

INDIAN OPINION

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NOTES AND NEWS

Dr. Malan's Immigration Bill

DR. MALAN'S anti-Semitism has taken the form of an Immigration Bill to be introduced by him as a private measure during the next Parliamentary session. Details of the Bill are published elsewhere in this issue. Had the measure been directed against Asiatics one would have hardly heard any criticism against it and Asiatics would have had to fight a lone battle. But since it is particularly directed against the Jewish race sympathy for the Jews will be coming forth from all quarters and we hardly believe Dr. Malan will succeed in getting the Bill, which is based on racial discrimination, passed. But whether it is passed or not Asiatics must not fail to voice their protest against the measure. The Immigration laws affecting Asiatics are strict enough; they cannot be any stricter. But the present measure is based on racial discrimination and we have always protested against such measures as being obnoxious. Indians in the real sense are of course not foreigners. They are British subjects and as such have a right to be in this country which is a self-governing Dominion under the British Crown. But it is a matter of common knowledge that foreigners enjoy a far superior status in this country than Indians. It can well be imagined therefore what the position of Indians will be under a legislation based on racial discrimination. Apart, therefore, from opposing Dr. Malan's proposed Bill out of sympathy for the Jewish race, Indians should oppose it also in their own interests.

Typical Of Hitler

Commenting on Dr. Malan's proposed Immigration Bill, the *Natal Witness* writes:

"The intolerance of Hitler is to be introduced into South Africa. His Bill is designed against one section of the community, the Jews. He is neither concerned for freedom, nor anxious for democracy. His doctrine knows nothing of the rights of minorities; he does not distinguish between good Jews and bad Jews. This is typical of Hitler, and if Dr. Malan's proposals are ever placed on the

Statute Book, which God forbid, the Union will experience the consequences of its active intolerance, even as Germany today is feeling the loss of the Jewish element in every department of its national life from economics to culture. The day will come, though at the moment it seems far distant, when Germany will pray for the return of the writers, the artists and bankers, who contributed to the greatness of her past and are to-day despised and deported. It will be a sorry business if Nazism takes root in South Africa and is followed by such dire consequences as are being witnessed in Europe.

The Agent-General's Hopes

Interviewed by Reuter before sailing for South Africa from London Sir Syed Raza Ali, Agent-General for India is reported to have said he had had the advantage of conversations with many important people in England, including Lord Zetland, Secretary of State for India; Mr. R. A. Butler, Parliamentary Under-Secretary for India; and some India Office officials. He did not doubt that any settlement of outstanding questions between India and South Africa to the mutual advantage of those countries was not likely to receive any intervention from Whitehall, where it was understood that outstanding questions between India and South Africa would be settled by those two countries. He was glad to say that he had found that the goodwill extended to him in South Africa had been reflected in South African circles in England, and he was certain that the relations between Indians and Europeans in South Africa would continue to be of a cordial character.

Segregation Move In Maritzburg

At a meeting of the Maritzburg City Council held on Tuesday, December 21, Mr. P. H. Taylor is reported to have proposed that areas within the City should be set apart for occupation by Europeans only and that "the Indian community in Maritzburg be invited to appoint six representatives to meet representatives of the City Council for the purpose of discussing this question."

Mrs. Shirley seconded, and Mr. Allison argued that steps in this direction should be taken by the Provincial and Union Administrations as well. Mr. Taylor's motion was carried unanimously.

We do not think Maritzburg Indians should lose time in lodging their emphatic protest against any such proposal. If in the face of this the Agent-General can express hopes of things improving here in so far as Indians are concerned it is, to say the least, an utter misrepresentation of the case of Indians in South Africa. At the rate things are moving we will not be at all surprised if within a few years' time Indians in Natal find themselves thrown into locations and bazaars like their brethren in the Transvaal.

Health Conditions Among

Non-Europeans

In the course of a speech at Benoni recently Mr. J. H. Hofmeyr, Minister of Mines, Education and Social Welfare is reported to have said:

"I am afraid that health conditions as far as the non-European is concerned, are far from satisfactory in most South African towns. The non-European is too often the forgotten man. Sometimes vengeance has come to the community as a whole. In public health matters the strength of the chain is in its weakest link. I congratulate Benoni on improving its health services so far as the non-European is concerned."

Death Of Mr. N. A. Cama

We deeply regret to record the death of Mr. Nadirshah Ardeshir Cama which took place after a prolonged illness in Johannesburg on Sunday, December 27 at the age of 68. The late Mr. Cama was an undergraduate of the Bombay University. He was a Zoroastrian by faith and was a ardent student of *Zend Avasta* the religious scripture of the Zoroastrians. Mr. Cama was for many years Post master at the Johannesburg Indo-Post Office which post he sacrificed when he was about to reach the pensionable period in 1907 to join the Transvaal Passive Resistance Struggle under

the leadership of Mahatma Gandhi. His was a noble example of sacrificing self in the interests of the public. Mr. Cama was for a long time secretary of the Transvaal British Indian Association which he served faithfully and without remuneration. Mr. Cama was a man of firm convictions and was fearless and straightforward in representing

the community's case. The funeral which took place on the following day was attended by a large number of Indians representing every section. The late Mr. Cama leaves behind him his sorrowing widow, grown up sons and daughters and a large family in India to mourn their sad loss. We extend to them our deepest sympathy.

