

# INDIAN OPINION

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## S. A. I. C. EXECUTIVE MEETS IN DURBAN

**T**HE Executive of the South African Indian Congress was held in Durban on Sunday, May 21, to discuss the issues arising out of the action of the Transvaal Indian Congress in regard to the Asiatic (Transvaal) Land and Trading Bill which is at present before the Parliament, and to arrange for the holding of the South African Indian Congress Conference.

### Members Present

The following members representing each Province, we understand, were present in addition to Mr. V. S. C. Pather (President), Messrs. A. I. Kajee and S. R. Naidoo (jt. hon. secretaries) and Mr. S. M. Paruk, all officials of the S.A.I.C.:

**NATAL INDIAN CONGRESS:** Messrs. J. W. Godfrey, V. Lawrence, O. Christopher (Newcastle) and A. E. Shaikh.

**TRANSVAAL INDIAN CONGRESS:** Mr. D. Valod (president), Messrs. S. M. Nana and Z. V. Parekh (jt. hon. secretaries), Messrs. M. M. Jajbhaj and M. Abed.

**CAPE INDIAN CONGRESS:** Mr. A. Ismail, Mr. S. Cassoojee, Mr. M. A. Motala (of Durban, holding proxy of Mr. M. D. Barmania of the Cape Province), Mr. C. M. Anglia (of Durban, holding proxy of Mr. C. C. Palsania of the Cape Province), Mr. I. I. Hazaree (of Johannesburg, holding proxy of Mr. C. K. Pillay Cape Province)

Messrs. S. Rustomjee and O. H. A. Jhaveri were allowed to participate in the deliberations as ex-presidents of the Congress but were not given the right to vote.

### Mr. B. M. Patel Insulted

Mr. B. M. Patel, who is the treasurer of the S.A.I.C., complained to us that he had only gone to watch the proceedings but was not allowed to be present on the ground that he had resigned. Mr. Patel protested that he was a member of the Congress and that he had sent in his resignation in one letter which bore the signatures of Messrs. V. S. C. Pather, S. R. Naidoo and himself, over the marriage of Sir Syed Raza Ali, and that his resignation had not been accepted. Mr. Patel's protest was however ignored and the President ruled that he had no right to be present. Mr. Patel further informed us that many who were ordinary members of the Congress were sub-

sequently present as spectators but that Mr. Patel who had held an official position was not permitted to be present.

### Nationalist Group Of The T.I.C.

The Nationalist Group of the Transvaal Indian Congress sent the following wire to the president of the S.A.I.C.:

"Nationalist Group of Transvaal Congress have deputed Dr. Dadoo, Messrs. S. B. Mehd and I. A. Cachalia to attend executive meeting. Although other members of the Congress have left to-day no election of Transvaal executive members for the S.A.I.C. has taken place since the last general election. We hope our delegates will be consulted and allowed to participate."

(Sgd.) A. M. Mirza, secretary.

Messages supporting the above were sent by the following: Transvaal Darjee Mandal, Transvaal Kori Mandal, Mr. Essop Moosa, secretary Congress (Pretoria Branch); Mr. O. R. Patel, president Transvaal Patidar Society; Mr. Tilly, secretary Congress (Vereeniging Branch); Mr. Hassem Loonat, Krugersdorp; Mr. Dinatt, chairman Congress (Brits Branch) and several others. Copies of messages were also sent to the Agent-General for India who had come to Durban specially to attend the meeting of the S.A.I.C. Executive.

The delegates of the Nationalist Group arrived by aeroplane at 11.30 in Durban and immediately on landing proceeded to the meeting which had already commenced its work.

On their arrival the question of the validity of the delegates of the Transvaal Indian Congress was raised and Mr. S. M. Nana admitted that no election of members for the Executive had taken place after the general election and that the old members were still carrying on the work.

A discussion continued until lunch time on the constitutional position and it was eventually decided that members of the Transvaal Indian Congress would be allowed to participate in the deliberations with the right to vote and that the members of the Nationalist Group of the T.I.C. would be allowed to take part in the discussion but would not have the right to vote.

### Resolution

The following resolution was passed: "This Executive meeting of the South African Indian Congress, assembled in Durban on the 21st May, 1939 records its strong and emphatic protest against the Asiatic (Transvaal) Land and Trading Bill now before Parliament as being uncalled for and in violation of the letter and spirit of the uplift clause of the Capetown Agreement and declares clause two of Bill as a breach of the Smuts-Gandhi Agreement honourably agreed to between the present Right Honourable the Deputy Prime Minister and Mahatma Gandhi in 1914, and also is in conflict with the terms of the Licence clause of the Capetown Agreement of 1927. The Smuts Gandhi Agreement affirmed by Union Parliament by Act 37 of 1919 perpetuated the right of an Indian to move from one premises to another in the same Township and clause two of the Bill departs from this principle. Licence clause of the Capetown Agreement imposed obligation on Union Government to relax harshness and rigidity of Licensing Laws in relation to Indians whilst the present Bill seeks to prohibit totally the issue of Trading Licenses to Indians in the Transvaal.

The Congress, whilst taking cognisance of the fact that the Bill is of a temporary duration, records its firm protest against the principle of segregation connoted by the provisions of the Bill and urges the Union Government, in fulfilment of its obligations under the Capetown Agreement and on principles of equity and justice not to proceed with the present repressive and unnecessary legislation detrimentally affecting a law-abiding and permanent section of the South African Indian population."

### Rights Of Provincial Bodies

A prolonged discussion took place on the question whether a Provincial organisation affiliated to the S.A.I.C. had the right to take independent action in matters affecting their own Province, and the President, Mr. V. S. C. Pather, gave the following ruling:

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## Indian Opinion

FRIDAY, MAY 26TH, 1939

### When Rome Was Burning?

THE Executive meeting of the S.A.I.C. which met in Durban last Sunday, May 21, spent most of its time in discussing and deciding issues arising out of its own constitution. The discussion took place as to whether the Transvaal Indian Congress had the right to take independent action against the Asiatic (Transvaal) Land and Trading Bill, a Bill which directly solely affects the Transvaal Indians. It affects the Indian community in general only in so far as it lays down the principle of segregation against us as a race on the Union Statute Book.

