

# Indian Opinion

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## ADVOCATE R. K. KHAN PASSED AWAY

THE Indian community has sustained a very great loss in the passing away of Advocate Rahim Karim Khan at his residence at Currie Road, Durban.

Rahim Karim Khan was born at Bombay on the 24th of March, 1874, and educated at Bombay and in England. His father was Secretary to the present His Highness the Aga Khan's father who financed Mr. Khan's education. He was a Barrister-at-Law, a Member of Lincoln's Inn, a Member of the Supreme Court of Judicature, England; and Advocate of the Supreme Court of South Africa. For some time he practised with Mahatma Gandhi in Mercury Lane where he conducted his business ever since until a few years ago when he removed to his own offices in Smith Street. He had a large practice. During the late Boer War he acted as Leader of the Ambulance Corps at Colenso, Spion Kop, etc., giving services free, for which he was thanked by the Government and decorated.

He was a close friend of Mahatma Gandhi and in the early days of the Natal Indian Congress served as its Honorary Joint Secretary for 5 years. He presented loyal addresses to His late Majesty King Edward, on behalf of the Indian community. He was a member of the Deputation that met the late Joseph Chamberlain whilst on a visit to Natal, and was a guest of the Government when the latter gave a banquet to the Rt. Hon. Gentleman.

He interested himself in all the activities of the Congress and donated liberally towards the funds of the Congress. At the time of the Congress agitation against the Asiatic Bill Mr. Khan headed the Congress list with a liberal donation and this enabled the Congress Delegation to proceed to India. He attended several of the Conferences of the South African Indian Congress. At the Emergency Conference held at Johannesburg in 1930 he acted as Chairman of the Committee and very ably conducted the proceedings.

The Orient Club will stand as a monument to his public activities. The club has played a leading part in the way of entertainment and in the formation of this club the late R. K. Khan displayed considerable foresight. It was the Majmul Akabal that was founded by him which later became the Orient Club and which has been visited by many

distinguished Indians and Europeans. He was the President of the Club since its inception.

He was for some time Vice-Chairman of the Indo-European Council towards the establishment of which he worked arduously. He was also a committee member of the M. K. Gandhi Library since its inception.

He had the highest regard for Mr. Sastri and the latter living as he did next to Mr. Khan's residence in Currie Road, he found in Mr. Khan a companion in his regular early walks. Mr. Khan's love for education was intense and his liberal donation of £500 to the Sastri College bears testimony to it.

The late Parsee Rustomjee had Mr. Khan an intimate friend and adviser. He was a Trustee in both the Educational and Charity Trusts created by the late Parsee Rustomjee.

He was very generous at heart and his purse was always ready to help a deserving cause. Many charitable institutions have been helped by him.

In business he was very shrewd, successful in all land deals. In his business dealings he was very conscientious.

After a lengthy business career he took his first overseas holidays in 1921 and since then he annually wintered in Europe.

Mrs. Khan predeceased him by exactly five months. It is gratifying to learn that Mr. Khan's adopted daughter Miss Thelma nursed him most devotedly during his lengthy illness.

A very considerable portion of his wealth has been bequeathed to charity in South Africa. It is learnt that over £40,000 will go towards the establishment of Hospitals and Dispensaries.

### Funeral Of Late R. K. Khan

Amidst manifestations of sorrow by the Indian community the remains of the late Rahim Karim Khan, the well known Indian Advocate, were laid to rest at the Brook Street Cemetery on Saturday afternoon.

The deceased breathed his last at his residence in Currie Road and early on Saturday morning the body was removed to the home of Mr. Sorabjee Rustomjee, 17 First Avenue.

As an evidence of the high esteem with which he was held by the Indian community, throughout Saturday morning and right up to the time of the

funeral people streamed in to pay their respect to the deceased. Alongside the body sat three Muslim Priests who read the Koran.

Punctually at 4 p.m. the funeral left First Avenue for the Grey Street Mosque where funeral prayers were offered. After prayers the funeral proceeded to the cemetery.

The funeral was very largely attended both by Europeans and Indians and amongst whom were his daughter Thelma, the Agent of the Government of India, Kunwar Maharaj Lingh, Rev. A. Lamont, Mr. Wm. Doull, Messrs. E. M. Paruk, Jalbhoy Rustomjee, Sorabjee Rustomjee, Mohamed Ebrahim, E. M. Ally, Advocate A. Christopher, Messrs. P. R. Pather, Rooknoodeen Hirschon, H. Fellows Smith, H. T. Gardyne, H. A. Gardyne, H. Reid, G. W. Gray, A. W. Price, Mrs. Morel, Messrs. A. H. Watt, Advocate Eugene Renaud, Mr. A. Torchi, Sister Farr, Mrs. Millar, Messrs. J. R. McSwaine, A. I. Kajee, A. S. Kajee, B. M. Patel, P. G. Naicker, V. S. C. Pather, V. Lawrence, A. Dookan, B. A. Magbraj, S. L. Singh, M. A. H. Moosa, F. H. Ally, A. Shakoore, K. Khan, Advocate B. Gabriel, Messrs. S. J. Randeria, N. J. Randeria, M. B. Lazarus, M. A. Motala, Essop Coovadia, Shaikh Himed, Cassim Adam, M. H. Loonat, G. H. Kathrada, O. H. A. Jhaveri, Y. H. I. Soomar, A. Moosa, Amod Haffeejee, Ismail Haffeejee, M. Thajmoon, S. A. Yusuf, V. N. Mahomed, A. H. Kazi, M. M. Lokhat, I. A. Shaikh, A. M. Lokhat, Goolam Saheb, R. Rajcoomar, Dr. Nanji, Messrs. O. N. M. Khan, M. A. R. Khan, Molvi A. Karim, Molvi Wahed, Mahomed Abed, M. L. Sultan, H. L. Paul, M. A. Jeewa, M. C. Bassa, V. M. Jooma, Bhana Pursotam, I. M. Bobat, Permeshar, K. S. Raniga, Ranchod Naran, P. H. Dhupelia, R. K. Kapitan, Parsee Kekhusroo, G. H. Miankhan, H. A. Thaker, M. B. Naik, B. M. Singh, K. Baijnath, Dr. K. M. Seedat and others.

