rai Hall which is already half finished.

(3) Rs. 50,000 for the consolidation of the work done through the society for the uplift of the suppressed classes.

"We propose to utilize the first proceeds for the first object and the rest for the second and third, respectively. But it is open to any donor to earmark his donation, and it will be utilized according to his or her wish."

ઈન્ડિયન ઓપિનિયન.

પુસ્તક ૨૭ થું.

ફીનીક્સ, શુક્રવાર, તારીખ ૧૨ એપ્રિલ ૧૯૨૭

અંક ૧૫

સર કુર્મા પ્રીટોરીયામાં

કોંગ્રેસની શાખાએ આપેલું માન

હીંદ સરકારના એન્ટ સર કુર્મા રેડીને તા. ૨૭ એપ્રિલના ટ્રાંસવાલ દિવસને કોંગ્રેસની પ્રીટોરીયાની શાખા તરફથી પ્રીટોરીયાના ટાઉન હોલમાં માનપત્ર આપવામાં આવ્યું હતું. મેયર મી. ફેંક ડાઈ પ્રમુખરથાને હતા અને પ્લેટફોર્મ ઉપર પ્રતિષ્ઠિત યુરોપીયનો અને સરકારી અધિકારીઓ બેઠેલા હતા. બહુશ્રીતા હીંદીઓ અને યુરોપીયનોની સારી સંખ્યા હાજર થઈ હતી.

મેયરે સર કુર્માને યુરોપીયન નામરીકા તરફથી આવકાર આપ્યો અને બહુશ્રીઓ કે જે સર કુર્મા શાસ્ત્રીજીને પત્ર લેવાલશે તે તેમની હાજરી યુનીયનમાં વસતા હીંદીઓને બહુ બ કોમતી થઈ પડશે.

હાર બાદ સર કુર્મા અને મેયરને કોંગ્રેસના પ્રમુખ મી. ઇસપ આકુલ તરફથી પૂલના હાર પહેરાવવામાં આભા હતા અને સેક્રેટરી મી. આર. યુલુ તરફથી પ્રમુખનું બાવણ અને સર કુર્માને આપાવલું માનપત્ર વાંચી સંભળાવવામાં આવ્યું હતું.

બીજાં બાવણું.

મી. ડબલ્યુ. એસ. ડકસબરી, કે. સી. એ લાખણ કરતાં બહુશ્રીઓ કે શાસ્ત્રીજીના વારસ પસંદ કરવામાં હીંદુસ્તાને બહુશ્રીઓ વાપર્યું છે. હીંદીઓ તરફ યુરોપીયન પ્રબળતા હદયપલટાને શાસ્ત્રીજીએ એક અમરકાર તરીકે બહુશ્રીઓને હોવાનું વાંચવામાં આવ્યું છે. તેનો ખુલાસો બહુશ્રીઓ સહેલો છે શાસ્ત્રીજીએ આ દેશના હબરો લોકોને એક પ્રાચીન સુધારાએ ઉત્પન્ન કરેલા સંક્રિતિવાળા મનુષ્યોનો એક દેખીતો પુરાવો આપેલો છે કે જેમના જીવનો પ્રભાવશાળી નીવડ્યાં છે.

એમ્પર જોઈ કોમર્સના પ્રમુખ મી. પી. વી. ગાવીથે બહુશ્રીઓ કે કેટલાક લોકોમાં એવો મત વર્તી રહેલો છે કે હીંદીઓને રીપ્રીટિવેટ કરી દેવાથી જ હીંદી સવાલનું ખરું સમાધાન લાવી શકાશે. આવા લોકોએ એ સવાલનો પુરતો જવાબ નથી ક્યો કેમકે રાષ્ટ્રિય સવાલોમાં ટુંકા રસ્તા હોઈ શકતા જ નથી. તેનું સમાધાન અરસપરસ સહનશીલતા, સલનિષ્ઠા, સેવા અને સમજુતીથી જ લાવી શકાય. યુરોપીયન અને હીંદી ઉભય પ્રબળ પોતાનો ભાગ ભજવવાનો છે. અને તેમાં પોતાની મદદની સર કુર્માને તેમણે ખાતરી આપી હતી.

પ્રીટોરીયાના આઠાના મેયર ડી ગ્રાઇએ બહુશ્રીઓ કે હીંદી સવાલનું સમાધાન રાજકારી દ્રષ્ટિએ નહિ પણ સાઉથ આફ્રિકાની દ્રષ્ટિએ લાવવું જોઈએ. સઘળા વર્ગોના લાભમાં એ સવાલનું સમાધાન લાવવામાં તેમણે સર કુર્માને ક-તેહ ઇચ્છી હતી.