It was in the Kimberley Conference of 1928 that as a result of the strong protest made by the Transvaal delegates against restricting the rights of the Transvaal Indians to act independently in matters solely affecting them, which they had exercised all along, that the clause relating to Provincial autonomy was introduced in the S.A.I.C. constitution.

The President of the S.A.I.C. has now interpreted that clause to mean that a Provincial body such as the Transvaal Indian Congress may make representations to the Government or to local authorities in regard to matters solely and exclusively affecting them but the matter of laying down a policy, which means, deciding on a line of action, rests solely with the S.A.I.C. in Conference assembled. The President said that he was fortified in this interpretation by clause 12 of the constitution, which lays down that "the Executive of the S.A.I.C. shall not commit itself to any principles unless such principles be laid down in Conference." The President has however very generously allowed the Transvaal Indian Congress, "in view of the exceptional circumstances in which the Nationalist Group of the T.I.O. has placed itself in declaring passive resistance as a means to combat the Asiatic (Transvaal) Land and Trading Bill, to discuss the resolution adopted by its Nationalist Group, but not to decide on this or any other point involving a principle, which can only be done by the S.A.I.C. in Conference assembled." The President has further stated that this special concession should not be taken as establishing a precedent for the future.

The President may be right in the interpretation he has given to the clause in the constitution referring to provincial autonomy in so far as its literal meaning is concerned, but he is, in our opinion, entirely in

the wrong in so far as the spirit of the clause is concerned.

The President in giving the interpretation as he did must have been swayed by the ways of the bureaucratic Government of India.

In interpreting the constitution one has really to give the most liberal meaning possible in order not to curb or restrict the legitimate rights of the individual. The Congress is a democratic institution and this is the way to look at the question from a democratic point of view.

Now, firstly, under the constitution of the S.A.I.C., if a Provincial body has the right to make representations to proper quarters in regard to matters solely affecting that particular Province, it cannot possibly make those representations without discussing the matters. Secondly, how can the S.A.I.C. in Conference assembled come to any decision on any matter affecting the whole Indian community or Indians of a particular Province, unless the delegates present at such a Conference have received a mandate to do so from their respective Provinces? Therefore, a Provincial body has not only the right to discuss but also to make decisions on matters affecting their own Province. What they may perhaps not do is, they may not take action in terms of their decisions before deliberating at a S.A.I.C. Conference. But in the matter of action too, supposing if Indians in a particular Province are weak to put up a fight against an injustice, what will the S.A.I.C. do? Will it order the other two Provinces to fight the battle for that particular Province? Or supposing, on the other hand, Indians in a particular Province are strong and determined to fight are they to sit quiet simply because the other two Provinces are not prepared or inclined to fight? In that case the position would be simply absurd, and according to the interpretation given to the constitution by the President this is the anomalous position that would arise therefrom.

The President further said that he was fortified in his interpretation by the terms of clause 12 of the constitution which lays down that "the Executive of the S.A.I.C. shall not commit itself to any principles unless such principles be laid down in conference." How this clause can have any bearing whatever on the clause relating to provincial autonomy is beyond our comprehension. The former only lays down the function of the Executive which is "to execute and maintain

the resolutions passed by Conference, and not to commit itself to any principle unless such principle be laid down in Conference." One would feel inclined to ask, in the light of this, what resolutions passed by Conference empowered the President to give a ruling on a matter of principle to be adopted by a particular Province? We maintain therefore that the interpretation given by the President in regard to the constitution referring to provincial autonomy was entirely wrong in spirit if not in the letter.

But while the President is so emphatic in giving such a ruling on the present issue, he could surely, holding the responsible position that he does, not be unconscious of the breaches that have been committed all along by the S.A.I.C.

For the last five years there has been no Annual Conference held of the S.A.I.C. and matters of vital principles have been dealt with by the Executive or by dictatorship of certain officials of the S.A.I.C. "Dictatorship," perhaps, is too honourable a term to use for them. The more appropriate term would be "irresponsibility" of the officials of the S.A.I.C. We quoted the instance of the Transvaal Asiatic Land Tenure Act in regard to which the Executive of the S.A.I.C. had acted completely in violation of the resolutions passed by Conference. The so-called "gentlemen's agreement" entered into in regard to the employment of White women and in regard to penetration of Indians in European areas, which was referred to in Parliament, was certainly an unconstitutional and a most irresponsible act on the part of the official or officials of the S.A.I.C. concerned.

We can quote many more instances but suffice it to say that the Congress officials seem to have made it their policy in recent years to act unconstitutionally and irresponsibly. This wasting of time over lengthy discussions on points arising from a constitution of our own making, is but another example of how we are lacking in our sense of responsibility. A constitution is made to facilitate and to expedite our work in the interests of the community. If it is to hinder us at every stage and bring important life and death questions to a standstill, such a constitution is of no earthly use to us.

The present tactics of the Congress officials of wasting time on interpreting the constitution of which we are the makers and the breakers, can be described as nothing short of Nero fiddling while Rome was burning.

The Congress officials have not played the game by their Transvaal brethren. Not

so much concern seems to be felt over the obnoxious measure that is being passed against us, as over how to suppress the activities of the Nationalist Group which is gaining ground in the Transvaal, as though they were doing such a heinous wrong; and over how best to secure the position of the present Congress officials against another rising power. If that were not so, why should the S.A.I.C. officials in high command remain seated in Durban and call the Executive meeting in Durban on matters vitally affecting the Transvaal, instead of going to the seat of the trouble? Why should the Cape members be present by proxies held by members from the Transvaal and Natal? Is the Cape Province so bankrupt that it cannot send members from its own Province? Then again, why should the conference be held in the desert of Kimberley? Why should it not be held in Johannesburg where the people from the whole Province could assemble and have an opportunity, at least, of listening to the important discussions that will take place on matters particularly affecting them?