The following floral tributes were sent by his devoted daughter, All at 38 Davenport Road; Agent of the Government of India and his staff, Mr. and Mrs. Wm. Doull, Mr. and Mrs. Sorabjee Rustomjee, Mr. and Mrs. Jalbhoy Rustomjee, Mr. and Mrs. P. R. Pather, Officials and members of the Orient Club, Natal Indian Congress, Trustees Rustomjee Jeevanjee Trust, Mr. J. S. Roopnarain, Advocate and Mrs. Gabriel, Mr. I. A. H. Moosa, Mr. Aug Torchia, Dr. F. G. H. Edwards, Mr. Vere Raymond, Principals and Staff of Messrs. Henochsberg, Wolpert and Abrahams, Mr. Shaikh Hoosain, M. K. Gandhi Library Committee, Messrs. Kajee Bros., Mr. O. H. A. Jhaveri, Mr. Y. H. I. Soomar, Messrs. A. H. Moosa & Sons, Messrs. E. A. Tyeb & Co., Mrs. Mendoza Dolly.

It is learnt that the late Advocate R. K. Khan, after making various private bequests which do not exceed a total of £10,000, has left the residue of his estate, conservatively estimated to be over £40,000, for a hospital and dispensary for Indians in Durban.

After the hospital needs of Indians within the borough have been met, the trustees are empowered to extend the scope of the work beyond the Durban boundaries.

The trustees are Messrs. Wm. Doull, Sorabjee Rustomjee and P. R. Pather.

### Orient Club Sympathy

At the meeting of the Orient Club, Isipingo, regret was expressed at the death of Mr. Khan. The Agent-General, Kunwar Maharaj Singh, and others referred to the great loss sustained by the club, of which he was the president.

A resolution of condolence was passed all standing as a mark of respect.

### THE LATE R. K. KHAN

IN the death of the late Rahim Karim Khan, our community has lost a person of outstanding character and ability. Arriving in Natal in 1896, he had throughout his stay in this country identified himself in all public activities. His association with Mahatma Gandhi had marked him out to be a true Indian and his many benefactions during his lifetime were striking testimony to this characteristic. He has served the Natal Indian Congress faithfully and although in late years his association with that body was not so active, his purse towards the funds of the Congress was always open. His liberality was well known. When the Congress agitated against the Areas Reservation and Further Provisions Bill (Asiatic Bill) it was the action of the late R. K. Khan who headed the Subscription List with a large amount that enabled the South African Indian Congress Delegation to proceed to India. His advice on all public matters was always sought and although of a quiet disposition he never failed to express his views with emphasis. His legal knowledge coupled with his long association with Mahatma Gandhi stood him in good stead and any advice that he gave to the Indian community was always full of deep thought and considered judgment.

He was a great-hearted Indian during his lifetime; and death has made him greater. His munificent bequest of over £40,000 to the Indian community for the purposes of establishing hospitals and dispensaries, will be a standing monument to his memory. It is a magnificent gesture of a person who had lived and accumulated his wealth in Natal. The late R. K. Khan has followed the fitting example set by his life-long friend the late Parsee Rustomjee. Let us hope that these two excellent bequests for the community are forerunners of many, for, the Indian community of South Africa is rich with men whose wealth is far in excess of these two benefactors.

We tender our heartfelt sympathy to the relatives of the deceased.

## THE VOICE OF INDIA

COMMENTS from the Indian Press, which we reproduced in these columns last week, on what India thinks of the decision taken by the Congress to offer passive resistance against the Transvaal Asiatic Land Tenure Act will, we have no doubt, be read with much interest in this country. No measure of South African legislation, with the exception of the Class Areas Bill of 1924, has aroused so much indignation and widespread feeling here, as in India, as did the Land Tenure Act when introduced in the form of a Bill some two years ago. The demand of the Congress that the Bill should be withdrawn, and its declaration that it militated against the very spirit and letter of the Capetown Agreement of 1927 received the fullest support of the people and Press of India. The progress of the Bill and the stages of opposition which the Congress offered to it were followed with keen interest in India. We have reason to believe that Sir K. V. Reddi, the then Agent to the Government of India, kept his Government informed of the intense feeling of uneasiness which the Bill excited among our countrymen here. Driven to desperation because the Bill was in some essentials the prototype of the Class Areas Bill, and contained the same element of compulsory segregation as was contained in it, the Congress at the Emergency Conference of 1930 asked for the withdrawal of the Agency, if the Government of India failed to secure the holding of a Round Table Conference on the Bill. Even when this was secured, the Indian community pressed for the withdrawal of the Bill, and the repeal of the provisions in the Gold Law and the Townships Act (Transvaal) which adversely affected the rights of Indians in relation to their occupation and residence in proclaimed areas. All these proved of no avail, and as our readers know, the Act was passed with minor modifications, retaining the sting of segregation in it.

The Act as it emerged from the Legislature was strongly criticised by the Congress at the recent Johannesburg Conference, which, whilst endorsing the action of the Transvaal Indian Congress to start a campaign of passive resistance as protest, unequivocally declared that the Act was not acceptable to the community.

Press comments as have so far come to hand from India roundly condemn the Act and give an unmistakable proof that the people of India are one with our countrymen here in the action, which the community has been forced to adopt against the Act.

While heart of India bleeds with her domestic troubles and trials at the present time, it is, indeed gratifying to note that she has not forgotten the fate of her sons abroad, and still shows an abiding interest in their welfare. The Indian in this country has given ample proof that he is unbending when his self-respect and national self-consciousness are gratuitously attacked and insulted, and is behind none in upholding his national honour even if it means self-sacrifice on his part.

The Fazli Hussain Delegation has approved of the Act, but, as one of exchanges points out, this does not mean that our rights to protect our interests have been surrendered thereby.