કેંગવણીખાતાના અન્ટર-સેક્રેટરી ડો. ઇ. ડબલ્યુ. આઇબસેન યુનિ-પ્રધાન ડો. મલાન તરફથી સર કુર્માને આવકાર આપ્યો.

અને બહુશ્રીઓ કે હીંદી સવાલનું સમાધાન લાવવામાં કેંગવણી બહુશ્રીઓ મદદરૂપ થઈ શકે છે. હાલ ડરબન અને મેરીટબર્ગમાં કેંગવણીની વધુ સમવડોને માટે માગણી થઈ રહી છે. કેંગવણીખાતાં યુરોપીયનોને માટે કરે છે તેમ હીંદીઓની કેંગવણીને માટે પણ પોતાનાથી બનતું કરવાની નેમ છે.

સર કુર્માને બહુશ્રીઓ

સાર બાદ સર કુર્મા બોલવા ઉભા થતાં તેમને તાબ્લોઓથી વધાવી લેવામાં આભા હતા. પોતાના લાખણ દરમીયાન તેમણે સંસ્થાનોની સ્વતંત્રતા વિશે લંબાણથી વિવેચન કર્યા બાદ હીંદી સવાલ પર આવતાં તેમણે બહુશ્રીઓ કે સાઉથ આફ્રિકામાં બહુશ્રી વર્ગો તરફથી મને મદદનો હાથ લંબાવવામાં આવેલો છે જેને માટે હું બહુશ્રીઓ આભારી છું. હીંદુસ્તાન અને આ દેશ વચ્ચે રાજકારી કરતાં વેપારના સંબંધથી મીત્રતાની ગાંઠ વધારે મજબુત બાંધી શકાશે. સાઉથ આફ્રિકાના વેપારીઓની એમ્પરની મદદથી બનને દેશો વચ્ચેનો વેપાર બહુશ્રીઓ વિસ્તારી શકાશે.

આજે હીંદુસ્તાનમાં એ રાજકારી મત ધરાવાય છે. એક કહે છે કે હીંદ સાથેનો ક્રીટીક સંબંધ ટકાવી રાખવો જોઈએ અને બીજો કહે છે કે ઇંગ્લાડ અને હીંદ વચ્ચેનો સંબંધ તોડી નાખવો જોઈએ અને હીંદુસ્તાને સ્વતંત્ર થવું જોઈએ. પરંતુ અમે માનીએ છીએ કે તેની સાથેનો સંબંધ ટકાવી રાખવામાં જ મતની મવિષ્યની ક્ષતિની ચાવી રહેલી છે.

શાસ્ત્રીજીના કાર્યની તેમણે તારીફ કરી અને પોતે યુરોપીયન અને હીંદી વચ્ચેની મીત્રતા વધારવાનું ચાલુ રાખવા ઇચ્છ્યું.

હીંદીઓ માટે કેંગવણીની પ્રાંતિક અને યુનીયન સરકારે કરેલી સમવડોની તારીફ કરતાં તેમણે બહુશ્રીઓ કે અહીં કેંગવણી ખીલકુલ મફત આપવામાં આવે છે અને ગરીબ છોકરાઓને બપોરે ખાવાનું પણ આપવામાં આવે છે કે જે હીંદુસ્તાનમાં પણ થતું નથી. હાઇ સ્કુલોના સંબંધમાં તેમણે ઉમેદ દર્શાવી કે જે વિદ્યાર્થીઓની પુરતી સંખ્યા ઉભી થાય તો સરકાર તે સ્થાપવાને પુશી થશે.

હીંદીઓએ આ દેશમાં પોતાને સાઉથ આફ્રિકન કહેવડાવવા જોઈએ અને તે પછી તેઓ-યુરોપીયનોના જેવા જ સાઉથ આફ્રિકન તરીકે હકોનો દાવો કરી શકશે.

કેટલીક ખોટી અફવાઓ.

સર કુર્માએ આજળ ચાલતાં બહુશ્રીઓ કે કેટલાક માસ થયાં ખોટી અફવાઓ ઉડી રહી છે જેનો હું ઇન્કાર કરવા ઇચ્છું છું. પહેલી તો એ છે કે શાસ્ત્રીજી આ દેશ છોડી મયા કે તુરત જ મરણયાન આ દેશ છોડી જવાની ઇચ્છા

—બહુશ્રીઓને વખતે આજે નહાસવાનો મહત્ત્વ રહે નથી, કારણ તેમને મિલવારની મદદ, કોમર્સ મદદની મદદ મળે છે.

—યુનિ-પ્રધાન તારીખે મદદરૂપ થઈ નવાજે એમ કહે તે આજે મદદરૂપ થઈ શકે છે.