What is this policy of going *away* from the people instead of going *to* them? It all indicates a lack of sincerity and honesty of purpose, which is disastrous at such a critical period in the history of our community in South Africa.

—oOo—

### Delaying Tactics Are Disgusting

WE cannot but view with profound disgust and disappointment the delaying tactics of both the officials of the Transvaal Indian Congress and of the South African Indian Congress in taking action in regard to the Asiatic (Transvaal) Land and Trading Bill. We have complaints from the Nationalist Group that repeated promises have been made by the officials of the Transvaal Indian Congress to call a mass meeting to protest against the Transvaal measure but the promises have never been kept. We now understand that the proposed mass meeting is to be held on June 4. It is to be sincerely hoped that there will be no further delay.

Our brethren in the Transvaal should feel honoured that Mahatma Gandhi has broken his silence on the South African Indian question. It should encourage and enthuse us to act unitedly and resolutely in opposing the repressive policy of the Government. We hope the forthcoming mass meeting will be well attended and will effectively express the indignation felt by the whole community against the measure.

Those who have decided upon the course of Passive Resistance in the event of the Bill passing have done so with the fullest sense of their responsibility.

The Nationalist Group who have taken this step have addressed an appeal to men and women of goodwill to either support them in their righteous cause or to show them an alternative. The Nationalist Group are fully aware of the seriousness of the step they propose taking and if there is the slightest ray of hope of an honourable settlement they are not in the least anxious to voluntarily lead a life of uneasiness. Since there is none, however serious may be the step it will have to be taken by every self-respecting Indian. Transvaal Indians are put to the test, let them not be found wanting.

## AN ACADEMIC VIEW OF SEGREGATION

IN "American Caste And The Negro College," Mr. B. Gallagher, a scientific investigator of racial relations in the United States, presents the case against segregation from its purely academic point of view, in a manner that deserves careful consideration by those who, like us in South Africa, are interested in its practical application. His book is so carefully and voluminously documented, its arguments are so cogently marshalled, and their implications are so frankly and forcibly presented that few readers will have the temerity to question the honesty of the writer's conclusions, however much they may dissent from them. Mr. Gallagher, starting from the postulate that modern science emphatically denies the probability of the inherent inferiority of human races, ascribing all admitted differences in intellectual cultural or physical achievement to differences in environment and opportunity, suggests that all policies of segregation are fundamentally attempts to deprive minorities of the benefits that are enjoyed by majorities. He traced back the evolution of segregation in the United States to the economic revolution that forced the white working man to enter into competition with the Negro. The influx of poor whites from the rural areas into the manufacturing towns provided the first impetus for the

demand for industrial separation, to be followed, almost at once, by one for residential demarcation, because the better class Negroes evinced a desire to move to localities where there was no scope for them. Mr Gallagher altogether rejects the plea, so often raised to justify segregation, that the policy of separation permits the Negro to develop along his own "racial" lines, enhances his solidarity, and offers unlimited scope for him to sublimate his sense of inferiority. Voluntary segregation practised by a superior caste for special reasons, may be founded on such reasoning, but obligatory segregation, that permanently stamps the segregated party as an inferior class and attaches to it the stigma of economic subserviency, can be looked upon, in Mr. Gallagher's view, as a purely punitive measure and by no manner of means as a remedy for the conditions that tend to impose it.

Even more destructive is the author's criticism of the suggestion that segregation will materially help the higher caste to maintain its position of economic, social, industrial or cultural superiority. The lesson that history teaches is a flat denial of the assumption that a superior caste can hold its own when it insists on preferential treatment at the expense of a minority that must inevitably benefit, however much

it may be hindered and impeded by legislative restrictions, from the same environmental conditions. The truth of the statement that the only way to keep the Negro in the gutter is to lie beside him, is exemplified by what has happened in areas where segregation has been rigorously applied, and where experience has shown that the lowering of the economic and cultural status of the poorer white class has gone on apace.

Mr. Gallagher's book may be dismal reading to many of us who still cling to the old fashioned shibboleths and adorn ourselves with the fly blown phylacteries that are supposed to demonstrate caste superiority. To those who realise that all communal problems are economic problems, and that the sane view is to regard them not in terms of race but of citizenship, his temperate exposition of a difficult and intricate subject will be welcomed as a pertinent contribution to a very necessary discussion. It is true that our position is not quite the same as the position in the southern States of North America, but there are points of analogy between the two that make it worth our while to study the effects of segregation on the Negro communities in order to obtain some guidance for our own policy in the future.—Cape Times.

# TREASON AGAINST BROTHERHOOD

**M**ODERN human society—a Babel of “confusion worse confounded,” an industrial, political, economic, social “free-for-all” fracas! One is tempted to ask: “Is it really human society or inhuman anarchy?” Surely the “fountains of the mighty deep are breaking up.” One stands appalled, and wonders if peace and order and sanity can ever emerge out of this inextricable chaos of modern civilisation.

Surely there has been no lack of worldly-wise advisers, reformers, doctors and nursemaids. We have listened, and tried their remedies. We have sought long and gone far afield to find a cure for our world sickness, but who dares claim that our deadly disease is being healed? We have said that the cure for our ills must be found in man’s highest faculty—pure intellect, but have found it not. We sought help and healing in the wisdom of philosophers, but sought in vain. Then we turned to the scientists, the men who once (but no longer) knew and knew they knew, but again we were sorely disillusioned.

We sought healing and Utopia in material wealth and prosperity, and often said, “soul thou hast much goods, take thine ease” but found the ease short-lived or a bed of thorns. We have sought and still most stupidly seek safety and some solution in guns and battleships and bombs, but have only multiplied problems and lost all sense of safety. Yes, we have often said of intellect, science, art, wealth and mighty armies, “these be the gods that brought us up out of the land of Egypt.” True, these products of man’s genius, ingenuity, and intelligence have brought man up a long way on his evolutionary climb. Science, art, philosophy, and the rest have wrought wonders and brought us a long way through the wilderness, but they have not brought us to our promised land.