Whilst the battle for relief from gross humiliation and injustice heaped on us must be fought on the South African soil with the weapon of soul-force, yet placed as we are in this country, we cannot but help appealing to India, our Motherland, to give us moral or even material support. Again and again our cry for help from the grips of unjust laws and bad treatment on many an occasion aroused India to support us in our righteous cause. Educating and cultivating public opinion in India on the major problems affecting us in this country cannot but react favourably on the situation here. An extensive propaganda work by means of literature on the subject of our difficulties, our trials and tribulations should be undertaken in India with the assistance of our leaders there. Whilst we acknowledge with gratitude the watchfulness of the Imperial Indian Citizenship Association operating in Bombay, we believe that the time is fully ripe for organising in all important centres in India a South African India Office, which will stimulate interest and educate public opinion on South African Indian affairs. Such an organisation is overdue.

Although India is far more seriously absorbed with great problems facing her, yet public-spirited men there will not fail us in the hour of our trial. India's voice on our behalf will not fail to direct attention of the civilised world to the seriousness of the situation in which the Indians are placed in this country.

## WHAT HAS IT TAUGHT US?

(By L. W. RITCH)

"Lives of great men all remind us  
We can make *our* lives sublime."

MAHATMA GANDHI has just set an object lesson to the world, including, of course, the Indian communities of South Africa. To the superficial the event will appear as just a victory gained over the Imperial Government and conservative Hinduism by clever tactics, a pistol—"the threat of suicide"—levelled at the joint heads of Indian and European reactionaries, compelling both to surrender.

It is, perhaps, inevitable that each should measure his neighbour's conduct and motives with his own yardstick, for it is not easy for us to apply to others a much higher standard than that by which our own lives are ordered. Nevertheless, a little impersonal and impartial consideration should not altogether fail to convince us that Mahatmaji's lesson, if seriously pondered, ensouls a great and invaluable truth. And, Truth, Reality, God, is, after all, what each of us, what mankind consciously or unconsciously, is seeking.

It needs to be realised that man's very follies and mistakes are, correctly regarded, no other than blundering experiments with truth.

Man seeks to live; to extend his life to its utmost limits. He seeks happiness, unalloyed and unbroken. He seeks knowledge; understanding of himself and the universe around him. He seeks to be and "to become" what he potentially is, to the uttermost; to

enjoy to the uttermost; to know to the uttermost; and thereby is but giving expression to his essentially divine nature, to his potential godliness; to the Sat-Ohit-Ananda within him.

That plunged in the Waters of Lethe man has forgotten his divine pedigree; that ensnared in the web of delusion he "cleaves to falsehood, dotes on dreams"; that in ambition, self-aggrandisement and worldly possessions he endeavour (albeit in vain!) to find satisfaction, merely proves that his search is misdirected and that he has mistaken shadows for substance, appearances for realities.

Man's worldliness, and egotism, the civilisation he has evolved (rooted as it is in the notion of competitive rights and interests, and resulting as it does in the lusts and strifes, hates and fears, passions and angers that are the world's daily portion) are but the corollary, the inevitable consequence, of his purblind and misguided search.

Lost in the jungle, forgetful of his spiritual identity, he has come to identify himself with the methods of the brute creation, merely substituting his intellect for their cunning. "I and mine first," is the ruling maxim that governs his individual and collective relationships; brute-force the instrument whereby he gives it practical expression.

Of the soul-force latent within him, and which, developed, may move mountains, he has lost all knowledge, just as he has lost his former knowledge of his soul-self and soul-life—"the true life kept for him who false puts by." In place of self-conquest he aspires to the conquest of others, that they may do his will, be made subject to his rule. Coercion usurps the throne whereon sweet reason, toleration and patience should reign. He has progressed beyond the "tooth and claw" stage no farther than to substitute for them the rifle and the lathi. The animal-self he has adopted blinds him not only to his own divinity, to his own light, but to the divine in his brother-man. Seeing only the outer garments that emphasise the diversity aspect, he is oblivious of the underlying unity. Self-aggrandisement—magnification of the little "I"—is held to be the wise way; self-abnegation, renunciation, sacrifice, the way of the crank, the deluded, the fool.

Upon a world-stage, so set a battle-field with the opposing forces of materialism and spirituality arrayed against each other, appears, not for the first time in history, one who by intensive self-discipline and utmost self-surrender has found The Truth and The Way.

And, since The True is The Real, and the Real is One, and The One is God, the finder of God is inspired with the love and compassion that are God's. And, how more wholly or completely shall divine love and compassion find expression than in the sacrifice of one's own life on the altar of mankind's need? How shall man's slumbering memory of his own essential spirituality, his divine ancestry and heritage, be awakened more effectively than by an object lesson such as Gandhiji has set for our consideration? How shall the fact of the brother-relationship of man to man, and of the obligations such relationship involves, be more forcibly brought home to us than by Mahatmaji offering his life for the least and lowliest of these?

To the precepts of the preceptor and the preachings of the preacher we may offer respectful approval and assent. Yet, while assenting and approving, we not infrequently continue in our same old way. But the living example, the conviction proven and illustrated—less preached than practised—arrests attention, compels deep thought, and impresses and inspires irresistibly and indelibly towards emulation.

Gandhiji has proved to "the leaden world" that one faith may indeed conquer a whole world's unbelief; one Soul be set against "the flesh of all mankind."

