

Indian Opinion

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FAR-REACHING EFFECT OF LAND TENURE ACT

CONGRESS PRESIDENT REPLIES TO CRITICISM

MR. SORABJEE RUSTOMJEE who presided over the Conference of the South African Indian Congress held recently in Johannesburg, sends the following reply to the press to the criticism levelled at the decision of the Congress to support the Transvaal Indians in their resistance against the Transvaal Asiatic Land Tenure Act:—

"Our decision even alarmed and grieved the Right Hon. Srinivasa Sastri, who has cabled Kunwar Maharaj Singh asking South African Indians to refrain from resistance.

"My personal admiration for Mr. Sastri remains unbounded. His cable, however, cannot and will not deter any self-respecting Indian from taking up the stand I took at the Conference.

Failure of Negotiations

"The Government of India Delegation, of which Mr. Sastri was a distinguished member, knows full well that in its negotiations with the Union Government on the Transvaal Asiatic Land

Tenure Bill, it had utterly failed. The South African Indian Congress, representing as it does the Indian community of South Africa, has always opposed the principle of segregation. The Government of India delegation has condemned segregation no less than we have. That being the case, to me, it is inconceivable how it could have been a party to the Transvaal Land Tenure Act, which relegates the Transvaal Indian community to defined areas.

"It may be argued that the existing laws in the Transvaal contained the principle of segregation. But is the Union Government devoid of any sense of justice that it perpetuates the grievous wrongs that the Transvaal Government had committed by the passage of Law 3 of 1885 and the

Townships Act 37 of 1908. Have not the existing world conditions which tend towards bringing harmony amongst all races, irrespective of colour, wrought any change in the hearts of our legislators? Can the Union Government justify its action in

view of the Capetown Agreement of 1927? A more glaring example of breach of faith on the part of the Union Government cannot be imagined.

"If anybody has broken the law, its pledge, its solemn compact to an agreement to which it was a party, it was the Union Government itself. Instead of attempting to uplift the Indian community as promised in the Capetown Agreement, the Union Government, by the passage of this law will reduce the Indians in the Transvaal to a position very much inferior to that they now occupy. If the Europeans would only place themselves in the position of my Transvaal countrymen they would appreciate our strong objection to this iniquitous legislation.

"For the benefit of those

who have not made a study of this Act I need only refer to one clause to justify our action to resort to passive resistance. In the Transvaal the Agent of the Government of India usually takes up residence at the Carlton Hotel. Under this Act, Kunwar Maharaj Singh, the present Agent, whenever he visits the Transvaal, will have to be at the mercy of the Minister of the Interior, who may grant him an exemption to stay at the Carlton Hotel.

Should any future Prime Minister of India or a Maharaja ruling over an important State with a population ten times more than that of South Africa, for instance, the Nizam of Hyderabad or any other notable personage such as Mr. Sastri himself, Dr. Rabindranath Tagore, Sir J. C. Bose,

THE PLEDGE

The following is the text of the pledge volunteers who wish to take part in the Transvaal struggle are called upon to sign:—

"We the signatories hereto, do hereby enrol ourselves as volunteers in defence of the natural rights of our people to be recognised and treated as civilised members of the community of this Province, and solemnly and sincerely pledge ourselves by all we hold sacred and dear to suffer and endure without retaliation, whatever consequences may result to ourselves through the passive resistance we hereby undertake against the degrading legislation, culminating in the Asiatic Land Tenure Act under which we labour.

"We pledge ourselves to meet any violence with which we may be confronted unresistingly, and in a spirit of charity and forgiveness.

"We bind ourselves to obey faithfully and loyally the direction of the leader, who, from time to time, may be appointed to direct us."

Professor Radakrishnan to mention a few, who are contributing to human thought and science, visit the Transvaal, they would be deemed in the eyes of the Tenure Act to be unfit to reside where an alien, because of his white skin, could live with absolute impunity.

"It will be seen therefore that the Act is not only humiliating to our people but it also treats a representative of the great Indian nation, which the Kunwar Maharaj Singh represents, with the grossest disrespect.

"Do the Europeans of South Africa and, for that matter, does Mr. Sastri expect us to yield to this law?

"Let me once more emphasise that there shall be no wavering from the stand the community took at the Johannesburg Conference.

"With right on our side, we have nothing to fear."

NOT GOD-FORSAKEN

THE message received from Mr. Sastri by the Agent of the Government of India while not causing much surprise is nevertheless a little disappointing. It is not surprising because Mr. Sastri is a person who does not wish to hurt any one even by a harsh word and it is but natural that he would not hear to see our brethren undergoing untold suffering as a result of what he may consider rash action. We know, moreover, that it is his deep sympathy for us that prompted him to advise us not take the step we propose to take. Our disappointment is that we may not look to his support. But there is one note even in Mr. Sastri's message as there has been in the statements of the Agent of the Government of India and our friendly critics which gives us some hope. It is the admission that the Government is guilty of a grievous blunder, Mr. Sastri admits that our community is without doubt sorely tried and is passing through terrible crisis. He also gives us the hope that though India cannot help us effectively her heart bleeds for us. That indeed is a great deal.

Mr. Sastri's message and the persuasion of those who would have us not to take the hazardous step of passive resistance remind us of Christian in the Pilgrim's Progress. Had he succumbed to all the persuasions of those who wished to deter him Christian would never have reached his desired goal—the Celestial Gate, however thorny the path which lead to it was. Those who have resolved to launch passive resistance against the Asiatic Land Tenure Act are in a similar position. Their path, too, is thorny and having once determined to follow that path if we retrace our steps out of fear it will lead to greater disaster, in that, we will have heaped upon us more humiliations than we are burdened with at present. It is this fear, we take it, Mr. Sastri alludes to.