The practice of art for art’s sake becomes at best a heartless and soulless futility, and at worst a deadly poisoner of the deepest wellsprings of life. A philosophy that is not rooted in genuine regard and concern for human personality and human welfare is a pernicious peril, a root out of dry ground, destined to wither away in disappointment and defeat. The final test of any human institution is what it does to human personality.

Let us make no mistake, the core of the matter is here. The chief cause of our confusion, our ghastly world conflicts, our insane economic contradictions, our frenzy of fear, is upon us because we have cut ourselves and our affairs loose from the simple, natural brotherly foundation of any sane human life. If our collapsing house of human

By

ARTHUR D. WEAGE

In “Unity” (Chicago)

society is to be saved from swift and certain ruin, we must repair and rebuild the foundations of a common universal human brotherhood and social solidarity. If we neglect this, if we continue to build along the old superficial

## To The People Of Goodwill In South Africa

**T**HE following appeal has been issued by Dr. Yusuf M. Dadoo, chairman of the Transvaal Indian Passive Resistance Council, to “the people of goodwill in South Africa”:

“In this hour of trial, we Indian people, many of whom were born in South Africa, and have never known any other land, desire to send out this manifesto to the men and women of goodwill in this country.

“We belong to a nation who loves peace and order, and who desires to secure reform, and reconstruction, by co-operation, and quiet thoughtful means.

“But at this moment, this is the situation we have been forced to face. The method of conference and co-operation have been refused to us.

“Adverse as we are to the method of Passive Resistance, it would seem to be the one method left to show how deeply we feel the challenge of the proposed legislation to our life in the Union of South Africa.

“Before this step we respectfully submit to those who criticise us to show us definitely what is the alternative to Passive Resistance. Up to the present there has been very little sympathetic constructive help

“We have been advised what not to do, but we would be grateful to be advised what to do, as an alternative to the policy of Passive Resistance, which we feel at present to be the only method left open to us, and which we shall embark upon with very great regret.”

lines, no matter how skilled, how beautiful and elaborate the superstructure, the final collapse will be only the more complete and terrible. With even a little undergirding of real human brotherhood, the horrors of war, race

hatred, profiteering, greed, starvation in plenty, would vanish.

To deny the brotherhood of the human race is the supreme treason—treason to that divine spark of manhood within ourselves, treason to the Creator who made of one blood all races of the earth. There is no treason in our world to-day so subtle, so contemptible, so deadly and widespread as this treason against brotherhood. It is the one chief canker sore that must be rooted out before healing and peace can come to our diseased and distracted race. A generation ago many of us thought we were near the border of that promised land, then something happened—our world went mad. When we came to ourselves we saw we were on the very verge of a bottomless abyss, a veritable inferno of hate and fear and bursting bombs. Something happened—to ourselves and to our too highly exalted, too much revered scientific prosperity and commercial divinities. Their claims to supremacy proved a horrible delusion. We found them broken reeds. They were powerless to deliver us in our day of desperate need.

We had built a gorgeous top-heavy superstructure of a half-baked intellectualism, a vacuous pagan philosophy, a hide-bound disillusioned science, a soulless profligate prosperity, and a compromising “Lord Lord” religion. We had built this proud and mighty structure on a foundation of shifting sand. The whirlwinds of retribution overtook us and are still wrecking this “whited sepulchre” of our inhuman civilization.

We moderns seem in some way to have missed the plain highway of life and make a monstrous mess of our world. We flatter ourselves we have missed it because it is so hard and so complicated. It is my belief that we have missed the perfectly plain highway of life, not because it is so very high and hard and intricate, but because we ourselves are so unchildlike, so very sophisticated and wise in our own conceits. This vast structure of modern civilisation is collapsing about our ears in universal fear, intolerance, and hatred, because we have persistently belittled, ignored, and practically denied certain simple, natural basic facts about human personality and human society. Men the world over have denied the universal brotherhood of man, the basic common unity of human society, the potential divinity of man, of every man, and the fatherhood of God.

Men and nations the world over have by their deeds denied and overridden these natural, almost self-evident, truths which the innate commonsense and intuition of every sane human-being compels him to accept. Without belief in, acceptance and practice these fundamental facts of human life and organisa-

tion, the fact of the universal brotherhood of man, the solidarity of human society, the sacredness of human personality, any lasting peace and order and progress is utterly impossible; and all our culture, intellectualism, science, philosophy and the rest are futile, stuff and nonsense, or worse. This is not to deny the vital importance, the marvelous accomplishments of trained minds, science, art, religion in the development of mankind. They are proofs of man's greatness, but they are assets and blessings only when kept in their right places in the broad scheme of human life. They are not ends in themselves, but means; not lords, but servants. If our science or art, etc., be inspired and motivated by the knowledge and practice of human brotherhood, the essential equality of men, and the sacredness of human personality, then that science or

art or whatever it is will be a blessing to humanity, will open up the way to the solution of all our human problems, and bring peace, prosperity and progress. There is no other solution for bewildered, fear-hounded, war mad men than belief in, planning for, and practice of human brotherhood.

We have often heard the slogan "business is business," implying that business has little or nothing to do with morals, human brotherhood or religion. We hear about art for art's sake, implying that it is an end in itself, that it has nothing to do with human uplift or social purpose. We are told that education is not to be contaminated with religion or social idealism, also that science and philosophy are purely material or metaphysical, implying that they have nothing to do with social responsibility. We are assured also that

religion is a sort of other-worldly, nebulous affair which has nothing practical to say or do about industry, economics or politics.

