

INDIAN OPINION

Founded by
MAHATMA GANDHI
IN 1903

No. 23.—Vol. XXXVII.

Friday, June 9th, 1939.

Registered at the G.P.O. as a Newspaper.
Price Fourpence.

TRANSVAAL LAND AND TRADING BILL THIRD READING PASSED IN PARLIAMENT

SPEAKING on the third reading of the Asiatics (Transvaal Land and Trading) Bill in the House of Assembly on Friday, June 2, Dr. D. F. Malan the leader of the Opposition, said he wanted to take the opportunity of replying to allegations made during the earlier stages regarding his attitude to the Asiatic problem. He said the Nationalist Party would support the third reading though the grounds for so doing were slender. The Bill did not aim at segregation at all. The Nationalist Party had attempted to broaden its scope and to have the whole problem of segregation settled by legislation if possible this session. That attempt had failed.

Biggest Problem

Segregation was the biggest and most pressing problem facing the country, yet the Bill made no attempt to lessen that problem.

The object of the Bill was stated to be to "peg down" the present position in the Transvaal with regard to Asiatic occupation of land trading. As this was an interim measure evidence should have been produced of the urgency and danger of the present situation. That had not been done.

Comparing 1937-38 with 1925-26 he had found that whereas European trading licences increased by 8 per cent. Asiatic trading licences increased by only 7 per cent. Asiatic hawking and maize trading licences had actually decreased in that period.

The Minister had promised a thorough investigation during the recess and the introduction of more comprehensive legislation on the Asiatic question within the two years during which the Bill would be in operation. The Nationalist Party was prepared to give the Government a chance to honour that promise.

Dealing with the Capetown Agreement, Dr. Malan said the responsibility for that rested not only with him but with every member in the House at that time. Dr. Malan asked if it was reasonable for members who had voted with him on that Bill now to attack him.

Mr. J. H. Hofmeyr

Mr. J. H. Hofmeyr (U.P., Johannesburg North) said that Dr. Malan had tried to defend his own past and to show that two blacks made a white. Though he might have satisfied himself he had not satisfied the House.

Mr. Hofmeyr said that his main purpose was to comply with a request made on the second reading that he would, as a former Minister of the Interior, make a statement on the working of the Capetown Agreement, which was an essential part of the background of the Bill.

During the second reading debate Mr. Heaton Nicholls had created the impression that by 1932 the Agreement was recognised as a failure and that it was also agreed that the emigration scheme had yielded little result owing to the attitude of the Indian Government. This implication was in direct conflict with Mr. Nicholls's attitude as a member of a conference in 1932.

The conference had acclaimed the success of the Agreement and though declaring that the possibilities of the assisted emigration scheme had been exhausted after the repatriation of 15,000 Indians it had not accused the Indian Government of default. It had been left to the Union Government to take the initiative in exploring further possibilities.

What had Dr. Malan, the then Minister of the Interior, done to give effect to this decision made on April 5, 1932. By March 31, 1933, Dr. Malan had not yet sent a single communication to the Government of India regarding the matter, his sole contribution being a letter to Brazil. Not the Indian Government but Dr. Malan had defaulted.

Evidence Of Scepticism

"On March 31, 1933, I took over from Dr. Malan. I had discussions with the persons concerned and found a good deal of scepticism regarding the problem. The wisdom of sending a commission round the world to find a suitable colony for Indians was questioned. "I made a suggestion which was en-

dorsed by the House that we should have a preliminary investigation in South Africa to explore the ground for a further examination. A committee was appointed on which the member for Zululand (Mr. Nicholls) sat. On June 15, 1933, the Indian Government expressed concurrence with this proposal."

With the publication of the Committee's report the Indian Government had raised difficulties and questioned the colonisation scheme for Indians from India and South Africa. The Union Government had informed the Government of India that it could not accept this attitude as in accord with the 1932 Agreement.

However, the Union Government also became sceptical, and after further discussions the Indian Government expressed its regret and its desire to honour all its obligations under the Agreement.

A further investigation had been postponed pending the introduction of federation in India and the position now remained unchanged.

In view of these facts it was clear that the Indian Government had not repudiated its obligations and that the Capetown Agreement was still in force.

He deplored any tendency to accuse the Indian Government of breaches of agreement because it might be said that the Union Government was not without blame in regard to the second part of the Capetown Agreement dealing with the upliftment of South African Indians. For example, the Natal Provincial Council was spending on Indian education £10,000 less than it received by subsidy. Yet the improvement of Indian education in Natal had been specifically mentioned in the Agreement.