Indian Opinion

FRIDAY, JANUARY 1ST, 1937

General Smuts—Pro-Jew And Anti-Asiatic

DURING his recent tour of the Standerton constituency General Smuts, Minister of Justice, expressed himself on the anti-Semitic movement which is beginning to take root in the Union. We should not have deemed it necessary to take note of it here but for the unkindly reference made by him about Asiatics. It was in his speech at Roodbank that he warned his people against the Greyshirt movement of declaring war on the Jews. The Jew had played his part in the development of South Africa and South Africa should appreciate him for it, said General Smuts. "Some have been more successful than we have, but that is not their fault; if the Jew has a greater trade sense than the Afrikaner that is not his fault. We cannot get past the fact that the Afrikaner has not, as a race, a high business ability, but the business in South Africa has to be done...I want to warn you very earnestly not to allow this movement to go too far...If it is allowed to grow we shall have in this country impossible conditions, with racial and religious persecution. Let me appeal to you to treat the Jews fairly. There are bad Jews, but there are very bad Afrikaners, too." General Smuts wanted South Africans to be magnanimous, and not forget their own past. The Huguenots and others, he said, had come as refugees to South Africa's shores, to escape religious persecution in Europe. And it was only in that spirit of magnanimity that new generations—perhaps after his time—would make South Africa that great nation for which it had all the promise and all the possibilities. It would grieve him deeply for his people to forget their past, to forget their religion and the voice which came from the Bible which called for reconciliation and co-operation.

There were people who said the Jew was getting too much; but if he did not get it, then the Asiatic or somebody else would get it. As he

had said, the Afrikaner was not strong in business ability. The eyes of the world were on South Africa, because the world knew that this small people had already achieved big things, and that it had great aims and lofty ideals. South Africa should not follow these things imported from oversea which would lead to racial persecution, concluded General Smuts.

We must confess we do not know the mind of General Smuts. He has always been unfathomable. We do not at all mind his advocacy for the Jewish people. We endorse every word he has said about them and about the pernicious movement carried on by the Greyshirts. Indeed every sane person in the Union must, and we have no doubt will, agree that the evil should be nipped in the bud. But how does General Smuts reconcile his sermon to his people not to forget their religion and the voice which came from the Bible which called for reconciliation and co-operation with his deep-seated racial antipathy for the Asiatic "If the Jew does not score the Asiatic will." The obvious inference is that the Asiatic is objectionable but not the Jew. General Smuts does not mind an anti-Asiatic movement in the country but he does mind an anti-Semitic movement. Perhaps the Bible which is referred to by him in calling for reconciliation and co-operation distinguishes between God's creation—between man and man! His argument in favour of the Jew is that the latter's contribution to the country is great. Is it necessary to reiterate the oft-repeated and admitted fact that Asiatics too have made not a mean contribution in the development of the Union? And pray what is asked in return? No chartered

ships to land Asiatics here in their hundreds, but only fair treatment and equal opportunities for the Asiatic population resident and domiciled in the Union, and even these are denied them. General Smuts has earned a good name in India by the sympathy evinced by him during the Round Table Conference in London in 1931 on India's struggle for Independence. But there is too great an inconsistency between his high talk about India and his attitude towards India's nationals in South Africa who have become Union nationals in every sense of the term but are denied that status, and we do not know what the people of India will have to say when this report about General Smuts reaches there.

This anti-Semitic movement affords a great lesson to Indians. It has been always said on behalf of the Government of the Union that on the Indian question it is difficult to travel ahead of public opinion. This has been a convenient argument in favour of the Indian question not being speedily solved and the position has been quietly accepted in India as reasonable. Mr. J. H. Hofmeyr, too, as leader of the Union Parliamentary Delegation which recently went to India on a goodwill mission told the people of India that everything possible was being done to solve the vexed problem but that it was not possible to travel ahead of public opinion. One would, however, like to know what, if any attempt has ever been made by the Government to educate European public opinion on the Indian question on right lines. Here we have the anti-Semitic movement spread all over the country which is no more acute than the anti-Indian movement. And what do we find? We find no less a person than the Minister of Justice rebuking the people for carrying on such a pernicious movement and quoting the Bible to them. If a similar attitude as is very rightly taken by the Government to crush out of existence the anti-Semitic movement, were to be taken on the Indian question, we are sure, the anti-Indian movement would not be as alive as it appears to be. But General Smuts' remarks in Standerton is a sure proof that the Government is itself intent on keeping it alive, and yet we hear the expression "goodwill towards India" so lightly used. Might it not be pertinently asked whether the Bible quoted by General Smuts to his people sanctions such utter hypocrisy?

ASIATIC LAND TENURE REPORT

THE ROODEPOORT-MARAISBURG SECTION

PART 6 of the Transvaal Asiatic Land Tenure Act Commission, dealing with the Roodepoort-Maraiburg area, was published on December 21. The commission, consisting of Mr. Justice Feetham, Mr. Henry Britten and Mr. Donald Stewart, was appointed in 1932 to inquire 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 (No. 35 of 1932), to examine each individual case of occupation of proclaimed land, and to compile a register of those individuals who are in legal occupation and those who are in illegal occupation.

The commission visited Roodepoort in June and December, and legal and other representatives appeared on behalf of the parties concerned.