To accept these false implications about the attainment of man is to change at once their potential good into almost certain and irreparable evil. Science that has no concern for the brotherhood of man at once stultifies and shackles itself and insures its own defeat. That economic and industrial life whose proud slogan has been "business is business" is a twentieth century monstrosity whose very existence is threatened because it has belittled, betrayed or ignored the brotherhood of man by subordinating human personality to private profit.

Everything appearing in this issue of a political nature has been written and edited by Manilal M. Gandhi to express the views of INDIAN OPINION.

## Mahatma Gandhi Speaks દ આ. ના સવાલ પર ગાંધીજીએ મૌન છોડ્યું Not Discountenanced By Decision સત્યાગ્રહના ઠરાવથી ગભરાયા નથી Of Passive Resistance

“It is a matter of grief to me that the Union Government has not respected its own agreements regarding the treatment of British Indians,” said Gandhiji in an exclusive interview with Reuter at Rajkot. He added there had been a policy of progressive stringency in their anti-Asiatic drive.

One had hoped, he said, that the Smuts-Gandhi agreement was the last word in the matter. It was also hoped that with the virtual restriction of Indian immigration there would be a progressive amelioration in the condition of domiciled Indians, but that hope was dashed to pieces and much deterioration had taken place.

There had been round-table and other conferences and agreements had been reached, but never had finality been felt by the Indians.

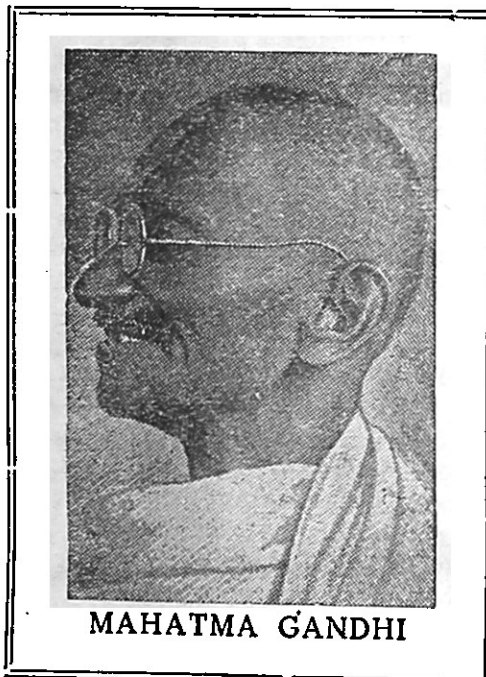
“Evidently the Union Government would not be happy until they had either driven away the Indians, whom they had given legislative protection, or reduced their status to such an extent that no self respecting Indians would care to remain in South Africa.

“I am therefore not discountenanced by their reported decision to fight this latest menace of segregation through civil resistance if necessary,” Gandhiji said.

“There must be perfect cohesion of Union Indians, who are divided into groups. Their resistance will be in vain if they are not resolute in self suffering.

“Public opinion in India, including European I hope, will back the Indians in their unequal fight and call on the Government of India to exert their influence with the Union Government.

“Lastly I appeal for those who have done no wrong to the country of their adoption.”



રાજકોટથી મે તા. ૨૩ મીના રૂટર જણાવે છે કે, રૂટરને એક ખાસ મુકાદામાં ગાંધીજીએ જણાવ્યું હતું કે, મને ધણુંજ દુઃખ થાય છે કે શ્રીટીસ હોદીઓ પ્રત્યેની વર્તણૂકના સંબંધમાં યુનીયન સરકારે પોતાના કરારો પાળ્યા નથી. તેની એસીયાટીકો વિરુદ્ધની નીતીમાં પ્રગતિમાન સખ્તાઈ થઈ રહી છે. એવી આશા રાખવામાં આવી હતી કે સમટ્સ-ગાંધી કરાર એ એ બાબતમાં છેવટનો શબ્દ હતો. વળી એવી પણ આશા રાખવામાં આવી હતી કે હોદી વસાહત પર વ્યવહાર રીતે પ્રતિબંધ મુકાયાથી

સ્થાયી વસવાટ કરવાનો હક ધરાવનારા હોદીઓની સ્થિતિમાં પ્રગતિમાન સુધારો થતો જશે. પરંતુ એ આશાઓ પડી ભાંગી છે અને સ્થિતિમાં બગારો થતો ગયો છે.

ગેળમેજ અને અન્ય પરિષદો ભરાઈ છે અને દ્વારા થયા છે પરંતુ તેનો છેડો હોદીઓ હજી જોઈ શક્યા નથી.

એવું જણાય છે કે હોદીઓ, કે જેઓને જો કાયદેસર સંરક્ષણ આપેલું છે, તેઓને યા તો હાંકી નહિ કાઢે અથવા તો તેઓનો દરજ્જો એટલી હદ સુધી હલકો નહિ કરી દે કે જેથી કોઈ પણ સ્વમાનપ્રીય હોદીઓથી રક્ષણ આફ્રિકામાં રહી જ નહિ શકાય, ત્યાં સુધી યુનીયન સરકારને જંપ નહિ વળે.

એટલે છેલ્લાં સેગ્રેગેશનના ભયની સામે જરૂર પડે તો સવિનયભંગથી લડવાના તેઓના નિર્ણયના ખબરથી હું ગભરાયો નથી.

યુનીયનના હોદીઓ, જેઓમાં ભાગલા પડી ગયા છે, તેઓએ ખીલકુલ એકત્ર થઈ જવું જોઈએ. અને દુઃખ સહન કરવામાં એ તેઓ દ્રઢ નહિ રહે તો તેઓની લડત નિષ્ફળ નીવડશે.

હું આશા રાખું છું કે હોદીસ્તાનનો લોકમત, યુરોપીયન સહિત, હોદીઓને તેઓની અસમાન લડતમાં ટેકો આપશે અને હોદીસ્તાનની સરકારને યુનીયન સરકાર પર પોતાની વગ ચલાવવા વિનંતિ કરશે.