The Agreement had also mentioned housing and sanitary conditions in and around Durban which provided ample scope for improvement. Yet in 12 years, according to a report of the Indian Housing Board, only 50 houses had been erected for Indians at a cost of £13,000.

(Continued on page 228)

Indian Opinion

FRIDAY, MAY 9TH, 1939

Our Shame

LAST Sunday's incident in Johannesburg when Indians were supposed to meet under the auspices of the Transvaal Indian Congress at the Oarin Picture Palace to discuss the Asiatics (Transvaal) Land and Trading Bill and to decide the line of action to be adopted to resist the obnoxious measure, but they had instead met only to witness hooliganism displayed in its worst form, was an incident unparalleled in the history of South Africa and should make every Indian hang his head down in shame.

The meeting was advertised to be held at 2-30 p.m. but people were gathering at the hall from 9 o'clock. Dr. Dadoo had expected an overwhelming majority in support of Passive Resistance as the only means to resist the Bill should it become law, and in view of past experience, he and the other leaders of his party had anticipated trouble and had, therefore, notified the police authorities on Saturday to take necessary precautions for the safety and peace of the public. On Sunday between 11-30 and noon, when Dr. Dadoo went to the hall he saw two men who were always known to create trouble at such occasions, and, not finding any police present, went immediately to Marshall Square to notify the police once again. Before he could return, however, several men with blood oozing from their broken heads and some with deadly knife wounds in their stomach were being taken to the hospital. The place resembled a slaughter house, butcher knives being freely used in addition to bottles, heavy clubs, bicycle chains and knuckle-dusters. Eight people were taken to hospital of whom five are lying in a serious condition and three with fractured skulls were released after medical attention.

Further arrests were made and further arrests are anticipated. All this took place between 12 and 1 p.m. and over two thousand Indians who had gathered in the hall sitting quietly and others who were pouring in from outside districts were told that in view of what had happened, there would be no meeting and that they should all disperse.

This in brief is the sad story of Sunday's affair. The case against the offenders is proceeding and we cannot therefore offer any criticism at this stage as to who is to blame for this ghastly business. We must, however, condemn it in the severest possible terms. Those who have been responsible for this butchery and those who have engineered it have not paused to think of its repercussions. What a sorry example of that great and ancient culture and civilisation which we so often boast of representing? Little did they realise that the community stands self-condemned not only in the eyes of the civilised European public of South Africa but the semi-civilised non-European community as well. We, who are clamouring for the right to live as self-respecting citizens of South Africa, are we fit for those rights? Can we call ourselves a civilised and self-respecting community, when we can stoop to such gangster methods of slaughtering one another or employing gangsters to despatch in cold blood those with whom we may differ? In the name of God we say that a stop should be put to this immediately.

There is a misunderstanding that the Sunday's incident is bound to have created in the public mind which we must clear.

The meeting was convened by the secretaries of the Transvaal Indian Congress at the repeated requests of the Nationalist Group which is organising a Passive Resistance campaign against the obnoxious Transvaal measure. We are happy to feel that not one of those who are followers of Dr. Dadoo is guilty of having resorted to violence. Everyone of the victims of the butchery that was displayed are members of the Nationalist Group led by Dr. Dadoo among whom are included both Mahomedans and Hindus. It is wholly beside the truth to say that this was the result of a communal squabble. In fact members of one section holding different political views have been brutally

assaulted without any retaliation by that section.

While we are not prepared to credit all those who are or profess to be followers of the principle of Passive Resistance with being able to remain scrupulously non-violent in the face of serious provocation, we are glad to be able to congratulate our brethren for not having retaliated. It was an act of Providence for which we all have to be thankful. Although our brethren showed an exemplary behaviour we wish to take this opportunity to appeal to those who have pledged themselves to the principle of Passive Resistance that this is but a trifle of what they should expect to be faced with and what they are expected to suffer calmly and prayerfully without the slightest retaliation. If they have not the strength to do so they should without the slightest hesitation withdraw from the Nationalist Group. There is no shame in withdrawing from the Group but there is every shame in being associated with it and not being able to follow the principles laid down by it. Such members will not only do harm to themselves but to the whole organisation and thereby to the whole cause of the Indian community. The Nationalist Group in enlisting the supporters of Passive Resistance should look to quality and not quantity.