The president of the Johannesburg Conference, Mr. Rustamjee, in the very forceful statement he has made to the Press has pointed out to the very far-reaching effects of the Asiatic Land Tenure Act and has explained how the Act is not only humili-

ating to us but is an insult to the Indian nation. If we in this country fail to put up a determined stand to uphold our national honour our lives are certainly not worth living.

By launching passive resistance we do not mean to hurl threats nor should it be taken as an act of insolence on our part as some of our critics do. We have done our utmost to appeal to the minds of the Governments of the Union and India and their representatives and the people of South Africa. But we have failed. We have no other course open to us now but to voluntarily impose upon ourselves sufferings and thereby appeal to the hearts of the Government and the people of this country. Surely there is no insolence in that. That is the only means by which we can effectively demonstrate our feelings of resentment against the degrading legislation directed against us. We have exhausted all the faith that we had in man to help us out of our difficulty. We have now handed our cause to God the righteousness of which is not disputed. When our cause is right, though our friends may, for the time being, forsake us, we have abiding faith in God, who, we are confident, will not forsake us.

Indo-European Council

Sound Advice By The Agent

"The Europeans in South Africa do not realise as often as they should what the good will of 35,000,000 people living so near to them as India means," said Kunwar Maharaj Singh, the Agent for India, speaking at the monthly meeting of the Durban Indo-European Council in the Hindu Tamil Institute, Durban, last Tuesday night.

"Get to know an Indian well," he advised the European members of the community. "If you can think well of one individual, you will find that your attitude towards the whole of the race will change for the better," he said.

Progress In India

"Race relationship had advanced considerably in India, he said, in the last 25 years although the problems in the two countries were not the same.

"In India there is no segregation on the trams or railways and no restriction of the right to purchase property, but the points of social contact 25 years ago were few and far between.

At that time there was much more caste prejudice and women were almost entirely secluded. At a viceregal function then only the ruling princes would be present.

"At the present time in Simla and Delhi you will find the Indians and Europeans mixing freely. All the higher posts are open to and have been occupied by Indians. The Governor of the Punjab is an Indian and even in the army Indianisation is rapidly proceeding.

"India within a very short time will be self-governing. If I had been asked when India might expect self-government 25 years ago, I should have said that it would take 60 years. Now I feel that it will be achieved in another 15 years. If anyone told me that it would only take 10 years I would not be surprised."

The members of the Indo-European Council could do a great deal of good in speaking to others about its work. The European members could speak to their friends of the Indians they knew.

Social Meetings

"There is so much ill feeling created by not knowing each other and not wanting to know each other.

"Another suggestion I would make is that more use should be made of the Press. If you find someone writing to the Press in an irritating way, let someone write, but not in a controversial way, showing the other side of the picture. But let this be done in a quiet, modest and courageous way.

"We can meet much more socially. It will be one of our privileges when my wife and I get into our house to increase the social intercourse of the two races and we shall need your help.

Unemployment

"More could be done by meeting in active work. This has already been done by those who have come forward to help with Indian technical education, all honour and credit to them.

"There is an Indian Child Welfare Society and I think that that should prove a centre where Indian and European women can meet. As soon as we are settled, my wife will take an active part in this work.

"There are occasions when the members of the Indo-European Council can boldly approach the authorities in pointing out any inequalities and injustices that exist. Take, for instance, unemployment. I have spoken to Colonel Creswell, the Minister of Labour on the question. In working out a policy Indians in minor posts have been replaced by Europeans.

"What creates resentment, however, is that very little is done to relieve the unemployment among the Indians and Natives."—*Natal Mercury*.

European Press On S.A.I.C. Resolution

The following are a few extracts from the comments made by the European Press on the resolution passed by the Conference of the S.A.I.C. held in Johannesburg supporting the action proposed by the Transvaal Indian Congress to oppose the Transvaal Asiatic Land Tenure Act:—

'Natal Mercury'

"Europeans of this country are no longer disposed to suffer tolerantly insolent resistance by Indians to the laws of this land. If the Indian community wishes itself well then the best thing it can do is to give a practical proof of its desire to contribute to a fund of goodwill instead of to our problems of penology. For there lies the only hope of a betterment of conditions. We should like to believe that the real significance of the Congress is to be found not in its President's windy heroics but in the unanimous decision of the delegates to co-operate in an Indian Government mission to explore outlets for Indian colonisation, with the object of ascertaining "whether there exist good opportunities for South African Indians in the countries explored."

'Natal Advertiser'

"The South African Indian Congress was ill-advised to employ the extravagant language and come to the unwise decision that marked its proceedings on Sunday, when it promised its utmost support to the extreme measures that Transvaal Indians propose employing to resist the Transvaal Asiatic Land Tenure Act. The Act potentially is a harsh one though the degree of its harshness is contingent on the findings of the Commission which has yet to report on the specific examples of Asiatic land tenure. But the point at issue is not whether or not the Act is a harsh one. It is a much graver

one than that. The question is whether the Congress is likely to promote the wellbeing of the people it professes to serve by lending countenance to measures that are the negation of all government. A bad law can be remedied. But once let a section of the community deliberately put itself outside the law altogether by civil disobedience and it must consolidate against it even those who ordinarily wish it well and who do much to repair its injuries were they ever able to do so. There is no system of administration which guarantees to all men that they shall at all times be treated with justice or equity, and laws are constantly being promulgated which incense some elements or other to a high pitch of resentment. But civil disobedience must not only fail to secure for the disaffected ones the redress they seek. It goes further. It puts the rebel out of court for all time; because, even when his case is a good one, men will hesitate to concede to it lest it be thought they do so out of fear for the consequences were they to follow any other course."