## Appointment Of Commission In The Transvaal

The Government Gazette of 7th inst., contains the following notice of the appointment of a Commission to enquire into the occupation by coloured persons of proclaimed land in the Transvaal:—

It is hereby notified that His Excellency the Governor-General has been pleased to appoint a commission consisting of the undermentioned persons, viz.—

The Honourable Richard Feetham (Chairman),  
Henry Britten, Esquire, and  
Donald James Stewart, Esquire,

with John Robertson Hartshorne, Esquire, as Secretary, to enquire into the occupation by coloured persons of proclaimed land in the Transvaal in so far as such occupation is affected by the provisions of the Transvaal Asiatic Land Tenure Act, 1932 (Act No. 35 of 1932); and with that object in view—

- (1) to examine each individual case of occupation of proclaimed land by coloured persons in the Transvaal, and to compile a register of—
  - (i) those individuals who are in legal occupation;
  - (ii) those individuals who are in illegal occupation;
- (2) in the case of coloured persons under (1) (ii), to make proposals as to the exercise by the Minister of the Interior of the power entrusted to him under section *one hundred and thirty-one* A. of the Precious and Base Metals Act, 1908 (Transvaal), as amended by Act No. 35 of 1935, the considerations governing the proposals put forward by the commission to be—
  - (a) the character of the occupant, and, in the case of occupation for trade purposes, the nature of the trade carried on;
  - (b) the period during which illegal occupation has continued;
  - (c) the character of the areas occupied, i.e., whether such areas are already largely occupied by coloured persons or are predominantly European;
  - (d) the wishes of the other occupants in those areas;
  - (e) the hardships which the enforcement of the law would involve.

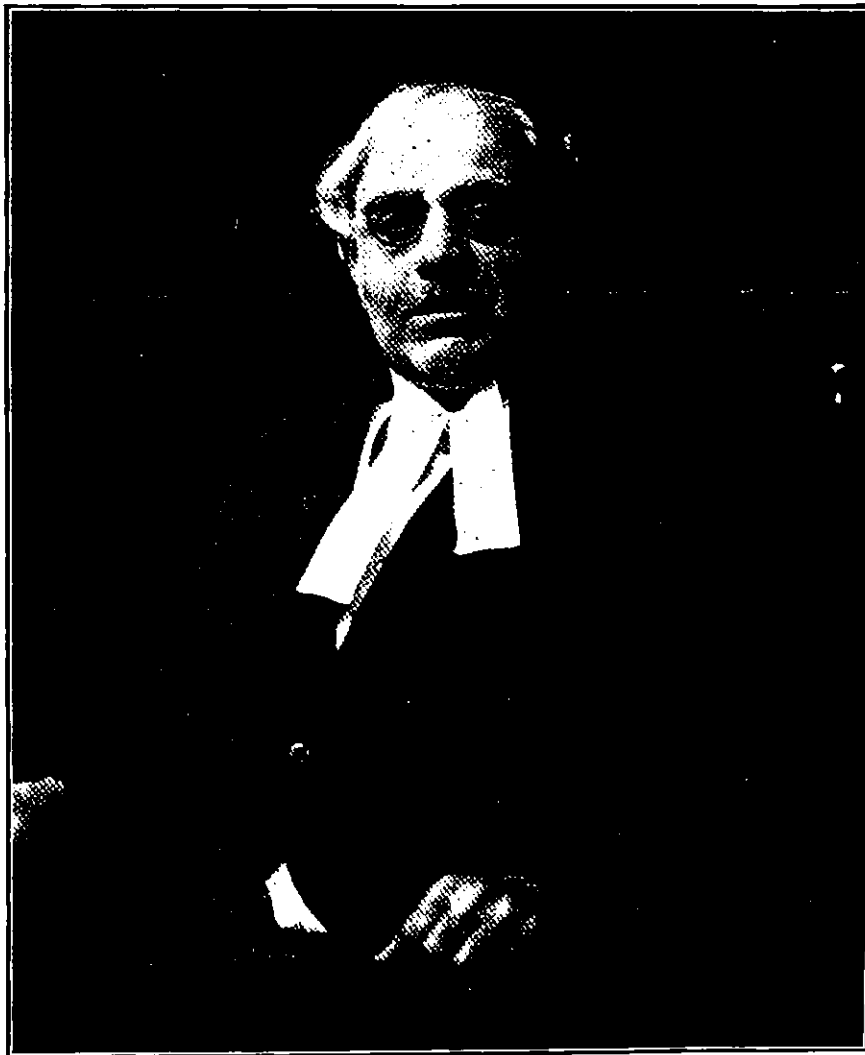
His Excellency the Governor-General has been pleased, further, to confer upon the said Commission the powers, jurisdiction, and privileges described in the Commissions' Powers Ordinance, No. 30 of 1902, of the Transvaal.



# A Public Benefactor

**ADVOCATE RAHIM KARIM KHAN,**

of Durban, who passed away last Saturday, the 8th inst., leaving practically the whole of his wealth, amounting to over £40,000, for the welfare of the Indian community.



સ્વગૃહસ્થ એડવોકેટ રહીમ કરીમ ખાન

જેમનું તા. ૮ મી અક્ટોબર શાનવારે કરમનમાં મૃત્યુ થયું છે. જેમણે પોતાની બંધગીના આખી કમાણી જે સગભગ ચાલીસ હજાર પૈસા ઉપર થાય છે તે હીંદી કામના કલ્યાણ માટે અર્પણ કરી છે.

## Kunwar Maharaj Singh's Interview

Kunwar Maharaj Singh was interviewed by a representative of the *Natal Witness* when he visited P. M. Burg a few days ago. We culled from it some important information:—

Asked for an expression of opinion on the Union's attitude toward his country, the Kunwar said: "The Indian community in the Transvaal had been greatly perturbed over the Asiatic Tenure Act. I strongly hope that the commission which will be appointed shortly in connection with the Act will adopt a sympathetic attitude in regard to the Indian claims. The president, I understand, will be Mr. Justice Feetham, of Maritzburg, who has the reputation of being both able and just.

"In Natal Indians have more rights and freedom than in the Transvaal. What I particularly hope for is that the 'uplift' clause in the Capetown agreement of 1927 will be increasingly adopted in regard to Indian development. In particular, I should be most grateful if the Provincial Administration could see its way to make a grant towards Indian education."

Referring to the situation in India, the Agent-General said he was glad to know that Mahatma Gandhi had broken his fast, and that an agreement had been reached between the caste Hindus and the depressed classes. The latter, though they suffered from no legal disability, had in the past to face a good deal of social ostracism. Matters had, however, been greatly improved during the last twenty years, and with greater facilities in education the depressed classes would make even further progress in the future.