અંતમાં હું એવા લોકોની વતિ આ વિનંતિ કરું છું કે જેઓએ પોતાના તરીકે સ્વિકારેલા એ દેશનું કશું બગાડેલું નથી,

## S.A.I.C. EXECUTIVE MEETS IN DURBAN]

[Continued from front page

"Arising out of the discussion that has taken place, Rule 16 of the Constitution reads as follows under the heading Provincial Autonomy: "That in matters solely and exclusively affecting Provincial organisations, such Provincial organisations shall have the right to make representations to proper quarters."

"My reading of this Rule is that a Provincial body such as the Transvaal Indian Congress in regard to matters solely and exclusively affecting its organisation may make representations to proper quarters which may mean the Government, Municipal or other authorities. But the matter of laying down a policy or principle on any question affecting the Indians of the Union or any particular Province, rests solely with the South African Indian Congress

in Conference assembled. I am fortified in this interpretation by the explicit terms of the Constitution 12 which lays down in clear terms that "the Executive of the South African Indian Congress shall not commit itself to any principle unless such principles be laid down in Conference.

"That in view of the exceptional circumstances in which the Nationalist group of the Transvaal Indian Congress has placed itself in declaring passive resistance as a means to combat the Asiatic (Transvaal) Land and Trading Bill, I further rule that the Transvaal Indian Congress may discuss the resolution adopted by its Nationalist group at any of its meetings, but I reiterate that decision on this or any other point involving a principle can only be made by the South African Indian Congress

in Conference assembled. This further ruling shall not be taken as establishing a precedent for the future."

## Venue And Dates Of The Conference

When the venue of the Conference was discussed, Messrs. S. M. Nana, M. M. Jajbhaj, Valod and Z. V. Parekh, all the four delegates from the Transvaal voted in favour of the Conference being held in the Transvaal, and Mr. A. Ismail of the Cape expressed the inability of that Province to shoulder the burden. It was decided by the votes of the Natal members and by the Transvaal and Natal residents who had attended the executive with the proxies of the Cape members to hold the Conference in Kimberley on June 14 and 15.

## NOTES AND NEWS

## Racialism Versus Christianity

IN the course of a letter in the *Natal Daily News*, the Rev. H. W. Goodwin writes:—The curse of racialism is the root cause of the world's troubles to-day and is the main hindrance to the realisation of the union of Christendom and the consequent establishment of the Kingdom of God on earth. Again, with all respect, I submit that no man can accept the New Testament—the whole of it—as the guide book of his life, without becoming international in outlook. In the mind of Jesus Christ there is no such thing as race-superiority. In His teaching there is no place for race pride. In the sight of God all people are equally His children. Everywhere to-day Nationalism is making a tremendous effort at rehabilitation, but it is doomed. And its place must be taken by a sane Christian internationalism. There is no individual, as there is no nation that has the monopoly of God's love and care and protection. Other children He has, "not of my domicile; other sheep, not of my fold; who have an equal right with me to share in the Father's bounty, the Shepherd's care. And I have no right to claim for myself anything that I would deny them." The missionary spirit and the racial spirit are poles apart. And we may pray, "Thy Kingdom come," till doomsday but it can never come, till racialism is abandoned.

## The Transvaal Bill Strongly Criticised In India

Sir Raza Ali, former Agent-General in South Africa, in an interview with *Reuter* at Bombay said the Union Government's Asiatic legislation will nullify the Capetown Agreement, and he urged the Viceroy personally to intervene in the matter. Sir Raza said it

was General Hertzog's duty to see that party expediency was not allowed to override moral and constitutional considerations, and he emphasised that "there must be limits to exploiting India's present weakness."

Mr. Mahomed Ali Jinnah, president of the Muslim League, said the passing of the obnoxious and unjust Asiatic Segregation Bill was universally condemned by the Government of India and public opinion. "The injustice to Indian nationals and wider interests of statesmanship demand a stoppage of the further progress of this invidious Bill," said Mr. Jinnah, in urging that the course would be to find an honourable solution by negotiation with representatives of India. Otherwise the consequences would be disastrous.

Mr. Satyamurti, Deputy Leader of the Central Legislature, has also urged the Viceroy to take action as was taken by Lord Harding in 1913.

## Vote Of Censure On

## Mr. Hofmeyr And Mr. Blackwell

As a result of the caucus meeting of the United Party which began on Tuesday and continued on Wednesday, the following official statement was issued by Mr. J. F. Tom Naude, the Government Chief Whip: "The caucus of the United Party passed a resolution disapproving of the action of Messrs. Hofmeyr and Blackwell on the Asiatic (Transvaal) Land And Trading Bill, whereupon these gentlemen offered their resignations to the caucus as members of the caucus, but not as members of the Party. The caucus adjourned at one o'clock until next Tuesday, when the acceptance or otherwise of the resignations will be considered." It is reported that the vote of censure was moved by Mr. Naude and the Prime

Minister, General Hertzog, had threatened to consider his own resignation from the caucus unless Mr. Hofmeyr and Mr. Blackwell decided to express their loyalty to him and the caucus or resign. The issue on which they have resigned is essentially one of party discipline and is not directly connected with the views they expressed in debate. On this issue members who may share their views are not prepared to cause a split. They recognise, however, that after the virtual vote of censure, Mr. Hofmeyr and Mr. Blackwell had little option but to resign. On the Asiatic Bill Mr. Hofmeyr voted for the second reading on the ground that the first clause, extending the protection enjoyed by Asiatics on proclaimed land, was essential, and that the other clauses though unnecessary and even undesirable, were of little practical effect in a purely interim measure. At the Committee stage, however, both he and Mr. Blackwell opposed amendments which the Minister had accepted, tightening up the restrictive clauses, and moved amendments of their own designed to safeguard the existing rights of Asiatics. They criticised rather sharply what they regarded as a departure from the spirit of the Smuts-Gandhi agreement and the Capetown agreement, and pressed their amendments to a division, in which they were joined by two other Government members, Mr. M. Kentridge and Mr. M. Alexander, and in one division by Mr. J. Bowie.