'The Star'

"Whatever the provisions of the Act, and however dissatisfied those affected by its terms may be, there can be no possible justification for the community to carry out the advice of some of their leaders not to comply with the law. There is nothing to prevent these unfortunate people from giving vent to their feelings in indulging in the strongest criticism of the Act, but when they decide to contravene the law or refrain from compliance with its requirements, they merely incur the displeasure of the authorities and expose themselves to a good deal of unnecessary trouble. If they persist in this attitude they may alienate the goodwill of many Europeans who are favourably disposed towards them, and they will subject themselves to the consequences which flow from the non-fulfilment of their lawful obligations. . . . It is not only wrong but foolish for anyone to refrain from carrying out the obligations imposed on him by any particular law, and in the case of the Indian, if the present attitude were maintained, it would only mean that the prospects of future favourable negotiations would be severely handicapped if not destroyed entirely. . . .

"We wish to make our position quite clear. We are entirely opposed to these constant legislative experiments in racial discrimination at the expense of sections of the community unrepresented in Parliament. We are opposed to the policy of piling up disabilities and restrictions upon people who have been allowed to enter the country and to engage in trade or industry or any other kind of occupation."

In conclusion the paper says: "No useful or practical purpose would be served by passive resistance."

Mr. Sastri's Message

Alarmed And Grieved At Talk Of Passive Resistance

The following telegram from the Rt. Hon. V. S. Srinivasa Sastri, P.C., dated August 30th and addressed to Johannesburg, was received by the Agent of the Government of India in South Africa on September 1st in Durban on his return there:

"Talk of passive resistance alarms and grieves me. Our community is without doubt sorely tried and is passing through terrible crisis. But I am positive passive resistance is no remedy. It is likely to end in greater disaster. India herself is in travail and cannot help effectively though her heart bleeds. Pray plead in my name and also wean our people from irretrievable blunder. May wisdom guide Rustomjee and Congress.

Srinivasa Sastri."

Sir Kurma Reddi Unemployment Committee

Food Kitchen

The Food Kitchen inaugurated by the Sir Kurma Reddi Unemployment Committee is still functioning strongly and is meeting the dire necessities of the distressed Indians. From a small beginning of 40 persons the number has swelled to an average of approximately 200 persons daily, who are provided with a mid-day meal. Over 5,241 meals have been supplied. The Committee wishes to thank the various donors for their kindly contributions, more especially the squatters of the Indian Market, who in these lean times offer of their best.

Any employers of labour wishing for men should get in touch with the Secretary, 175 Grey Street, Durban.

Indians And Trade Unionism

Promises of equal opportunities for Indian and other non-European workers on the same terms as Europeans were held out at a meeting in the Victoria Picture Palace last Sunday for the consolidation of the labour forces of the country in the South African Trades and Labour Council.

The small attendance was commented upon by the chairman of the meeting, Councillor Fyfe, who said that he expected to see a crowded hall. Indians, he felt, should be organised through, and be affiliated with, the trade unions of South Africa. Mr. Fyfe explained that owing to short notice the Agent of the Government of India, Kunwar Maharaj Singh, was unable to be present, but he had promised to attend their next meeting.

No Distinctions

Mr. J. C. Boulton, secretary of the Furniture Workers' Union, stressed the importance of organisation among working men. They wanted, he declared, to organise the workers, irrespective of race, class, colour or creed, so that they might be united in one solid trade organisation.

Mr. Boulton said there were approximately 4,000 European unemployed who were helped with a subsidy and relief works, but for the 5,000 Indians who were out of work the Government did nothing. The only thing the Government was thinking about was getting rid of them. It was no use the European saying that the Indian did not live up to a decent standard. He was not given the opportunity. The trade union stood for equal opportunity for all.

Mr. Boulton referred to the feeling of suspicion between European and Indian. Each was regarded by the other as "a menace." That was all wrong. They had Europeans trying to replace Indians, and the Town Council was also doing the same. It was only through organisation that they could resist such action.

Organisation

"Indians should work," said Mr. Boulton, "for one thing, and that is organisation. In the furniture trade we have all workers—Europeans, Indians, coloureds and natives—together, all standing for the interests of the workers. We see even among Indian employers men who are prepared to exploit you more than the European employer. We can't fight them singly, but we certainly can collectively."

Nature was responsible, he proceeded, for creating the colour question, but on the whole there was no question of racial superiority. "I have talked to Indians and I have found Indians as intellectual as the whites. Instead of being regarded as an asset, you have at the present time a Government setting up a policy forcing you down as slaves. We Euro-

peans have the means of resistance, but you Indians have not.

"The trade union must force the worker upward," said Mr. Boulton in conclusion, "and if the Government cannot give work to every section of the community, then it must maintain us, whether that Government is Nationalist, S.A.P., Labour or any other. They are not our masters; we have put them there. We must organise, so that every worker, whatever his colour, comes within the ranks of the trade union."