From the memoranda submitted by the Town Council, and from evidence given on its behalf, it appeared that the numbers and distribution of the Asiatic population of Roodepoort-Maraiburg on February 1, 1933, were 160 Asiatics (24 families and 47 single persons) occupying 32 stands—18 for residential and business purposes, two for business purposes only, and twelve for residential purposes only for Roodepoort Township, and 30 Asiatics (five families and 20 single persons) occupying two stands for Maraiburg Township. These figures give a total of 190 Asiatics.

There has thus been little if any increase in the total number of Asiatic inhabitants of Roodepoort-Maraiburg Municipality since 1911.

It was clear from evidence given that there have been Asiatic traders in Roodepoort living in Roodepoort or on mining stands in the vicinity, from the earliest days in the history of the township.

The report furnished by the police at the request of the commission contains the following general statement as to the Asiatic community in the township of Roodepoort: "The Asiatics are a very law-abiding community and give the police no trouble, neither do they interfere with the European population... Asiatic traders are in the main worthy and honest. They cater for both European and coloured persons... They trade largely with Europeans." The report also contains similar statements in regard to the few Asiatics in Maraiburg.

The Recommendation

The commission recommends that, under the powers conferred by Section 131 (a) of the Gold Law, the following areas in the township of Roodepoort be withdrawn from the operation of the provisions of Sections 130 and 131 in so far as they prohibit residence upon or occupation of land by a coloured person, namely:

(1) The following stands lying in the vicinity of and to the north of Mare

Street—Nos. 370, 464 to 469 inclusive, 559 to 564 inclusive, 1658 to 1662 inclusive, 659 and 660; and (b) the area to the south of Mare Street bounded on the north by Mare Street, the eastern boundary of Stand 676, the northern boundary of Stand 680, and by a line drawn from the north-eastern corner of Stand 680 to the South-western corner of Stand 8, 2, on the east by the township boundary, on the south by the township boundary, and on the west by Hawarpeen Street.

(2) The following stands on the north side of Station Street, namely: Stands 1037, 1038, 1039, 1040, 1041, 1602 and 1606.

(3) The following stands on the north side of Berlandina Street, namely: Stands 915, 916 and 917.

A Qualification

The above recommendation is subject to the following qualification:—

The commission is of opinion that a substantial reduction might justifiably be made in the area described in (a) and (b) above, in the event of the Council declining to establish a South African coloured township in a suitable situation in the vicinity of Roodepoort, and being prepared to make the necessary provision for its proper development, to provide adequate funds for housing purposes, and to offer satisfactory terms of tenure.

INDIAN NATIONAL CONGRESS

Faizpur, Dec. 26. (Reuter).

THIS normally tiny village was transformed into a large temporary town of 30,000 inhabitants charged with political feeling on the occasion of the annual meeting of the Indian National Congress.

Presidential Address

An attack on the new Government of India Act was delivered by Pandit Jawaharlal Nehru in his presidential address. He declared that they would not be parties to an imperialist war; they would not allow the exploitation of manpower and the resources of India for such a war. The basic policy of Congress was to combat the Government of India Act and to end it and resist in every way the attempt by British Imperialism to strengthen its hold on India and her people.

He urged that the only logical consequence of Congress policy was to have nothing to do with the acceptance of office under the new Act. The real object before Congress was to build up

a powerful joint front of all anti-Imperialist forces in the country.

The immediate demand was for a constituent assembly leading to a democratic State where political power had been transferred to the mass of the people.

Mahatma Gandhi broke his two year's silence with a speech at the village industries exhibition held in connection with the Congress.

"Show me the way and I am prepared to go back to goal, prepared to be hanged," he said. "If you do what I want the Viceroy will admit that he has been wrong and will offer to return with the rest of the Britons on the next steamer."

The speech caused a deep impression in the Congress camp as a possible forecast of the Mahatma's re-entry into active politics. Mahatma Gandhi interviewed by Reuter, scouted such a interpretation of his remarks.

[We do not know that this could be interpreted as Mahatma Gandhi haying

broken his silence in so far as politics is concerned. At the last congress too Mahatma Gandhi opened the village industries exhibition and made a similar speech.—Ed. I.O.]

Resolutions

Faizpur, Dec. 28.

The Indian National Congress passed a resolution rejecting the Government of India Act of 1935 and reiterating the demand for a constituent assembly elected by adult suffrage for the purpose of drafting a new constitution. The question of acceptance of office by Congressmen will be decided after the provincial elections. A resolution declaring that Congressmen cannot participate in the celebrations that might be held in India in connection with the King's Coronation was passed by the Congress, though it was made clear that the resolution in no way intended to express illwill or discourtesy to the King's person.

Position In Fiji

In Fiji a deliberate attempt has been made to revert a pure Crown Colony administration, by the withdrawal of the community franchise, both from Europeans and the Indians, extended to them some years ago. In the recent controversy, the question of the common franchise was not allowed by either community to jeopardize racial relations, nor was the equally delicate question of representation according to population.

The two communities combined in the presence of a very real danger to save the franchise. The compromise reached a few weeks ago certainly does this. But it does more. It introduces the nominative element once more, which may have undesirable results, as it may enable the administration to divide the communities internally. It reduces the European representation and equalizes with it both the Indian and the Fiji representation, though the latter remains nominative in character.

Geographical Difficulty

One difficulty that has long faced the Government of India in negotiating with the Colonial Office for the removal of Indian disabilities in the Crown Colonies, Protectorates and Dependencies (the case of the Union of South Africa, a Dominion, stands by itself) is the geographical one.