We sincerely hope that this note of warning will be taken to heart by our brethren in the spirit in which it is sounded.

We have implicit trust in the authorities to deal adequately with those responsible for the brutal acts committed last Sunday. It behoves us to keep cool and not lose our own selves even in the tensest atmosphere.

In conclusion we offer our profound sympathy and congratulation to the victims of the brutal attack and pray for their speedy recovery. We also offer our sincerest sympathy to their relatives and ask them to take consolation in the fact that their sorrow is shared by all sane members of our community.

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

TRANSVAAL LAND AND TRADING BILL]

[Continued from front page

Finally, far from relaxing the existing Provincial trade licensing laws the Transvaal had actually tightened up these laws contrary to an undertaking in the Agreement.

Mr. Hofmeyr said he realised that he was exposing himself to the cheap jibe that he was the "spokesman of the Indians." Formerly members who had spoken on behalf of non-Europeans had been sneered at for being "dependent on the non-European vote."

Trustee Of Voteless Section

"I have never been dependent on any other than European votes but have always regarded myself not merely as the representative of my constituency, but also as the trustee of the interests of the voteless section of the community. It would be a bad day for South Africa if no members could be found to take this line.

"It is said that I view this matter from the Indian point of view. I throw that jibe back. I view this matter from the South African point of view for South Africa does not consist only of Europeans."

Mr. Hofmeyr said the Bill which was an interim measure and according to the Minister did not commit the House to the acceptance of any principle, was arousing intense opposition because the Indians saw behind it the shadow of segregation.

The Indians feared that this Bill would lead ultimately to complete segregation which for them would mean a stigma of inferiority and economic strangulation.

There had for a long time in the Indian community in South Africa been a moderate section and an extremist section. The moderates controlled the Indian Congress and they stood for co-operation with Europeans. They accepted the Round Table Agreement and believed that it would be implemented. The extremists openly distrusted the undertakings of the Round Table Agreement, suggested that nothing would come of them, spurned co-operation with Europeans and stood for a united front of Asiatics, Natives and Coloured people.

Danger Facing South Africa

There was now a danger that the agitation aroused by this Bill would cause the extremists to gain control of the Congress machinery, turn their backs on co-operation with Europeans and go forward with their proposal for a common non-European front. He viewed this development as one of the gravest dangers facing South Africa.

The other danger was that that campaign might end in passive resistance and disobedience, but he hoped that would not happen. The Indian extremists

might call him their "Public Enemy No. 1" if they liked, but he most strongly urged against such a policy. Civil disobedience might leave a legacy of hatred for the future and embarrass them further in the solution of what was already a most difficult problem.

The Government of India could not be expected to disinterest itself in what was happening to day. Dr. Malan had asked what right the Government of India had to interfere in a matter affecting a section of the South African people, not Indian nationals but Union nationals.

"The Indians came to South Africa in the first instance because we, Europeans, wanted them to come," said Mr. Hofmeyr.

Mr. C. Neate (Dominion, South Coast):
No.

Mr. Hofmeyr: The Government of Natal brought them here and paid for their coming here. (Repeated cries of dissent from the Dominion Party benches.)

"When the Government of India objected, these objections with the help of the Government in London, were overborne," said Mr. Hofmeyr, "and assurances were given to the Government of India. Most of the Indians in South Africa came here in that way or are the descendants of those who came."

Mr. L. Blackwell

Mr. L. Blackwell (U.P., Kensington) said that the Bill had more than painful memories for him because owing to the attitude which he, together with Mr. Hofmeyr, had taken up at the committee stage, he had found himself in serious difficulties with a body with which he had been associated for many years past.

"Looking back on my speeches at the committee stage, I can see something for regret in the manner in which I expressed myself on occasions, but frankly I can see nothing for regret in the sentiments expressed or the vote I cast. I feel that if there was not somebody to stand up for the people without a voice in this House—when even the Labour Party presses for further repressive measures against them—it would be a serious reflection on Parliament in this country."

Mr. Blackwell said the House was full of "tittle-tattle," a place where things were said and carried to a Minister without any reference being made to the member concerned. In the tales a friend of his in the House had informed him that a whisper was going the rounds even in the ranks of his own Party to the effect that his championship of the Asiatic cause in the Bill was not disinterested as he had a legal retainer from the Indian people in South Africa to defend their interests.