Indians' Loyalty

Mr. A. Christopher contrasted the workers' conditions in Europe with those obtaining in South Africa, where the position was complicated by the introduction of colour and race. There should be mutual trust and co-operation between white and black, who must be considered as a human factor. If progress was to be made in trade unionism in South Africa, Mr. Christopher declared, there must be the recognition of only two classes—labour and capital.

"There is to be no tinkering with the question," he said. "What is being done this afternoon can consolidate the workers, not as Europeans or coloureds, or Indians, or natives, but all together."

Every educated Indian, he went on, read the newspapers, and reports indicated that white workers were pushing out non-Europeans, without even a protest being raised, suggesting that the country was for the white man only.

Mr. Christopher drew attention to the fact that the loyalty of the Indian to any cause was no mere abstraction. Indians in India had shown loyalty to the Europeans, who were a handful in that country and who ruled India with the help of the Indians themselves.

"If you are fair and give them a square deal you will find no body of men working side by side better than Indians. Assured of this, there will come a day when every Indian will join your unions," he added in conclusion.—*Natal Advertiser*.

Pietersburg Indians Welcome Governor-General

The following is the text of a beautifully illuminated address presented by the Indian community of Pietersburg to H. E. the Governor-General during his visit to that town in the course of his recent tour of the Northern Transvaal. Mr. Goolam Rasool read the address:—

"To Lieutenant-Colonel His Excellency the Right Honourable the Earl of Clarendon, a member of His Majesty's Most Honourable Privy Council, Knight Grand Cross of the Most Distinguished Order of Saint Michael and Saint George, Governor-General and Commander-in-Chief in and over the Union of South Africa.

"May it please Your Excellency.

"On behalf of the Indian community of Pietersburg and District, we extend to Your Excellency a most hearty welcome, and assure you of our continued loyalty to the Crown.

"We are thankful to say that we are living in harmony with the other communities of this town, and are quite satisfied with the treatment, but we all suffer the world-wide depression, and are pleased to note from the various official utterances that the gloomy cloud will gradually disappear, and we hope that we shall regain our former prosperity.

"We desire to extend to Her Excellency, Countess of Clarendon, a hearty welcome, and hope that Your Excellencies sojourn in our midst shall be fraught with happiness, and we pray that Your Excellencies be granted long life and good health.

We have the honour to be Your Excellency's most humble servants, (Sgd) HASSIM MOTI Chairman, GOOLAM RASOOL, Secretary, Northern Transvaal Indian Association."

An Artistic Design

At the upper corner of this artistically designed and skillfully executed address were paintings of a lion and a unicorn on either side of the Royal Emblem of India under which was written on a scroll "Heaven's Light Our Guide." The words of welcome were written and framed between shields bearing the Union of South Africa and the Pietersburg coats of arms and at the foot was a delightful watercolour view of the Groot Letaba River.

Governor-General's Reply

After accepting the address His Excellency, the Governor-General replied as follows:—

"Mr. Chairman and members of the Indian community:—

"I desire to express my thanks to you for the hearty welcome which you have accorded to me on behalf of the Indian community of Pietersburg and district.

"Your expressions of continued loyalty to the Crown of His Majesty the King are most gratifying, and it will be a pleasure for me to convey your loyal sentiments to His Majesty.

"It gives me great pleasure to hear from you of the harmony in which you live with the other communities of this town, and whilst I am happy to learn that you are satisfied with your lot, I am not unmindful of the economic depression from which all alike are suffering. As you are aware every endeavour to overcome the present financial stringency is being made, and I pray that these labours may be successful and that the gloomy clouds to which you refer will soon disappear.

"On behalf of Her Excellency I wish to thank you for the welcome which you have extended to her, and to say that we deeply appreciate the good wishes to which you have given expression."

Mr. Hofmeyr On Indians In South Africa

Mr. J. H. Hofmeyr, writing in the *Manchester Guardian*, observes that apart from the mere fact that an agreed statement has been issued, it has been difficult for any of the chief parties involved to find cause for much satisfaction in the nature of that statement. "The Indians in South Africa are clamorous against the Asiatic Tenure Bill with its continued enshrinement of the segregation principle—they have petitioned Parliament for leave to be heard at the bar of the House—and as for the emigration proposals they are frankly scornful. To-day they are talking in terms of threats of passive resistance, and perhaps it should not be forgotten that it was in South Africa that Gandhi developed the theory of *Satyagraha* and devised the methods of non-co-operation. The Indian Government on its part can claim no significant achievement on behalf of the Indians in South Africa; instead it seems to have been brought a little nearer to an admission of the insecurity of its status in interfering in what are really South Africa's domestic affairs. The Indians' European competitors are inclined to resent even the concessions that have been made, and to emphasise that in respect of Natal where the competition is more severe, the position remains 'as you were.' As if to add point to this contention, the publication of the statement coincided with the replacement of a substantial body of Europeans by Indians in the

printing trade in Durban. And the South African Government has not scored any points which will enable it to restore its at present sadly weakened prestige. No doubt the emigration scheme will be investigated—a mission is to be sent to British Guiana and Brazil—but there are few who anticipate that anything will really come of it."