Before the present constitution these negotiations were conducted on behalf of the Government of India by the India Office, with no very marked success, it is true, but aided by the fact

of the juxtaposition of the two departments in Whitehall, leading to much closer contact between them and to a wider knowledge on the part of the India Office itself. Since then, however, the conduct of negotiations has been transferred from Whitehall to Simla and Delhi, with results that are not always satisfactory. It has happened that representations in London have been met by the statement that no representation has been received from the Government of India, and the experience of a great Department of State in Whitehall regarding itself as little more than a channel of communication from an authority six thousand miles away creates a feeling of frustration and waste. In principle, of course, the originating conduct of such affairs by the Government of India is quite unexceptionable, and a generous tribute must be paid to the energy displayed by the Government. In practice, it often lends to undesirable results, and sometimes to the eliminations of those Parliamentary and other influences in London that were often salutary and valuable. Of late, in spite of the convention set up by recent practice, it has been found necessary to make direct representations to the India Office, and the probability is that more will be found effective in the future.

Gesture Of Impotency

On the Indian side, it seems to me that there is far too great a tendency to complain acridly but to remain content with a dramatic gesture of impotency. I seem to notice much too frequently the tendency to urge that re-

dress of the grievances of these overseas Indian communities must wait until "complete independence" has been reached. When I first came to this country on the business of the South African Indian, I was met in some quarters by a similar argument, though the phrase then used was Dominion Status. It was untrue then as it is untrue to-day. The subjects of free and independent Eastern countries are no more welcome to nor do they receive better treatment in the countries complained of than His Majesty's Indian subjects.

Plea For Realism

But anyone who has observed, as I have been privileged to do, the great changes during the last quarter of a century, in the methods of expression and the influence upon the Indian administration of public opinion in this country, will not easily reconcile himself to an attitude of despair or dispose him to ignore the fact that excuse has been made of the pressure of internal events to avoid very largely the necessity of constant, well-informed, and properly organized propaganda, in the press, on the platform and in the legislature, on behalf of the overseas Indian communities whose welfare should bring comfort, strength, and consolation to the Motherland, as their disabilities redound to her dishonour. I do plead most earnestly for more study and realism and less theory and rhetoric in the public attitude towards these questions, if Indian interests, abroad are not to suffer even more grievously than hitherto, and to be sacrificed upon the altar of a misconceived rationalism.

MR. NANJI KALIDAS MEHTA, M.B.E.

MORE FUNCTIONS IN HIS HONOUR

LAST week there were further receptions in honour of Mr. Nanji Kalidas Mehta, M.B.E., the distinguished visitor from East Africa. Noteworthy among them was a Tea Party given on Saturday afternoon by Messrs. Jalbhoy and Sorabjee Rustomjee at the Mayville Castle where there were over fifty guests, among whom were present also Sir Charles G. Smith, K.C.M.G. and Lady Smith and the Mayor of Durban.

Mr. and Mrs. Mehta were presented with beautiful garlands and bouquets and a box of games was presented to their sons.

At The Orient Club

Mr. Mehta was the guest of honour at lunch at the Orient Club on Sunday. A number of members of the Hindu community were invited and a purely vegetarian menu was specially prepared. After a sumptuous meal speeches were made eulogising Mr. Mehta's various

acts of charity and his great success in his industrial undertakings. In the absence, owing to indisposition, of the chairman Mr. Mahomed Ebrahim, Mr. O. H. A. Jhaveri took the chair and was supported by Mr. Hajee E. M. Paruk, the president of the Club and Mr. Haffejee Moosa of Messrs. A. H. Moosa & Sons.

Mr. Mehta in thanking the members of the Club for the honour they had done him said he was very pleased to see both the sections of the community dining together at the same table. In unity alone lies the strength of our community, he said and exhorted his brethren to be united for then only will they be able to improve their conditions in this country.

The assistant editor of the *Tanganyika Standard* who is touring the Union was also present and said in the course of an interesting speech that

though the Indian population in that Mandatory State exceeded by far that of the European the relations between the two communities were far more friendly than which he was amazed to see existing in the Union.

After lunch at the Orient Club Mr. Mehta attended the first anniversary function of the Candella Estate Indian School for girls. Mr. Mehta donated the sum of £50 to this institution towards wiping off a £1,000 debt and a silver medal to every pupil.

Left For Johannesburg

On Tuesday Mr. and Mrs. Nanji Kalidas Mehta and their two sons left by train for Johannesburg. They were accompanied by their nephew Mr. G. Gopaldas G. Mehta and his wife and their Durban hosts Mr. and Mrs. T. P. Devshi and Mr. and Mrs. V. J. Thaker and child.

A large crowd was present at the station to bid farewell to the distinguished visitors.

CHRISTMAS TALK BY MR. HOFMEYR

"WORLD IS BLIND TO THE LESSONS OF PEACE"

THE Hon. Mr. J. H. Hofmeyr gave an interesting and instructive talk on the real joys of life at the Christmas breakfast of the Y.M.C.A. Johannesburg on Christmas.

The festival of Christmas, he said, brought back to each one that which he valued most in life. It was on that day, long ago that the glad tidings had been announced, that promise of relief, deliverance and newness of life. It seemed to him that life was becoming increasingly complex, and the pleasures sought by most people to-day were those which were only procurable by the possession of wealth, and a display of lavish expenditure.

The really worth while pleasures of life, were very simple things, consisting as they did of family life, home relationships, and the pursuit of friendly, inexpensive outdoor recreation. For men and women to be really and truly happy, it was necessary for them to get back to simplicity.