"India is quickly approaching self-government," said the Kunwar. "The next two or three years will see a great difference in the government of the country, which will then be very largely in Indian hands, and under Indian direction. I am one of those, however, who strongly believe in the continuance of India as an integral part of the British Empire."

## Satyagraha In South Africa

The *Servant of India* writes under the above caption:—

When some weeks ago it was cabled to India that the Indian community in South Africa contemplated in embarking on Satyagraha as a protest against the Transvaal Asiatic Tenure Act, we ventured to advise our unhappy countrymen in the Union against the proposal. Neither Kunwar Maharaj Singh nor Mr. Sastri will be suspected of lack of genuine and deep sympathy for the Indians in South Africa in their desperate struggle for the most elementary rights of citizenship in that country. Both have advised the South African Indian Congress against civil disobedience. Kunwar Maharaj Singh informed the Congress that neither the Government of India nor its Agent in South Africa would be in a position to lend their moral or material support to the campaign; even non-official public opinion in India is not likely to be solidly behind it either. Such success as attended the last passive resistance struggle in South Africa was more due to the leadership of Mr. Gandhi, the unanimous and powerful support of the people and of the Government of India than to the undoubted justice of the cause or the heroic sufferings of the passive resisters. The circumstances of to-day are far different, and there is every reason to fear that the gallant and heroic endeavour

will, far from succeeding and bringing relief to the aggrieved Indians, merely demoralise them with failure and forfeit that modicum of goodwill which is still animating the Union Government and which deserves to be carefully nursed. It is a relief that the Congress has been persuaded to postpone launching the campaign till after the report of the commission under the Act is out.

We hope the Union Government will realise the strength of feeling that is agitating their Indian subjects and the desperate remedies they are being driven to in a cause which, whatever the law of the land, must win for it the sympathy of civilised public opinion and put South Africa in the wrong. We share the hope expressed by Kunwar Maharaj Singh that the Commission will accomplish its task with sympathy and consideration and afford liberal relief to the Indian community and save them from undergoing incalculable sufferings and will help to promote the good relations between India and Africa.

## Kunwar Maharaj Singh Speaks To The Library Group

### Need Of Tolerance In South Africa

The Agent-General for India in South Africa, Kunwar Maharaj Singh, lectured on "Problems of the Government of India" before a crowded audience at the Durban Library Group.

"British rule," he said, "has been criticised, and I think from some points of view it has been open to criticism. Speaking for myself, and possibly expressing Indian opinion as a whole, I think that in the past to some extent British rule has lacked imagination."

The Kunwar also thought that in the past British rule had been somewhat slow in initiating measures of reform. The British had perhaps almost been pressed into reform. Nevertheless, he was one of those who strongly believed that on the whole British rule had been a very great benefit to the people of India. It brought peace, security and justice to the country.

"Our High Courts, both in the past and at the present time, are absolutely incorruptible, and they dispense justice to rich and poor, high and low alike."

Another of the advantages of the British rule had been that the British had trained up a large number of Indians to hold the highest positions without any material loss in efficiency.

### Home Problems

Discussing some of the problems of race, language and religions in India, the Kunwar remarked that the friction which existed between the Muslims and the Hindus must not be exaggerated. "One must not exaggerate," he said, "the extent of the riots which take place from time to time. On the whole, between these two communities good feeling prevails, especially in the villages. It is only when outsiders and platform speakers get hold of them that these people are roused. I often wish there were fewer platform speakers in every country. It is very easy to rouse the people of India, on any religious point, however trivial it may be."

Referring to the "new reforms at present on the anvil," the Kunwar recalled that the British Government, in collaboration with the representative Indians of British India and the Indian States, had decided that the future Government of India must be of a federal nature. One could not have a self-governing India and leave out the Indian States.

"My own expressions," he said, "is that either the Indian States will gradually have to take up democratic institutions, or, as is happening in several European countries, there will be a reaction from democracy."

### Cause For Wonderment

The Agent-General admitted that there was a good deal of disunion in India, but the people were united in many important matters. They were united in an ardent desire for full self-government, and there was also complete unanimity on overseas problems. The people of India were intensely grieved when they heard of any anti-Asiatic measures in South Africa. They did not understand how it was that if in India the two races lived together on terms of complete amity that should not be the case in this country.

He was convinced that in the next 10 or 15 years India would have attained the same status as South Africa. He asked his hearers to consider the advisability of both nations India and South Africa, having the goodwill of each other.

"Whatever our faults," said the Kunwar, "and our faults as Indians in India and in this country are many, I do plead with you for better feeling. I consider our relations all round, economic, trade, political and above all goodwill, can be greatly improved by a better feeling here towards your Indian fellow subjects."

### Ladysmith Town Council Receives Indian Deputation

The Ladysmith Town Council received a deputation from the Indian Ratepayers' Association in connection with the proposed by-law dealing with reservation of seats in the Town Gardens. Mr. Sayed Amod, on behalf of the Deputation, protested against the segregation of the Indians, and asked for a re-consideration of the matter.

It was resolved that the by-law as presented authorising the reservation of seats for Europeans, Indians and Natives be adopted, and the necessary action be taken for approval and promulgation in the Gazette.

### Hindu-Moslem Peace Move

Bombay, Oct. 6.

It is understood that the Hindu leaders have accepted 13 out of 14 of the Moslem demands in relation to the communal problem, as a result of private discussions between Muslim and Hindu leaders, headed by Shaukat Ali and Malaviya respectively.

The outstanding point is Ali's refusal to accept unconditional joint electorates, but attempts are being made to draft a mutually acceptable formula in that connection.

### Hopeful Of Solution

Ali, when interviewed by Reuter, said he was very hopeful of an ultimate solution, and added that if he was to arrive at a settlement with Congress, there must also be peace with the Government. Ali at the last minute postponed his departure on a lecture tour of America, to enable a continuation of the negotiations, which were considered likely to provide a broader basis for a settlement of the question between Congress and the Government.