Racial Amity

Races come into conflict even to-day, at this advanced stage of civilisation. They can, however, meet and benefit mutually without sacrificing their essential features. Dr. Jagadisan M. Kumarappa emphasises this aspect in an article in *The Aryan Path*. He says in part:

The introduction of Western learning into India at the expense of her own culture, the utilitarian objective of training Indian youth for carrying the white man's burden and the woefully low economic condition of the country have, no doubt, reduced India to this shameful state. But are we to continue to live shamelessly in this condition of cultural degeneration? It is no wonder that the reproach of this situation and the pressing need for an Indian seat of learning drove the poet to set himself the task of founding an Indian University—a centre of culture to help India concentrate her mind and to be fully conscious of herself; to seek the truth and make that truth her own wherever found; to judge by her own standard, give expression to her own creative genius and offer her wisdom to the quest which comes from other parts of the world. It is with such ideals that the poet brought *Visva-Bharati* into existence as the seat of Indian culture and centre of India's intellectual hospitality. During the eleven years of its existence, distinguished savants and students from different parts of the world have already been there as guests to share India's cultural achievements. By this most outstanding educational experiment, the poet has shown us how education should be not only Indianized but used to bring about a union between East and West. It is up to the rest of our universities to follow this guide-post and give effect to such ideals in the future education of India.

The Occident and the Orient are necessary to each other since they emphasis different and, not infrequently, complementary aspects of truth. The Western continents have been engaged in securing protection against physical death. On the other hand, the striving of the Eastern peoples has been, as Tagore points out, to win for man his spiritual kingdom, to lead him to life everlasting. *European society needs to-day the monastic ideal of the East, the ideal of self-discipline, and the peoples of the East need the Western ideal of citizenship, of the sciences of corporate living.* By their present separateness, East and West are alike in danger of losing the fruits of their age-long labour. For want of that union the East is suffering from poverty and inertia, and the West from lack of peace and happiness. In view of the spiritual impotency of Western civilisation,—as disclosed by the world war,—many of the eminent sons of the West are feeling that the Occident must draw some benefit from the spiritual wealth of Asia.

In view of this newly awakened interest in Oriental culture, a greater effort must be made not only to revive our culture but also to establish a larger number of such cultural centres in India, China, Japan and other countries of Asia to provide common meeting ground for East and West. The recent developments indicate that we are entering upon a new era and we see the dawn of a day when there shall be no longer any East hostile to the West, nor West at enmity with the East, when, through cultural sympathy and co-operation, man's spiritual ideals will create out of the world-neighbourhood a brotherhood of races.

In Ireland And In India

In India hundreds of persons have been deprived of their liberty without any charge or trial on the alleged suspicion that they are revolutionaries or terrorists, though it cannot be proved that they committed or aided or abetted any revolutionary or terrorist acts. The suspicion really appears to be that they want their country to be free. In Ireland, the majority of the representatives of the Irish people, with the support of their electors, have openly declared themselves opposed to the oath of allegiance to the King of England. This all the world knows—not merely supposes or suspects. But in Ireland not a single upholder of its freedom has been fined, imprisoned or subjected to a *lathi* charge.

In India, numberless people have suffered in a variety of ways—seizure of property, fines, *lathi* charges, firing (sometimes ending fatally), imprisonment, etc.—in connection with the refusal to pay paltry sums demanded from them as taxes. In Ireland, very large sums payable to England as land annuities have been withheld. But no Irishman has suffered for this repudiation of liability.

In India people have resorted to the boycott of foreign goods in general and British goods in particular and the picketing of shops selling such goods. This has brought untold suffering of various kinds on large numbers of them. In Ireland, the representatives of the Irish people have erected a high tariff wall against British goods. The British Government in its turn has created a similar tariff wall against Irish goods. The Irish have not been subjected to *lathi* charges, imprisonment, etc.

British statesmen, from the Premier downwards, have been all courtesy to Mr. De Valera. But the leaders of the national movement in India have to rot in jail, and, with the exception of Mr. Gandhi—perhaps because he has to be exhibited to all the world as a sample British-Indian prisoner, their health has greatly deteriorated in jail, a few being physical wrecks.

What is the cause of the differential treatment meted out to Ireland and India?—*Modern Review*.

The Late Mr. S. D. Naidoo

A correspondent from Kimberley writes:—

It is a pleasure to find that the public-spirited magnanimity of the late Mr. S. D. Naidoo, who during his life time contributed generously to all deserving causes, is being perpetuated by his son Mr. D. S. Naidoo of Queenstown. The catholicity of his outlook is well illustrated by the tributes that have been paid to this gentleman by religious leaders of different denominations and sporting bodies.

The most recent gift of Mr. Naidoo's is a Bell and fixture, in memory of his late father, to the then "Crouch Memorial" Congregational Church, Queenstown. The building is stately and dignified, and the bell completes an effort that reflects credit on its sponsors.

A very handsome silver cup is competed for annually by the motor cyclists of the Frontier town and this gift has been the means of keeping this sport alive in the district.

The donor is of a modest and retiring nature but we see that the spirit animating this gentleman is of such value to the Indian community in every part of the Union that it must be brought out for emulation by those of our compatriots who are in the fortunate position of extending aid and a helping hand to the less fortunate of the community.

Awakening Of Indian Womanhood

Indian women to-day are striving their best in different spheres of life for their upliftment. Those who have striven for the cause of women's progress deserve due praise. Dr. Kalidas Nag, writing on "Asia and Her Awakening Womanhood" in the *India and the World*, reviews the activities of both men and women in this direction.

Raja Ram Mohun Roy (1774-1833) felt that Women's cause was Man's, not merely from any consideration of national utility, noble as it was, but because, according to the universal revelations of the Upanishads and the Vedanta, woman was the perfect equal of man both in the fulfilment of human responsibilities as well as in the attainment of the superhuman prerogative in immortality.

Ram Mohun's epoch-making fight for the amelioration of the conditions of India's womanhood not only forms one of the noblest legacies to the subsequent generation of Indian national workers but marks an era in the history of modern Asiatic renaissance.