While not wishing to introduce politics, he could not help thinking that the change which had come about in the occupancy of the Throne of Great Britain would be likely to strengthen the tendency to get away from the complexity of modern pleasure seeking in general, on the part of the people, and if that resulted, and the simplicity of

family life gained thereby, then good would arise from the change.

Christmas Day was a reminder to mankind that in giving, *not* in getting, real lasting happiness lay. To his mind, most people cherished the idea that the way in which to be happy was to get as much as possible for themselves, and "the devil take the hindmost."

In this connection he was reminded of the story of 5,000 people gathered together around the Master of the world listening to His words. And many of them were old, tired, and hungry, and the question arose as to how these poor people were to trek home, but a lad was there who had a few sandwiches and fishes, and the Master told His disciples to serve them to the crowd, and the more they gave, the more there remained to be given, if required.

That was, to him, the real message of Christmas, the more one tried to give in the way of happiness, the more there was left to give, for a blessing went with it. Yes, it was positively essential, if the world was to get right, that men and women get back to sincerity and the simple life, the life that the Creator meant they should live, the unselfish, simple, and precious joys of those things which would endure.

But the great, the paramount message of Christmas was *peace*. The world

to-day was a sad world, and seemed to be "Blind to the lessons of peace." The year which was drawing to an end had been one fraught all through with threats of impending disaster. The League of Nations had had a vital blow, and there was in operation a mad rush to re-arm.

There seemed to be a belief that statesmen could bring peace on earth, but peace on earth was linked up with the right relationship of man towards God and his fellows. Peace on Earth must spring from the attitude of men to individual men and women, from love and affection evinced towards them. The love of a man to his fellows had to commence in his own street or office, and from there travel out to wider circles and reach those who share our common humanity.

At the root there must be reverence towards God, and reverence towards those who need us. Goethe remarked that reverence was of three kinds: that for those above us, then for those who were fellows, our equals, but the greatest reverence of all was that towards those who seemed "less" than ourselves. We must apply that reverence to our fellows, for that was where our love towards humanity must begin.

DR. MALAN'S IMMIGRATION BILL

RACE AND CULTURE TEST

DETAILS of Dr. D. F. Malan's Immigration Bill, which he will introduce as a private measure during the forthcoming session of Parliament, are given below.

The bill seeks to prevent the immigration of people who, in the opinion of the Minister of the Interior, cannot for racial and cultural reasons be assimilated into the population of the Union.

This provision is suggested as additional to the provision of the Immigration Act of 1923, which excludes immigrants which, in the opinion, of the Minister of the Interior, cannot for economic reasons or in view of their standard of life or customs meet the requirements of the Union or of any particular province.

The Bill provides that, in deciding whether a person can be assimilated or not, race must be considered as well as the social and cultural background of the original inhabitants of the Union,

that is the Afrikaans and English-speaking sections.

It provides further that Yiddish should no longer rank as a European language for the purpose of satisfying the immigration officer that the immigrant can read and write a European language.

Another section of the Bill seeks to amend the naturalisation laws by laying down that foreigners, who have entered the Union since May 1, 1930, must satisfy the Minister that they are assimilative before they can be naturalised.

Section five of the Bill empowers the Government to close certain professions, businesses, occupations and trades to foreigners and provides that any foreigner, practising in a close occupation, shall be liable to a fine of £100 (or six month's imprisonment). The section,

however, is not intended to apply to those already engaged in close occupations at the time of any proclamation closing them.

Section six prohibits foreigners from acquiring any rights in immovable property except when licenced to do so by the Minister. It provides that the contracts by which such rights are obtained shall be void.

Another section provides that no person who had entered the Union since May 1, 1930, may change his name and must be known by the name by which he was known in his country of origin. In exceptional circumstances the Minister may grant exemptions to the provisions of this section and it does not apply to women who marry or children who are adopted.

It also provides that, whether business is carried on in partnership under

a name which does not embody the names of all the partners, the partnership must be registered. A similar provision is proposed regarding persons trading under a business name.

Another section provides that every

registered partnership and trader and every company must mention on all catalogues, notices, circulars and letter-heads the real names of the partners or individual traders and, in the case of companies, the names of all directors.

The penalty proposed for the contravention of this section and of that providing for the registration of traders and partnerships is a fine of £5 for every day that the contravention continues.

South African News In Brief

Christmas And The Moslems

DR. A. Abdurahman, the well-known leader of the coloured community is reported to have said to a press representative in Capetown: "To Moslems in India Christmas may mean little, but to their kinsmen in Capetown there is little that separates their observance of Christmas from that of Christians themselves. We all observe Christmas as most Christians do, and few Moslems went without their Christmas dinner. Christ to us is known as 'the prophet Ohsit,' and whenever his name is mentioned in the Mosque we always say 'peace unto him.' When Christmas Day falls on a Friday—our church day—we go to church as good Christians will be doing. And when we leave the mosque our first thoughts are always of home and Christmas dinner."

£50,000 Gift For Advancement Of Natives

A Johannesburg business man has given £50,000 to form a trust fund for the advancement of the Native people. The fund is to be administered by five trustees who are actively engaged in Native welfare work. The fund is to be known as the "Bantu Welfare Trust." Only projects of national significance will be assisted. Among these are the training of Bantus for careers useful to their people such as provided in Fort Hare. The trustees are Dr. Alexander Kerr, principal of the South African Native College, Fort Hare, Mr. J. D. Rheinallt Jones, adviser to the South African Institute of Race Relations, Mr. John L. Hardy, chartered accountant, Professor D. D. T. Jabavu and the Rev. A. Mtimkulu of Durban.