Ali telegraphed to the Viceroy pleading that, if Gandhi's release was not possible, at least that interviews would be granted in order to secure Gandhi's participation in the negotiations.—Reuter.

## General Hertzog And Republic

The Prime Minister General Hertzog on the 7th inst. went to Schweizer Reneke and addressed a meeting outside the Town Hall. At the end of his speech, he was asked many questions about establishing republican government in the Union. We give below the questions and answers given by General Hertzog:

General Hertzog was asked whether the Nationalist Party aimed at republic or at remaining a Dominion of the British Commonwealth. General Hertzog replied emphatically that the Nationalist Party did not aim at a republic. The Nationalist Party allowed anyone to work for a republic if he liked but Parliament only could decide. The Nationalist Party was not a Republican Party. There were many, of whom he was one, who would establish a republic if they could start afresh but what was best under the present circumstances was an open question.

Asked whether the next election would be a racial election, General Hertzog said he was sure of it but the racialism would be on the side of the S.A.P., with General Smuts at its head.

"Are you in favour of a republic?" was another question.

"No," replied General Hertzog, "What would be the position of the English section? We are as free to-day as we could wish to be and Parliament could decide to-morrow to become a republic. But would it be worth while? Would it be worth forfeiting those markets we have obtained at Ottawa? They might never be inspired with enthusiasm for the King but he would vote against a republic if it were proposed now in Parliament. It would only lead to English against the Dutch in this country.

"Did you not go to England and ask Mr. Lloyd George for a republic?" he was asked.

"That was before 1928 and we were not a free people then," was the reply.—*Natal Advertiser*.

## Self-Government For India

A stirring appeal to "trust the Government" in deciding the fate of the Indian constitution was made by Sir Samuel Hoare.

This was followed by an endorsement of the Government's Indian constitutional programme. The Conference sweepingly amended a resolution forwarded by Mr. Winston Churchill's constituency recognising the desirability of self-government for India, but deprecating the idea of an all-India government based on an electorate of mainly primitive and illiterate people, as not being conducive to the welfare of India or the British Empire.—Reuter.

### Former Bengal Governor's Opinion

London, Oct. 10.

A very considerable advance in self-government for India in the near future was predicted by the famous English cricketer, Sir Stanley Jackson, until recently Governor of Bengal, when speaking at Leeds to-day. At the same time Sir Stanley expressed doubt as to the desirability of the early introduction of a full democratic system.

He referred in this connection to the report of the Committee on Franchise, which recently toured India under the chairmanship of the Marquess of Lothian. He said he gathered that the Committee visualised an early adoption of a democratic system of considerable independence throughout India. He was afraid that the report went a good deal



further than the Government of which he was the head had expected upon evidence.

Sir Stanley Jackson said he was sensibly aware of the serious danger of the introduction of any full Western democratic system. Those who knew the East knew that East was East and if any full power of democracy was to be granted to the Provinces the control of a central government must remain for many years in the hands of those who had guided justice for over 100 years.—Reuter.

## Mahatma Gandhi's Pleading In London

Mahatma Gandhi when he attended the Round Table Conference in London delivered the following speech at the Minorities Committee with regard to the question of Depressed Classes. One could clearly see that his decision to fast unto death was absolutely consistent with the views he expressed at the Round Table Conference. "I can understand the claims advanced by the other Minorities but the claims advanced on behalf of the untouchables, is to me the "unkindest cut of all." It means a perpetual bar sinister. I would not sell the vital interests of the untouchables even for the sake of winning the freedom of India. I claim myself, in my own person, to represent the vast mass of the untouchables. Here I speak not merely on behalf of the Congress, but I speak on my own behalf, and I claim that I would get, if there was a referendum of the untouchables, their vote, and that I would top the poll. And I would work from one end of India to the other to tell untouchables that separate electorates and separate reservation is not the way to remove bar sinister. Let this Committee and let the whole world know that to-day there is a body of Hindu reformers who thought this is a shame, not of untouchables, but of orthodox Hinduism, and they are, therefore, pledged to remove this blot of untouchability. We do not want on our registers and our census untouchables classified as a separate class. Sikhs may remain as such in perpetuity, so may Europeans. Would untouchables remain untouchables in perpetuity? I would far rather that Hinduism died than that untouchability lived. Therefore with all my regard for Dr. Ambedkar and for his desire to see the untouchables uplifted, with all my regard for his ability, I must say that here is a great error under which he has laboured and perhaps the bitter experiences he has undergone have for the moment warped his judgment. It hurts me to say this, but I would be untrue to the cause of untouchables, which is dear to me as my life itself, if I did not say it. I would not bargain away their rights for the kingdom of the world. I am speaking with a due sense of responsibility when I say, it is not a proper claim which is registered by Dr. Ambedkar, when he seeks to speak for the whole of untouchables in India. It will create a division in Hinduism which I cannot possibly look forward to with any satisfaction whatsoever. I do not mind the untouchables being converted to Islam or Christianity. I should tolerate that but I cannot possibly tolerate what is in store for Hinduism if there are these two divisions set up in every village. Those who speak of political rights of untouchables do not know India and do not know how Indian society is to-day constructed. Therefore, I want to say with all the emphasis that I can command that if I was the only person to resist this thing, *I will resist it with my life.*

## Sir Kurma Reddi Relief Fund

The Committee of the above fund gratefully acknowledges the following gifts:—

### Cash Donations

Bai Jerbhai Rustomjee Trust £100, Sir Kurma V. Reddi £25, R. K. Khan 25, Kunwar Maharaj Singh £10, total £160.