"I give the lie to that, Mr. Speaker," said Mr. Blackwell. "I have never held any retainer from any body of Indians or any permanent legal bond with any Asiatic body."

Mr. R. Stuttaford

The Minister of the Interior (Mr. R. Stuttaford) said that Dr. Malan had dealt mostly with his change of mind. He did not have any objection to it, but he objected to Dr. Malan going to the platteland and denying that he had changed his opinions. Much of his speech had been political propaganda, which could be expected in a Bill of this description.

"His past is his own trouble, not mine; the fact is of course that at the end of the eight years when he was in office nothing had been done," said Mr. Stuttaford.

In conclusion, Mr. Stuttaford said: "In dealing with this matter I require the help of every man of goodwill, whether Indian, European, Liberal, Conservative, Nationalist or Dominion Party. I appreciate the idealism of Mr. Hofmeyr, but I say that idealism in this world is not enough. We must be realistic."

They would have to adopt some middle course and try some method by which in this country of so many different races they could live without friction, giving each individual section a chance of rising in the scale of life.

"To the Europeans I say: You have enough imagination to appreciate the feelings of the Indians. They are men like us and we have got to understand their reactions to our actions."

"To the Indians I say: 'Do not look upon my proposals as a menace, but the only method in this country by which we can live together and work together.' I also thoroughly agree with Dr. Malan that the Indians have got to understand that their future lies in this country. They are our people; it is an obligation on us to treat them fairly; but it is no use their looking overseas for extraneous help, which will only lead to more trouble and more difficulty. And I do ask everybody who has the benefit of this country at heart to try and help me to solve this generation-long problem."

Mr. Stuttaford ended his speech amid cheers. The Bill passed the third reading without a division and the House rose at 6 p.m.

SERIOUS INDIAN RIOTING IN JOHANNESBURG

SERIOUS rioting in which men used bottles, heavy clubs, bicycle chains, knuckledusters and knives, broke out suddenly at noon on Sunday last in Ferreiratown, Johannesburg, a couple of hours before a general meeting of the Transvaal Indian Congress was due to begin. The outbreak lasted about half an hour.

Eight Indians were injured, one of them being disembowelled and not expected to live. The seriously injured men who are lying in the Johannesburg non-European hospital are: Abdul Hack Moosa Bhayat, Ismail Mahomed Mooga, Moosa Ebrahim Bhayat, Prema Kana Patel, and Dahya Govind Govan Bhat the latter's condition being most critical.

Others who received minor injuries are: Suleman Mahomed Moola, Essop Ismail Kajee and Essop Moosa Bhayat.

Blood and broken bottles in the streets testified to the severity of the clash, and but for the arrival of the police the number of injured would undoubtedly have been much greater.

Marshall Square sent radio calls to all mobile police vans, and about 50 armed police in uniform and plain clothes rushed to the scene. They had great difficulty in controlling more than

5,000 Indians. The fight developed as a result of a controversy regarding the advisability of launching a general passive resistance campaign.

Had it not been for Superintendent B. E. Weale of the Johannesburg Municipal Traffic Department the rioting would have been much graver states the Johannesburg correspondent of the *Natal Mercury*.

Superintendent Weale arrived on the scene a few minutes before the riots broke off, and just as he was turning the corner of Marshall Street Indians rushed towards him and whipped off the motor cycle he was riding.

Immediately there was wild pandemonium. Indians struck at one another with various assortment of instruments. The madly swaying mob shouted and screamed, and injured Indians were trodden on by rushing compatriots as they lay helpless on the ground.

Superintendent Weale caught one man by the wrist and forced him to drop a knife with a nine-inch blade. He plugged a stomach wound for one injured Indian with bandages and went to a nearby cafe and phoned for the police.

As the result of the fracas the meeting which was convened by the Trans-

vaal Indian Congress to protest against the Asiatics (Transvaal Land and Trading) Bill was cancelled.

Congress has issued an appeal to members of the Indian community to remain calm in these "days of crisis and stress."

Inquiry Held In Hospital

Allegations that an Indian had been paid to kill anyone who expressed "passive resistance" views were made at a special court sitting in the Johannesburg non-European hospital on Monday when preparatory examinations were opened to inquire into the riots in Johannesburg on Sunday.

The court had to be held in the hospital, as five of the Indians who were injured in the riot are still in a serious condition. It was revealed during the proceedings that the defence would be that the "passive resisters" were aggressors in the fight.