Housing Scheme For Coloured Persons In Johannesburg

Mr. Lionel Leveson informed the City Council of Johannesburg at its meeting held on December 22, that the Administrator had approved the Council's application for authority to purchase from the Langlaagte Estate and Gold Mining Co., Ltd., approximately 200 acres on the farms Langlaagte and Middelfontein at £200 an acre for the purpose of carrying out a sub-economic housing scheme for coloured persons. The Administrator also approved the application of the Council for a sub-economic housing loan of £41,000, bearing interest at the rate of 7 per cent. per annum to cover the purchase of the land, the loan to be for a period of 30 years.

More Jewish Immigrants

One hundred and sixty-eight more Jewish immigrants has arrived in the *Dualia*. Of them, 130 were from Germany, and the rest were immigrants from quota countries who entered the Union under quota permits. Not more than a dozen of the immigrants were engaged in commercial occupations, it is stated. The rest were artisans, tailors, cutters, dressmakers, shoemakers, electricians, mechanics, while there were two or three farmers. With one or two exceptions the immigrants were able to meet the financial requirements imposed on them since the abolition of the guarantee system. Those who could not were placed on temporary permits. These permits are valid for two months, and carry a cash deposit of £50.

B. W. CANEY

—Jeweller—

366 West Street, Durban

For best value in Jewellery
and Watches of all makes.

Union's Police Force

It cost the Union £2,519,263 to run its police force and £631,791 for its prisons and gaols during the financial year ended March 31, 1936. These figures are reflected in the Auditor-General's annual report. The police travelled 2,986,564 miles by motor transport on official duties. The cost of taking the Mobile Squadron from Umtata to Capetown to act as Governor-General's escort was £1,014.

Candella Estate Indian Girls' School

The first anniversary celebration of the opening of the Indian Girls' School on the Candella Estate, near Durban took place on Sunday afternoon. Mr. Sorabjee Rustomjee acting as chairman. The chairman in the course of his speech said, the Provincial Authorities had made the Candella School an annual grant. Money was still owing on the property, added Mr. Rustomjee, and trustees and other officials had even mortgaged their own homes to raise funds to pay off the debt. Donations had been received from Sir Charles G. Smith, who had given £100, Lady Smith had given an annual bursary of £25, and a bursary of £25 annually for 10 years had been given by B. Bodasing, an Indian. Seth Nanjee

Kalidas Mehta had given £50 and a silver medal to each child in the school, and E. M. Paruk had given £10. More was still needed. There was a well attended gathering of Europeans and Indians.

Obituary

Death Of Mr. S. M. Moodley

WE are deeply grieved to have to record the sad death of Mr. S. M. Moodley, which took place in Johannesburg on Monday December 28, in the most tragic circumstances. Mr. Moodley was employed for the last six years as a clerk in the office of the Agent-General for India in the Union and had served the Agency with honesty and integrity. Only a few days ago, however, he had a charge of attempted murder brought against him and was out on bail of £150 pending his trial. The allegation against him was that he tried to poison some members of the staff of the Agency by putting poison in their tea. Before his guilt or innocence could be proved and before he could tell the world of the motive that led him to commit such a crime, he put an end to his life by administering poison unto himself. Mr. Moodley was a familiar figure in Durban and was much liked by all those who had known him. They had found his character to be impeccable. He had never been known to have had a black mark against him. That he was able to gain entry into the Agent-General's office and was able to serve that office for so many years is a point very much in his favour and which deserves appreciation on the part of that office. Human beings have all experienced moments of weakness in their lives and we believe his fatal hour led Mr. Moodley to do what he is alleged to have done. He is, however, gone. He is gone to stand his trial before the Divine Court where we shall all have to go one day. We mortals who crave for forgiveness of our Master for violating His law at every step can have nothing but the pity for Mr. Moodley. May his soul rest in eternal peace will be the fervent prayer of all those who have known him. The late Mr. Moodley leaves his old mother, his brothers, sisters and other relatives behind him to mourn their sad loss. We extend to them our heartfelt sympathy.

A SOUTH AFRICAN ON INDIA

ROMANTIC PLAINS WHERE EMPIRES PERISHED

THE TAJ MAHAL AND OTHER MONUMENTS

The following is the fifth of a series of articles contributed to the *Rand Daily Mail* by Mr. Leif Egeland M.P., a member of the South African Parliamentary Delegation that recently visited India. Further articles will be reproduced in subsequent issues of INDIAN OPINION.

INDIA is often referred to as the home of ancient civilisations and cultures. Nowhere is one more conscious of this, and of a bloodstained but romantic past, where dynasty succeeded dynasty, occasionally throwing up amid the welter of barbarism and splendour world figures like Asoka and Akbar, than in Delhi and its outskirts.

Here, over eleven miles of plain—the plains of Panipat, where on so many occasions battle sealed the doom of empires—there is a record largely of formless and crumbling ruin of many centuries and of seven imperial cities. In striking contrast to all this there stands on the slope overlooking the plains the modern and pretentious magnificence of the immense creations of Lutyens and Baker in the few years-old capital of New Delhi.