### Donations In Kind

Natha Naran 1 bag rice, Ismail Jeewa  $\frac{1}{2}$  bag dhol, H. A. Thaker  $\frac{1}{2}$  bag rice and  $\frac{1}{2}$  bag dhol, Osman Khamisa 1 bag meal, Victoria Produce Co. 14 lbs. Tea, P. Hargovan & Co. 1 bag meal, V. Devshi  $\frac{1}{2}$  bag rice, A. I. Kajee 2 bags flour and 1 bag rice, A. I. Vaid  $\frac{1}{2}$  bag meal, Govan Mani  $\frac{1}{2}$  bag rice, Standard Produce Coy.  $\frac{1}{2}$  bag rice, Commercial Produce Coy.  $\frac{1}{2}$  bag rice, Sayed Fakrodeen 1 bag rice and 1 bottle vinegar, A. Dookan 1 bag rice and  $\frac{1}{2}$  bag dhol, Mrs. E. F. Dookan  $\frac{1}{2}$  bag rice, Miss Prince 1 bag rice and  $\frac{1}{2}$  bag dhol, V. N. Naik 1 bag dhol, Commercial Cartage Coy. 1 bag rice, Gandhi & Co. 1 pocket sugar, Dhupelia & Son 1 bag meal and 1 lb. Tea, Abdool & Co.  $\frac{1}{2}$  bag dhol, G. M. Amod 1 bag rice, A. Christopher 1 bag rice B. M. Patel 1 bag rice, E. A. Tayob & Co. 1 bag rice, Indian Employees-Bakers Ltd. 5 bags rice, B. A. Meghraj  $\frac{1}{2}$  bag rice, A. M. Kathree  $\frac{1}{2}$  bag rice and  $\frac{1}{2}$  bag salt, G. A. Bassa 1 bag rice, V. M. Amod 1 bag rice, E. Suleman Bros. 1 bag rice, M. H. Docrat 1 bag dhol, Shaik Himed & Co. 1 bag rice, Rooknoodeen 1 bag rice, Bakers Ltd 1 bag rice, O. H. A. Jhaveri 1 bag rice, E. M. Paruk approximately 6 $\frac{1}{2}$  bags rice and 2 bags meal, Ginwala 4 tins of oil, P. S. Nathan 2 bags rice, Nestle's Milk Co. 2 cases milk, Sirkari Naidoo 1 bag rice, R. S. Naidoo 1 bag rice, K. Moodley  $\frac{1}{2}$  sheep, Indian Corut Interpreters 1 bag rice, P. M. Willy 3 dozen loaves bread, Singh's Mutton Market Meat, Bryce's Bakery 148 loaves bread, Society of friends  $\frac{1}{2}$  bag rice,  $\frac{1}{2}$  bag dhol and 38 billy cans, 1 bag rice, Dr. Nanji 1 bag rice, Southwood & Co. 30 tins milk, South Coast Indian Football Association 7 bags rice and  $\frac{1}{2}$  bag dhol, K. K. Pilly 1 bag rice and  $\frac{1}{2}$  bag dhol, Indian Hotel Employees 6 bags rice, Central Steam Laundry 1 bag rice, M. Rawat & Co. 2 bundles billy cans, C. Maistry 1 bag rice, 1 sheep, Potatoes and Onions. Headmaster and Staff, Carlisle Street School 1 bag rice, Indian Bus owners-free lifts to several Indian unemployed helping at the Food Kitchen. Indian Farmers and Squatters-daily supply of vegetables.

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L. B. RIPLEY,  
Cedara, Natal.



# ઈન્ડિઅન ઓપિનિઅન.

પુસ્તક ૩૦ મું.

શુક્રવાર, તારીખ ૧૪ ઓક્ટોબર ૧૯૩૨

અંક ૪૧

## નોંધ અને સમાચાર

### કમીશન નીમાઈ મધુ

ટ્રાંસવાલ એશીયાટીક લેન્ડ ટેન્ચર એક્ટ પાસ થયો તે વેળા પાલમિટમાં મીનીસ્ટર ઓફ ઇડીરીઅર દર્શાવ્યું હતું કે પ્રોકલેટર લેન્ડ ઉપર કલડ્ માણસો ગેરકાયદે વસે છે તે વિષે દરેક વ્યક્તિની કાયદેસર શી સ્થિતિ છે તે તપાસવા માટે તેઓ એક કમીશન નીમશે. સાલું મામતી તા. ૭ મીના સરકારી ગેઝેટમાં એક નોટીસ બહાર પડી છે તેમાં દર્શાવવામાં આવ્યું છે કે નામદાર ગવર્નર જનરલે નીચેના ગ્રહસ્થોવું એક કમીશન નીમ્યું છે. ધી જોનરેબલ રીચાર્ડ્ શીથમ-પ્રમુખ, હેનરી પીટન અને ડોનાલ્ડ બેન્સ-રુઝવર્ટ-સભ્યો અને એચ. આર હાટ્ટોર્ન સેક્રેટરી. ટ્રાંસવાલ એશીયાટીક લેન્ડ ટેન્ચર એક્ટની કલમો મુજબ 'ઓક્યુપેશન' સંબંધી કલડ્ માણસો પ્રોકલેટર લેન્ડ ઉપર ઓક્યુપેશન કરીને રહેલા છે તે વિષે તપાસ ચલાવવાનો આ કમીશનનો આશય છે. કમીશન નીચેની બાબતો વિષે તપાસ કરશે. ટ્રાંસવાલમાં પ્રોકલેટર લેન્ડ ઉપર કબજાવહિવટ કરીને કલડ્ માણસો રહેતા હોય તેમના વ્યક્તિગત કેસની તપાસ કરવી અને જેઓએ ગેરકાયદે કબજાવહિવટ કરેલો છે તેમનું રજીસ્ટર બનાવવું તેમજ જેઓ કાયદેસર વસવાટ કરીને રહેલા છે તેમનું પણ રજીસ્ટર બનાવવું. કાયદેસર અને ગેર-કાયદેસર કબજાવહિવટ કરીને જેઓ પ્રોકલેટર લેન્ડ ઉપર વસેલા છે તેમના સંબંધી લેન્ડ ટેન્ચર એક્ટ અનુસાર મીનીસ્ટર ઓફ ઇન્ડીરીઅરને જે સત્તા આપવામાં આવેલી છે તેનો ઉપયોગ કેવી રીતે કરવો તે વિશેની દરખાસ્તો રજૂ કરવાની કમીશનને આજ્ઞા કરવામાં આવી છે અને જે દરખાસ્તો કમીશનને નીચેની હકિકત ધ્યાનમાં લઇને કરવી. કબજાવહિવટ કરનારનું ચારિત્ર્ય કેવું છે અને તેણે વેપારને અંગે કબજાવહિવટ કરેલો હોય તો તે કેવા પ્રકારનો વેપાર કરી રહેલો છે? ખીજું કેટલા વખત સુધી તેનો ગેરકાયદેનો કબજાવહિવટ ચાલુ રહેલો છે? ત્રીજું જે લતામાં જે કબજાવહિવટ થયેલો છે તે લતાની સ્થિતિ એટલે કે તેવા લતાઓમાં મોટે ભાગે કલડ્ માણસોજ વસે છે? ચોથું એવા લતાઓમાં વસનારા ખીજા લોકોની શી પ્રવૃત્તિ છે? અને પાંચમું આ કાયદાને અમલમાં મુકવાથી શી સુશીલતા ઉભી થવા મામશે? ટ્રાંસવાલના સન ૧૯૦૨ ના ૩૦ મા કાયદા માં કમીશનની શી સત્તાઓ છે તે જણાવવામાં આવેલું છે તે અનુસાર ગવર્નર જનરલ આ કમીશનને તેમાં જણાવેલી સત્તા આપે છે.