The programme of Ram Mohun was pushed forward in diverse fields of woman emancipation by our great national leaders like Maharshi Debendranath Tagore, Pundit Iswarachandra Vidyasagar, Ranade, and others.

The case for social reform in modern India was mainly the case for the reform of women's status, and the Congress Presidents from the very beginning had to take full account of the mature opinions of the educated classes in India on some of the more important and pressing social questions of the day. (First Congress, 1885 Object C.) In the eighth Congress held in Allahabad in 1892, Mr. W. C. Bonnerji, President for the second time, had to offer an explanation for not making social reform the chief plank in the Congress platform and at the same time had to admit its vital importance by recounting the history of the first Conference on the subject during the first Congress where distinguished social reformers like Dewan Bahadur Raghunath Rao of Madras, Justice M. G. Ranade of Poona, Mr. Narendranath Sen of Calcutta and others exchanged their ideas freely. Towards the end of that century, Mr. A. M. Bose in the Madras Session of the Congress in 1898 paid the most glowing tribute to India's womanhood by adding a veritable mother cult to politics through his concluding peroration on the Motherland.

Thus, the equality between men and women before God preached by Ram Mohun Roy towards the beginning of the 18th century led naturally to their equality before the Motherland, proudly recognised by the Indian National Congress towards the end of that century. The writer concludes that:

Indian women had already started to enquire about their sisters in other parts of the Orient as well as in the women movements throughout the world. For, a few noble representatives of Occidental womanhood have already come forward to champion the cause of their oriental sisters: Madame Blavatsky and Mrs. Annie Besant of the Theosophical Social Society, Sister Nivedita and Sister Christine of the Ramakrishna-Vivekananda Mission and Mrs. Foster of Honolulu, a loyal friend of Buddhist Revival, amongst others, have found their permanent place in the heart of Indian people. No wonder, therefore, that while England and several other occidental countries were ridiculing and often actively opposing the cause of the women's progress with

most reactionary measures, a daughter of the nation of Mrs. Pankhurst, Mrs. Annie Besant was unanimously elected the first woman-President of the Indian National Congress of 1917 in Calcutta. That it was not a mere spectacular move but a genuine and inevitable culmination of a century old evolution was proved by the election in 1926 of another noble and muse-inspired daughter of India, Mrs. Sarojini Naidu, as the second woman-President of the Congress in one of the very crises of our national history.

News In Brief

In the course of an interview he gave to a Press representative on his arrival in Johannesburg from where he has returned to Durban last week, the Agent, Kunwar Maharaj Singh, said:—

"I greatly regret the movement for passive resistance in this country. Neither the Government of India nor their Agents can support such a measure, though the sympathies of myself and India are with the people here. It would weaken our hands. It is a feeling of despair among Indians that drives them to consider passive resistance. The Indian people are suffering from disabilities we greatly regret. Anti-Asiatic legislation will be fully considered during my stay here," he added.

The Agent was welcomed by the Mayor and a large gathering of the Indian community. A public welcome was given to the Agent in the City Hall, Johannesburg, at which many prominent Europeans were present.

We call the following from *Umteteli Wa Bantu*:—

"Nicholas D. Benecke and Lister L. H. König, the two men who beat Jackson Mvombi to death on the farm Curlew's near Nelspruit, were convicted by a jury of culpable homicide. In passing sentence Mr. Justice Barry said: "You are fortunate that the jury came to the conclusion that the verdict should be culpable homicide and not one of murder." Benecke, the employer, was sentenced to six years' hard labour; and König the servant, was sentenced to four years' hard labour. We gather from the judge's remarks that these two men deserved to be hanged; but they will at least have a longer time in which to reflect upon their atrocity."

Some few years back Jack Nafte was the first white man to have been sentenced to lashes for a similar crime. The Jury's verdict would have been different in the above case had the injured party been white and the guilty black.

A claim for £200 damages and costs was granted in full by Mr. R. Colson in the Johannesburg Civil Court to Mr. I. I. Hazaree, who had sued Chodree Kamaluden for £200 damages for libel, following a letter written by Kamaluden to the Law Society complaining of plaintiff's conduct in connection with certain litigation. In this letter Mr. Hazaree's conduct was described as bare-faced robbery. The Magistrate said the libel was a very gross one, and it was aggravated because directed against an attorney and published to the Law Society.

The sixth annual general meeting of the Overport Cricket Club was held on Saturday August 13 at Messrs. S. Brijbaal Bros' residence, 38 Crescent Street. Mr. S. Brijbaal, who presided, remarked upon the good attendance and stressed the need for the continued support of all mem-

bers. The Secretary Mr. S. Dhew's report for the past year was presented, which was received and adopted with great applause. The Treasurer Mr. S. Brijraj's balance sheet was read which showed an improvement in the Club's financial position. The balance sheet was adopted, and the Secretary and Treasurer both were congratulated for their good work. The President thanked the officials of the Club for the excellent manner in which affairs had been conducted during the past year, and made special mention of the fine work put in by the Assistant Secretary, Mr. S. Balgovind. The following officials were elected:—Patrons: Kunwar Maharaj Singh and Mr. Gopal Rampersad. Vice Presidents: Messrs R. Sahadeo, S. P. Singh, M. Ramouthar, Dr. B. Kranz, Dr. K. M. Seedat, D. Sobrun, L. Panday, B. Ramouthar, H. S. Singh, A. Baboolall, S. Brijnath, P. B. Singh, R. Geerdhary, A. Camroodeen, G. Ramouthar, L. B. Henry. Hon. Secretary: Mr. S. Dhew, Assistant Secretary: S. Balgovind, Treasurer: S. Brijraj, Captain: G. K. Singh, Vice Captain: H. D. Khan. Delegates to the D.D.I.C.U. Messrs. S. Brijbaal and H. D. Khan.