At Delhi the record goes back at least twenty-three centuries to the time of Asoka, the great convert to Buddhism, which through him spread widely and became a world religion. Among the ruins of the fourth of the walled capitals of Delhi stands one of the elaborately carved Pillars of Asoka. On these pillars were inscribed the edicts and the precepts of one whose conception of kingship is there expressed in the words, "For the welfare of all folk is what I must strive for."

Romantic Dynasties

Not far away and dominating the entire plain is the Kutb Minar, an architectural marvel built in the early thirteenth century. Beautifully carved in red sandstone, this tall tower bears witness amid the ruins of the first of the Delhis to the triumph of the first of the Afghan dynasties who ruled here till disturbed by the invasion to the Tartar or Mongal, Tamerlane, and till finally destroyed by his descendent Babur, the first of an astonishing succession of six really great Mogul Emperors of India.

These Great Moguls, who flourished in the sixteenth and seventeenth centuries, left a unique legacy of forts,

palaces, mosques and tombs, in which Indian Saracenic art is seen at its highest, and many of which are happily in excellent preservation.

Close to Delhi we saw the tomb of Humayun, the son of Babur and the father of Akbar the Great. It is a noble monument of many graceful arches in red sandstone surmounted by a fine marble dome. It commemorates one whose bad luck it was, after star-gazing one night within the nearby citadel built by the Afghan usurpers who had kept him an exile for most of his life, to fall downstairs and break his neck. Nearly two centuries later, it was in one of the apartments adjoining Humayun's tomb that the feeble old Bahadur Shah, last of the Moguls, surrendered to a young English officer after the collapse of the Mutiny, and thus ingloriously the Mogul Empire petered out.

Gems Of Carving

Akbar was a contemporary of Queen Elizabeth and equally remarkable as social reformer, advocate of religious toleration and soldier. He has left a number of monuments bearing the stamp of his vigorous and original personality, but none more characteristic of him than the deserted palace city of Fatehpur-Sikri. Here within the battlements of a red sandstone city in almost perfect preservation, one may wander for hours from one gem of stone carving to another, including the original Argument House, where Akbar listened to the debates by pundits of the various religions in his attempt to build up his own by combining the best in each. Close by stands his Gateway of Victory, with its superb view of the surrounding country, surely the finest commemorative archway in the world. High up on this mighty Entrance to his Mosque, Akbar caused to be chiselled in marble the words:

"Said Jesus on whom be peace,
This world is a bridge. Pass over it,
but build no house there. Who hopes
for an hour hopes for eternity. The
rest is unseen."

It was however, under Akbar's grandson, Shah Jehan that Mogul art reached perfection. The more ornate marble, sometimes inlaid with flower designs of precious stones, and sometimes carved out into the most delicate traceries—more veil-like than anything in Granada or Cordova—has largely replaced the sandstone which Shah Jehan's predecessors had been so fond of.

Peerless Grace

For symmetry and balance and grace, the Jamma Masjid or chief mosque at Delhi, the tomb of Shah Jehan's father at Lahore, or the Taj Mahal at Agra have no equals anywhere. I had heard so much about the Taj that I was ready to be disappointed, but after seeing it by night, at dawn, at dusk, and at noon I realise that this ever-fresh marble gem defies disappointment, description and time alike.

To Gandhi the Taj may be little more than an embodiment of forced labour, but to Tagore it is a "tear-drop on the cheek of time resplendent in its loveliness." To a gifted English writer on India it is "a bit of the new Jerusalem." The memory of its ethereal beauty must have been the blind Shah Jehan's one satisfying consolation during the last sad years which he spent in the Agra Fort having been deposed and imprisoned there by his son Aurungzeb, the last and the least of the really Great Moguls. It is one of India's many paradoxes that in a land of polygamy, *pardah* and the general backwardness of women the most perfect of all monuments should be the tomb of a wife who died in giving birth to her thirteenth child.

I have written almost entirely about Mohammedan art because I saw much less of the traditional Hindu art, the exigencies of time not allowing us to visit places like Benares, Madura or Konarak. In Madras and in Bombay, however, I saw characteristic examples of the ornate profusion of stone images of the myriad deities in the Hindu Pantheon that decorate the massive and tapering "gopurams" or central towers of Hindu temples. Their style is in complete contrast to the simplicity and the perfect symmetry of Muslim mosques.

Buddhist Legacies

Buddhism, the Creed of Asoka since absorbed into Hinduism so far as most of India (excluding Burma) is concerned, has left its legacies in sculpture and in painting, and this Buddhist art is in these days serving as inspiration to an Indian artistic renaissance. Far north, near Peshawar, we saw some of the Buddhist statues, the work of mature craftsmen who had been powerfully influenced by the Greeks.

Further south we spent a full day among the carvings and frescoes in the rock-hewn caves of Ajanta, wrought through the centuries by Buddhist

monks in a lovely hillside retreat in the jungle of the Deccan. The twenty-four monasteries and five cathedrals have all been chiselled out of a wall of almost perpendicular rock over 250 feet high, which sweeps round in a hollow semi-circle with waterfall and stream below and wooded rocky promontory jutting out from the opposite bank.

The fresh colouring of these wall paintings (which after more than a millenium of neglect are in very fair condition, thanks to the generous work of restoration being carried out by the Nizam's Government) is amazing. Vigorous, varied and vivacious, they gave a whole panorama of Indian life, centred in fables and incidents connected with the life of Buddha. Authorities on art are unanimous as to their high merit. Indeed, Cecconi, the Italian expert, has not any

hesitation in ranking some of them with Michael Angelo's frescoes in the Sistine Chapel in Rome.