## Non-Europeans Support Passive

## Resistance

Support for Dr. Dadoo and his associates in their campaign of passive resistance against anti-Asiatic legislation, was promised at a meeting of non-Europeans in Capetown on May 21

Mr. J. A. la Guma was in the chair and the speakers included Messrs. A. Brown, J. Paulsen, S. M. Rahim and R. Hoode-maker. The following resolutions were passed unanimously:—"That this meeting of non-Europeans believes that the anti-Asiatic Bill, now before the House of Parliament, if passed, will lead to future conflict between South African and Asiatic peoples. It, therefore, declares that non-Europeans are not responsible for such discriminating action on the part of European rulers of the Union. This meeting further declares that whereas the democracies blame aggression on the part of the Fascist States in Europe against the safety of small nations, the South African Union, under the yoke of British Imperial democracy, is treating its non-European subject races worse. It, therefore, supports the campaign of Dr. Dadoo and his associates of passive resistance against anti-Asiatic legislation."

**Natal Provincial Council On Indian Question**

The Natal Provincial Council is in favour of an investigation into Indian encroachment in Natal and will support any action which can solve this problem with justice to all. A motion to this effect was introduced by Mr. A. T. Allison (U.P., Maritzburg North) and met with no opposition, says the Maritzburg correspondent of the *Natal Mercury*. Members, supporting the motion, stated that segregation was a growing need and that it would be welcomed in all parts of the Province. Mr. Allison said that the matter must be approached without any intention to prejudice one race or another. Census figures showed that there were 196,600 Europeans and 189,600 Indians in Natal. A full discussion on the position might find some outlet for Indians in other parts of the Union since he considered it unfair to the Asiatics that they should be confined in one Province. As the Union Government were legislating for the Transvaal where Indians were only 3 per cent. of the total population, the Government

should now be prepared to undertake an investigation. For a number of years the Natal Municipal Association had taken a strong view of the position. To-day in Durban there were 82,000 Indians and 88,000 Europeans, but births among Indians numbered 3,095 per year and the Europeans only 1,442. Mr Allison referred to definite encroachments by Indians in Burger Street, Maritzburg, despite the gentleman's agreement providing that Indians would not encroach on European areas. The Girls' High School was also becoming an Indian area, since Indians had purchased land there and proposed erecting Indian dwellings. He was opposed to Indians evading European areas, but he also opposed Europeans living in Indian areas or non-European areas in general. The Council, said Mr. Allison, could only give its moral support to an inquiry of this kind, but he considered that nothing but good could come from such an inquiry. Mr. D. E. Mitchell (V.P., Umzimkulu) seconded the motion. After several speakers had supported the aim of the motion, it was accepted without a division.

# Things In General

**Harold Sundram Wins Gold Medal For Singing**

Commenting on the singing performance of a 14-year-old competitor recently in Durban at the Indian Eisteddfod, Mr. Keppooch Macdonald, who was sole adjudicator, said he had an extraordinarily fine voice and a very good interpretation. This boy was Harold Sundram, son of the Rev. and Mrs. J. Sundram, only entrant in the open soprano class, to whom Mr. Macdonald, after consultation with officials of the Indian Eisteddfod Society, awarded a gold medal in disregard of the custom of awarding competitors only silver medals. 'Actually Harold went above the gold medal class,' said Mr. Macdonald. "In my estimate of marks gained he scored 95." Mr. Macdonald stressed the fact that he had not marked leniently; high marks had been unavoidable in this outstanding case. He said he had noted a marked improvement in the standard of competitors above that shown last year, when he had also acted as judge.

**"Desh Bhakt" Or "True Patriot"**

The above play will be staged by the members of the Arya Hithashie Natak Mandal on June 3, in the A. S. Hall, 107, Bellair Road, Mayville, commencing at 8 p.m. The play is based on the Swadeshi Movement in India and has been written by Mr. R. S. Shrivastava (late Hindi teacher of the A. Y. S. School) and now in India. The entire proceeds are to go towards the building of a school in the district. The Mandal, therefore,

appeals to all friends and well-wishers to make their contribution by purchasing and thus helping a most deserving cause. Tickets are kept fairly cheap and are obtainable from any of the mandal's members.

**Motala Lads' Hostel (Pinetown)**

A public meeting will be held at the Court house, Pinetown, on June 8 at 8 p.m. Agenda: (1) Report, (2) Balance Sheet, (3) Address by Mr. Maurice Webb on "The Value of the Hostel Movement."

**TRANSVAAL INDIAN CONGRESS MASS MEETING**

A mass meeting of the Transvaal Indian Congress will be held at the Osrin Picture Palace, Wolhuter, Marshall Street, Johannesburg, on Sunday, June 4, at 2.15 p.m. Subject: Asiatic (Transvaal) Land and Trading Bill.

S. M. NANA } Jt. hon.  
Z. V. PAREKH } Secretaries.

**Wedding In Durban**

The wedding of Miss Fathimah Bibi, youngest daughter of the late Mr. Hafiz Noorbhai, with Mr. Husain Bhai, elder son of Mr. Bana Bhai Hashim Shah of Warmbaths (Transvaal) and Mr. Hafiz Aly, elder son of Hafiz Noorbhai with Miss Aminah Bibee, elder daughter of Mr. Abdul-Rahaman of Avoca, took place at the Grey Street Mohammedan Mosque. The ceremony was con-

ducted by the priest of the May Street Mosque, Al-Haj, Moulana At-dul Kalir Afriqui and the priest of the Grey Street Jumah Mosque, Imam Abdul-Samad.