The General Meeting of the Shree Ramayan Sabha, Overport, Durban, was held on Sunday August 28, at the Sabha's Hall. Mr. D. Sobrun presided. After the transaction of other business the following officials were elected for the ensuing year:—Patron: Mr. Sutchit Maharaj; President: Mr. D. Sobrun; Vice Presidents: Messrs. L. Panday; R. Sahadeo, Ramportal, R. Rajcoomar, and R. Bennimadhaw; Hon. Secretary: Mr. S. Brijbaal, Assistant Secretary: Mr. S. Brijnath; Treasurer: Mr. Gopal Rampersad; Committee: Messrs. Moonoo Panday, J. G. Singh, M. K. Singh, A. J. Koobair, and R. Cassiepersad.

A general meeting of the Graytown Indian Advisory Board was held recently in the school hall. Amongst the many things discussed was the urgent need for extra rooms and better ventilation in the school. At present there are only two class rooms. There is no cloak room nor verandah, and no caretaker's house. It was eventually decided to send a deputation consisting of the following to interview the Superintendent of Education:—Messrs. M. E. Lakhi, G. G. Vanmare, Capt. Walker and M. Subhan. It is hoped that Mr. Walker will lead the deputation. A Relief Fund to assist needy Indians in our midst has been instituted and a committee composed of the following has been elected to collect for the object in view:—Messrs. M. Dawjee, A. G. Alwar, G. G. Vanmare and M. Subhan. Mr. M. E. Lakhi opened the fund with a donation of 5 bags of rice, and Mr. G. G. Vanmare with 3 bags of rice.—Contributed.

Indian Child Welfare Society

The Annual General meeting of the above Society will be held at the Parsees Rustomjee Hall, 140 Queen Street, Durban, on Monday 12th September, 1932 at 7-30 p.m.

Kunwar and Knuwarani Maharaj Singh have graciously consented to attend.

The public will be welcomed,

G. CHRISTOPHER
Hon. Secretary.

ઈન્ડિયન ઓપિનિયન.

“ઈન્ડિયન ઓપિનિયન”

શુક્રવાર, તા. ૯ સપ્ટેમ્બર ૧૯૩૨

શાસ્ત્રીજનો હાઈ સરકારના એજન્ટપરનો સંદેશો જો કે ઘણો આશ્ચર્ય પમાડનારો નથી છતાં રહેજ નિરાશ ઇન્દિયન-પુકાશી કરનારો છે. આશ્ચર્યજનક નથી કારણ કે ત્યજાયેલા નથી શાસ્ત્રીજ એવા માણસ છે કે જે એક સખત શબ્દથી પણ કામને દુભવવા ઇચ્છતા નથી, અને તેમના મનથી ઉતાવળું લાગે છે એવું પગલું લેવાના પરિણામે આપણા ભાષ્યઓપર મહાન સંકટ આપી પડતું તેમનાથી જોઈ નહિ શકાય એ ખીલકલ સ્વાભાવિક છે. વળી અમે જે પણ જણીએ છીએ કે, જે પગલું આપણે લેવા ધારીએ છીએ તે નહિ લેવાની સલાહ આપવાને પણ તેઓ આપણી પ્રત્યેની દિશ્સોજની ઉડી લાગણીથીજ પ્રેરિત થયા છે. અમારી નિરાશા માત્ર એટલીજ છે કે તેમના ટેકાની આપણે આશા રાખી શકતા નથી. પરંતુ શાસ્ત્રીજના સંદેશમાં પણ એક સ્વર તો છેજ કે જે હાઈ સરકારના એજન્ટના તેમજ આપણા મીત્ર ટીકાકારોના નિવેદનોમાં પ્રવર્તી રહેલો છે, અને તે, સરકાર ગંભીર છુલને માટે ચુનહેમાર છે તે. શાસ્ત્રીજ એટલું સ્વકારે છે કે આપણી કોમની બેશક કસોટી થઈ રહી છે અને બીજા આદતમાંથી તે પસાર થઈ રહી છે. વળી શાસ્ત્રીજ આપણને એ પણ આશા આપે છે કે, હાઈસ્તાન જે કે અસરકારક રીતે આપણને સહાયતા આપી શકે તેમ નથી છતાં તેવું હેયું તો આપણે માટે શટી જાય છે. આ કંઈ એાધું નહિ ગણાય.