### રીપબ્લીક નાહ જોઇએ

ટ્રાંસવાલમાં સ્વાઝર રેનીશનની અંદર ભાષણ આપતાં જનરલ હર્ટઝોગને ભાષણને અંતે કેટલાક પ્રશ્નો પુછવામાં આવ્યા હતા.

એક પ્રશ્ન એ પુછવામાં આવ્યો હતો કે નેશનાલીસ્ટ પાર્ટીનો આશય રીપબ્લીક સ્થાપવાનો છે ના ક્ષીટીશ કોમનવેલ્થમાં ડેમોનીઅન તરીકેજ રહેવા માંગે છે. જનરલ હર્ટઝોગે બાર પુર્વે દર્શાવ્યું હતું કે નેશનાલીસ્ટ પાર્ટીનો આશય રીપબ્લીક સ્થાપવાનો નથી. નેશનાલીસ્ટ પાર્ટી પોતાના સભ્યને રીપબ્લીક સ્થાપવા સંબંધી કાર્ય તેને કરવું હોય તો તે શક્તી નથી પરંતુ એ પ્રશ્નનો છેવટનો નિર્ણય પાલમિટલ આપી શકે. નેશનાલીસ્ટ પાર્ટી એ રીપબ્લીકન પાર્ટી નથી. એવા ધણુઓ છે કે જે રીપબ્લીક સ્થાપે અને હું પોતે તેમાંનો એક છું પણ તે આપણે તાજબ શરૂઆત કરીએ તો. આજના સંજોગમાં એ સુંદર વસ્તુ છે ના નહિ એ પ્રશ્ન છે. એક ખીજા પ્રશ્નમાં તેમને પુછવામાં આવ્યું 'તમે પોતે રીપબ્લીકની ફેવરમાં છો, ના નહિ?' જનરલ હર્ટઝોગે કહ્યું 'ના.' અંગ્રેજોની શું સ્થિતિ થાય? આજે આપણે જેટલા સ્વતંત્ર થવા માંગીએ તેટલા થઈ શકીએ છીએ. રીપબ્લીક સ્થાપવા માટે પાલમિટ કાલે નિશ્ચય કરી શકે છે. પણ તે સ્થાપવા જેવું છે? એટલામાં આપણે જે બચારો પ્રાપ્ત કરી શક્યા છીએ તે ગુમાવવું યોગ્ય છે? રાજના પ્રત્યે ઉત્સાહની લાગણી આપણામાં પ્રેરવા તેઓ કહી શકેલાન મશે નહિ પરંતુ પાલમિટમાં જો આજે રીપબ્લીક માટે વોટ લેવામાં આવે તો હું તેની વિરુદ્ધ મત આપું. આ દેશમાં ડચની સામે અંગ્રેજો થાય એજ પરિણામ એમાં આવે. તમે શું વિલાપત નહતા ગયા અને રીપબ્લીક સ્થાપવા માટે લોહક જ્યોર્જ પાસે માગણી નહતી કરી? એ વાત તો ૧૯૨૬ પહેલાંની છે અને તે વેળા આપણે સ્વતંત્ર પ્રજા તરીકે નહતા.

### લેલી સાસરે નહિ જાય અને ઠાહીને શીખામણ આપે

બંધાનના યુદ્ધ ખાતાના પ્રધાન જનરલ આરાઈએ લીટન રીપોર્ટની કડક સમાલોચના કરતાં દર્શાવ્યું કે મંચુરીઆને ખીજા બાલકનની અંદર ફેરવવું અને ચીનને પુર્વના ટર્કીમાં ફેરવી નાખવાનો વ્યર્થ અને તોફાની પ્રયત્ન લીટન રીપોર્ટની અંદર કરવામાં આવ્યો છે. એવી સુચના એ રીપોર્ટમાં કરવામાં આવી છે કે મંચુરીયામાં સુલેહ અને વ્યવસ્થા પોલીસ સત્તાજ બળવે અને ત્યાં લશ્કર ન હોય. એ વિષયમાં જનરલ આરાઈ કરકાઈથી દર્શાવે છે કે ડુનીયાના ખીજા ભાગોમાં અને ખાસ કરીને યુરોપનાં રાજ્યોમાં શું માન પોલીસ સત્તા મારફતેજ સુલેહ અને વ્યવસ્થા બળવવામાં આવે છે? લીટન રીપોર્ટનો લાભ લઇને અમેરીકા પુર્વના પ્રદેશોમાં ધાલમેલ કરવાની યાજ રચવું હોય તો એવા પ્રયત્નનો સામનો કરવામાં આવશે કારણ કે લીમ ઓફ નેશન્સ યુરોપમાં શુભવાતા કોકકાને