**Wedding At Glencoe Junction**

The wedding took place at Glencoe Junction, on Saturday, May 9, of Mr. Tilak Singh, fourth son of Mr. and the late Mrs. Ramluckan Singh of Dundee, to Miss Minamunthie Devi, eldest daughter of Mr. and the late Mrs. B. R. Singh, and niece of Mrs. and the late Mr. G. R. Singh, of Glencoe. The ceremony took place at the residence of Mrs. G. R. Singh at Glencoe Junction. The very large collection of handsome wedding presents testified to the extreme popularity of the bridal couple. About 800 people were present and the wedding ceremony was conducted by Pandit Sadanard, of Cato Ridge, assisted by Pandit Parmanand, of Durban and Rampersadh Maharaj, of Dundee.

**Dakshina Bharat Hindi Prachar**

*Sabha*

The following are the successes in the Hindi examinations held during February, 1939, at the T. H. S. A. Hall, Tongaat:—"Madhyama": K. P. Dyal, Miss Prabhawathie Devi Kassie, Anirudh Kassie, Isbwarlal Hurbans, Ramnarain Singh; "Prathmic": Miss Shunno Devi Maharaj. Mr. S. Paramunsee passed the Prathmic during the examination of September 1938 which was omitted from publication owing to a clerical error on the part of the Sabha.

### Hill View School Building Committee

A special meeting of the Hill View School Building Committee was held in the school hall on May 18 in order to discuss the petition sent by the residents of Hill View requesting the committee to erect the proposed new school in a central position so as to enable children to attend from all parts. Mr. M. M. Reddy presided. Messrs. P. N. Thumiran, one of the trustees and a pioneer worker in the interest of the school, Messrs. E. Sheikh, S. M. Moodley and various other members of the committee, explained the disadvantages of the present school and whole-heartedly supported the petition, which was carried unanimously. The committee thanked Mr. E. M. Paruk who had kindly consented to donate an acre of land suitable to the residents of Hill View and it was decided to request Mr. Paruk to lay the foundation stone.

### Dannhauser Indian Cricket Club

A farewell reception was held recently in honour of Messrs. C. R. Naidoo and E. Nanjee under the auspices of the Dannhauser Independent Indian Cricket Club. Mr. Naidoo, who was secretary of the club, is being transferred to Durban, and Mr. Nanjee is leaving for Maritzburg. Both these players were stalwarts of the club and their departure from Dannhauser will be a severe loss. Mr. Gopaul, the president of the club, presented the players with a portmanteau each on behalf of the club.

### Farewell To Mr. Ramnath Biswas

Farewell messages were sent by the Colonial Born and Settlers' Indian Association and the Durban Indian Young Men's Club to Mr. Ramnath Biswas, who is on a world cycle tour, on his departure for England from Capetown by the Warwick Castle.

### Farewell Reception At Tongaat

The Tongaat Indian Mill Group of the Natal Indian Cane Growers' Association, and the Maidstone Mill Non-European Board, extended a farewell reception to the Secretary Tongaat Sugar Co. Ltd. and the Chairman of the Non-European Board, Mr. A. E. Gwillam and Mrs. Gwillam, on their departure on a holiday trip overseas on May 11, at the Gokhale Memorial Hall, Tongaat. There were about 200 members and prominent persons present. Mr. Gwillam was presented with a leather suit case, and Mrs. Gwillam with a hand bag by the chairman of the Tongaat Indian Mill Group on behalf of both the Association and the Board. Various speakers wished Mr. and Mrs. Gwillam a happy voyage and a safe return. Mr. A. E. Gwillam suitably thanked the group for the honour done them.

## St. Aidan's Hospital

The St. Aidan's Hospital authorities desire to express their gratitude to the trustees of the R. K. Khan Hospital and Dispensary Trust for their great generosity in presenting an X-Ray Plant and in providing and equipping the building for X-Ray examinations of the poor and needy, at a nominal cost. This gift together with the gift last year of a ward, named the R. K. Khan Ward, is further proof of the value of this Trust and of the admirable manner in which the Trust money is being used. We desire also to thank the Trustees of the J. B. Mehta Trust for the private Wards now known as the Mr. J. B. Mehta and Mrs. J. B. Mehta Wards. The Parsee Rustomjee Trust has also purchased and equipped the Ward now known as the Parsee Rustomjee Ward. Mr. Jalbhoy and Mr. Sorabjee Rustomjee have been most loyal friends of the Hospital for many years and we are deeply grateful for this latest evidence of their generosity.

W. H. SATCHELL,  
Priest-in-charge.  
St. Aidan's Mission, Durban.  
L. PRATT,  
Matron.

:0:

### ORIGINAL CORRESPONDENCE.

## An Open Letter To Our Indian Sportsmen

MY fellow-sportsmen of the Cape, Natal and Transvaal, our motto to-day should be: "Weep with those that weep, and rejoice with those that rejoice."

The time is fast approaching when we shall be called upon to take a greater part in a "game" not of sports, but a game of a struggle for unity, freedom and justice. We are facing a very critical position, and the passing of the Interim Bill is a proof of further hardships on Indians' interests in the Union. Nevertheless the voice of the voiceless and voteless will not go on deaf ears.

My fellow-sportsmen, most of us are South Africans by birth, and we know

no other country but the place of our adoption, South Africa. The laws of the Union are becoming very drastic, indeed so drastic that it would make it impossible for even the sons of the soil to remain here, if you do not show your determination to resist them. This, of course, will depend entirely upon the spirit you display. You sportsmen are perhaps preparing for your forthcoming usual great events such as the South African Sam China Cup Football Tournament, Mauritius soccer tour, and tennis tournament etc. Let me assure you and appeal to your good sense, there cannot be a better game than that of resistance against oppressive laws. My appeal to all sportsmen and their leaders is, please refrain from any manner of tournaments and be prepared to champion the cause of our countrymen by your self-sacrifice and self-respect for the national honour of our Motherland.

SOUTH AFRICAN BORN INDIAN.

## Piano Lessons

A respectable Indian lady is willing to give Piano lessons to Indian children in Durban. Reasonable fees. Perfect results guaranteed. Write to 'Piano Lessons,' c/o INDIAN OPINION, Phoenix, Natal.

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