Curzon's Gift

I have tried to describe some of the historic and artistic monuments which we saw in India. To the tourist such monuments are of immense interest and delight, but to the Indian they are also a reinforcement to national pride and to self-respect, and an incentive to national endeavour. Perhaps Lord Curzon's greatest service to India and to Indian unity was the vigorous way in which he sought to protect and to see restored these glories of the past, and it is fitting that the lamp which hangs over the tombs of Shah Jehan and Mumtaz within the Taj Mahal should be Curzon's gift.

India's historic traditions and monuments constitute indeed a rich heritage. One must hope that they will more and

more inspire the India of to-day to tackle at their roots those cancers of communal disunity, of social backwardness and of appalling poverty of the masses, which are holding India back. It is inevitably by these things that present Indian status is affected in the judgment of other nations. As Edward Thompson put it, "So long as the mass of Indian people marry their women too young, breed to the very limits of subsistence and beyond, and keep their women uneducated, so long will they be unable to get justice from other nations."

With the non-Indian outside India, it is the general condition of the lower classes—the potential emigrants—which matters more than a realisation either of the glories of a princely past, or even the achievements of present-day world figures in literature, science or in politics.

(To be continued)

Things In General

New Year Honours List

THE publication of the New Year Honours List has been postponed from January 1 to February 1. The forthcoming list was prepared under the supervision of the ex-King and King George has decided to revise it in many particulars.

Mr. Das On The Juvenile World

Mr. S. E. D. Das, B.A., world tourist and journalist, was entertained by the Durban Indian Young Men's Club to a social evening especially arranged in his honour. Speaking on the "Juvenile World," Mr. Das made comparisons of the youths of various countries he visited. He invoked in the minds of his hearers not to suffer from inferiority complex but rather to fight for their just rights and privileges for the furtherance of their community. He touched upon the youths and their activities in Japan, China, Germany, America, India and England. Other speakers were Messrs. P. Dooraswami, S. Rajah, S. Patchay (Graphologist), Bikram R. Singh and B. D. Lalla. Mr. V. K. Moodley presided, assisted by Mr. Bikram R. Singh (hon. secretary) and Mr. K. P. Pillay (hon. treasurer). A musical programme was provided by the Club's musical section conducted by Mr. A. Armoogam Pillay of Orient Music Saloon. Songs were rendered in the vernacular by the Misses Tholsee Chetty and Miss Theelagatham.

Saraswathi Educational Institute

A public meeting under the auspices of the above Institute was held at the Institute Hall, Rudolph Street, Port Elizabeth, on Sunday December 20. At 3.30 p.m. the Chairman, Mr. K. S. Pillay

opened the proceedings with prayers and explained to those present in the course of his presidential address the urgent necessity of building a school for the Tamil community. He further stated that they were definitely going out during January next to various parts of the Union with a view of collecting funds for the purpose of building the proposed school. The present Hall in which they met that afternoon together with the other buildings he said were purchased in the year 1922, with the express object of building the proposed school now contemplated and therefore it is absolutely imperative for them to build the school to fulfil their undertaking. He said that they intended to build the said school on the present site where the Hall exists, and earnestly appealed to those present for their kind co-operation in this laudable and noble object. Mr. Murgasam Pillay, a respected member of the Indian Community, in the course of his brilliant address supported wholeheartedly. Among others who spoke were: Messrs. George Naidoo, G. P. Naidoo, R. R. Naidoo, P. Dorcas, J. Samuel, V. A. Naidoo, T. Pillay and Dorasamy Pillay.

Headmaster On Educational Tour

Mr. M. R. Varma, the Headmaster of the Government-Aided Indian School left for East Africa per *R. M. S. Kenya* on December 21 on an extensive educational tour. Mr. Varma is an ardent social worker and has closely identified himself with public bodies, educational, religious and sporting. He is the President of the Arya Sangeeth Mundal and Vice-President of the Rosebank Sporting Club and also one of the Secretaries of

the Umkomaas Indian School Board. He will be the guest of Mr. and Mrs. Tandree while at Mombasa.

Municipal Indians Celebrate

The Durban Indian Municipal Employees' Society held its first annual sports meeting on the grounds of the Depot Road Government Indian School, Somtseu Road, on Sunday December 27, the events mainly being for the children of the workers employed by the Municipality. A crowd of about 4,000 was present when the Mayor, Mr. Fleming Johnstone, arrived. The programme opened with a display by the Durban Indian Physical Club in conjunction with the Leaguer's boxing school. A veteran, Ramsamy Chetty, gave an exhibition with weights, staves and jumped through a loop of burning fire followed by another jump through knives. Boxers and wrestlers gave exhibitions of their skill, which was greatly enjoyed by the spectators, and races for children were also held. The concluding event was the tug-of-war, which drew 12 teams. The final in this event was between the Eastern Villa and a mixed team, the former winning by two straight pulls after a hard tussle. At the conclusion of the sports Mr. McIvor, the superintendent of the Cleansing Section, presented the prizes to the successful competitors.

A Grand Entertainment

The Arya Hithasi Natak Mundal is staging an attractive show on Saturday night, January 2, commencing at 8 p.m. at the School Hall, Bellair Road, Mayville. The whole of the proceeds of the play will be devoted to the charitable works of the Arya Samaj at Cato Manor,

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