શાસ્ત્રીજનો સંદેશો અને આપણે સત્યાગ્રહનું લયંકર પમલું નહિ લેવું જોઈએ એવું માનનાગજોનો આપણને તેમ નહિ કરવાનો આગ્રહ અમને એક જણીતાં અંગ્રેજી પુસ્તક ‘પીલ્બ્રોક્સ પ્રોગ્રેસ’ ના પાત્ર “ફ્રીન્ડીયન” ની સ્મૃતિ કરાવે છે. ફ્રીન્ડીયન જન્મતને દરવાજે પહોંચવા માંગતો હતો અને તેનો માર્ગ ભયંકર અને સાંકડો હતો જે તેણે એ માગેથી ચમત્કવનારાજોના આગ્રહને નમતું આપ્યું હોત તો તે એ દરવાજે કદી પણ પહોંચી નહિ શક્યો હોત. આપણામાંના જેઓએ એશીયાટીક લેન્ડ ટેન્ચર એકટની સામે સત્યાગ્રહ આદરવાનો નિશ્ચય કરેલો છે તેઓની સ્થિતિ પણ તેના જેવીજ છે. આપણો માર્ગ પણ કાંટાળો છે અને એક વખત તે માર્ગે જવાનો દ્રઢ નિશ્ચય કર્યા પછી જે ભયના માર્યા પછા કર્યા તો આપણે વધારે આદતના ભોમ થઈ પડીશું. એટલે કે આજે આપણી ઉપર જે અપમાનો નાખવામાં આવેલાં છે તે કરતાંય વિશેષ અપમાનો આપણી ઉપર લાદવામાં આવશે. જે ભયને વિશે શાસ્ત્રીજ પોતાના સંદેશમાં ચેતવણી આપી રહ્યા છે તે આજ ભય છે.

જોહાનીસબર્ગની કોન્ફરન્સના પ્રમુખ મી. સોરાબજી રસ્તમજીએ વર્તમાનપત્ર જોમ કરેલાં મજબુત નિવેદનમાં એશીયાટીક લેન્ડ ટેન્ચર એકટની કેટલી બહોળા અસર થાય છે એ બતાવી આપ્યું છે, અને સર્વજનભ્યું છે કે, એ કામદો માત્ર આપણું જ માનભાંગ કરનારો નથી પણ હાઈસ્તાનની અખી પ્રજાનું અપમાન કરનારો છે.

જો આપણે આ દેશમાં આપણાં રાષ્ટ્રીય માનને ખાતર મક્રમણે ઉલા રહેવામાં ચુકીશું તો આપણે જીવતા જીવત મુલેલા સમાન છીએ. સત્યાગ્રહ કરીને આપણે કંઈ ધમકી આપવા નથી ઇચ્છતા કે, આપણા કેટલાક ટીકાકારો કહે છે તેમ, ઉદ્ધતાઇ બનાવવા પણ નથી માંગતા. યુનીયન અને હાઈ સરકારને અને તેમના પ્રતિનિધિઓને અને સાઉથ આફ્રિકાની પ્રજાના મનને સમજાવવાને આપણે આપણું બનતું સવળું કરી ચુક્યા છીએ. પરંતુ તેમાં નિષ્ફળ નીવડ્યા છીએ. હવે આપણે સાર એકજ રસ્તો રહેલો છે અને તે સ્વેચ્છાએ દુઃખો ઉઠાવીને સરકારના અને પ્રજાના હૃદયને જામત કરવાં. એ તો ખરેજ ઉદ્ધતાઈ નહિ ગણાય. આપણી સામે નાખવામાં આવેલા અપમાનભરેલા કાવદની વિરુદ્ધ આપણી લામણી કેટલી તીવ્ર છે તે અસર કાંક રીતે દર્શાવવાને આજ એકજાત દૃષ્ટીમાર છે. આપણી મુશીબતમાંથી આપણને મુક્ત કરવાને મનુષ્ય શક્તિમાં વિશ્વાસ રાખી શકાય તેટલો વિશ્વાસ આપણે રાખી ચુક્યા. હવે આપણો સવાલ આપણે ઇશ્વર-યુદ્ધના હાથમાં સોંપી દીધેલો છે, કે જેના ખરાપણાને વિશે એ મત છેજ નહિ. જ્યારે આપણો સવાલ ખરા છે ત્યારે આપણા મીત્રો લાભે, હાલ તુરતને માટે, આપણો ત્યાગ પણ કરી દે, છતાં ઇશ્વર કે જેમાં આપણને વિશ્વાસ છે તે તો આપણો ત્યાગ નહિજ કરે એવી અમને સંપૂર્ણ ખાત્રી છે.

સત્યાગ્રહની વાતથી દુઃખી અને નિરાશ થએલા શાસ્ત્રીજ

એજન્ટને મળેલો સંદેશો

ના. શાસ્ત્રીજ તમથી આગ્રહ તા ૩૦ મી તારીખને જોહાનીસબર્ગના ફ્રીન્ડીયને કરવામાં આવેલો નીચે પ્રમાણેનો તારનો સંદેશો સપ્ટેમ્બર તા. ૧ લીના હાઈના એજન્ટને પોતે પાછા કરમન કર્યાં ત્યારે મળ્યો હતો:—

“સત્યાગ્રહની વાને અને ઘણોજ નિરાશ અને દુઃખી કર્યો છે. આપણી કોમની બેશક કસોટી થઈ રહી છે અને વળી જ મુશીબતમાંથી પસાર થઈ રહી છે પણ અને સંપૂર્ણ ખાત્રી છે કે સત્યાગ્રહ કરવામાં તેનો મુલાજ નથી. તેનું પશ્ચિમ વધારે આદતજનક આવશે. હાઈસ્તાન પોતે દુઃખી હાલતમાં છે અને જે કે તેનું હૃદય શટી જાય છે છતાં તેનાથી અસરકારક રીતે મદદ થઈ શકે તેમ નથી. કૃપા કરી મરા નામથી આપણા બોધોને મનાવજો અને સુધરી નહિ શકે તે ઇ ગંભીર છુમ કરતાં રોકજો. ફરતમજી અને કમિસને સહયુક્તિ આપો. શીનીવાસ શાસ્ત્રી.”

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