The court was presided over by Mr. W. F. Nel. Mr. M. D. Botha led the evidence and Mr. H. J. Hanson, instructed by Mr. I. I. Hazaree, appeared for two Indian accused.

The examination, which was on an allegation of assault with intent, was adjourned.

SIR RAZA ALI ON THE TRANSVAAL BILL

In an interview with Reuter at Simla on June 3, Sir Raza Ali, former Agent-General in South Africa, stated: "The passing of the Asiatics (Transvaal Land and Trading) Bill by the Union House of Assembly has aroused the deepest feelings among the resident Indian community, who will consider the question of civil resistance.

"Speaking for myself I almost feel inclined to say that the latest indignity, on top of so many others, offers our people sufficient justification to resort to civil resistance, but in my opinion it would be premature to take to stupendous sacrifice at this stage.

"The present Bill is an interim measure and final legislative decision on the question of segregation will not be taken until 1941.

"The best thing for our people in the circumstances will be to endeavour to secure the removal of their disabilities by means of negotiation with the Union Government.

"Maybe ultimately they will have to take some more drastic action. But I am not in favour of direct action until all endeavours for settlement by negotiation have failed.

"At the same time I advise my people to join the common non-European front in large numbers. If the Indian is to be judged by the colour of his skin and not by his standard of civilisation let him befriend the Bantu."

Swami Bhawani Dayal's Statement

A statement written by Swami Bhawani Dayal, President of the Natal Indian Congress, has received much prominence in the *Bombay Chronicle*.

In this statement he says that South African Indians will not submit to segregation. They will fight to the finish for their rights. He is pleased that the Indian and non-Indian Press of India have both criticised the segregation policy of South Africa. He hopes Indians in the Union will be supported by the European Association in India.

Swami Bhawani Dayal says that "Mr. Stuttaford, by his utterances and interim legislation, has done the greatest harm to the British Empire at this critical period in the international situation.

"The Feetham resolutions are still awaiting approval of the Union Parliament.

"Undertakings were given on behalf of the Union Government to the Congress both by Mr Hofmeyr and Mr. Stuttaford that the principle contained in the 1932 Act would be implemented in the next session of Parliament, but instead of honouring his words the Minister proceeds with 'interim' legislation, leaving the Feetham resolutions in the melting pot.

"Mr. Stuttaford thinks that he has done a great favour to the Government of India in announcing in the Union Parliament that the Indian Government through their Agent-General asked for an opportunity of consultation regarding the terms of the proposed legislation and therefore the Union Government felt that it was only courteous to accede, and for that reason it was impossible to introduce the main legislation in this session. But he does not realise the difficult position in which he placed the Government of India. I am fully aware that the Indian Government continuously and vigorously protested against this so-called

'interim' legislation, and even urged not merely a consultation, but a full round table conference in order to settle the matter once and for all.

"But Mr. Stuttaford would not agree to the proposal of the round table conference like his Boer predecessor, Dr. Malan. What an irony of fate.

"He merely wants to consult the Indian Government by means of correspondence or the Government of India may send not more than three representatives to discuss the servitude proposal with him, if they so desire. It is adding insult to injury.

"How is it possible for the Government of India to negotiate with a man who has unequivocally declared in Parliament that he is determined to see something put down in the statue book? The Government of India is surely not going to be a party to a scheme based on the principle of segregation.

"Thus the matter has reached to a point that would decide the future relations between the Governments of India and the Union of South Africa. The Capetown Agreement cannot exist any longer if Mr. Stuttaford wants to have his own way, and there would be bitter feelings between the two countries

of the same Empire.

"In my opinion the time has arrived when the Viceroy must take a firm stand in order to prove that India is also entitled to be treated as an equal in the British Commonwealth of Nations, and the bullying attitude of the Union Government cannot be tolerated any longer.

"I am confident that Indians in South Africa will not submit to this humiliation. They will fight to the finish.

"The sufferings and sacrifices of the Indian people will prove to the world that they would prefer ruination to submission to such humiliation."

INDIANS AND THE EMPIRE

NO EQUALITY OF CITIZENSHIP

W RITING on the deterioration of the status of Indians in the Commonwealth in a letter to the *Manchester Guardian*, Mr. H. S. L. Polak, honorary secretary, Indians Overseas Association, says:

"I recall listening at a public meeting in London a couple of years ago to Sir S. Radhakrishnan, who has now returned from a lecturing tour in South Africa, where he must have opened the eyes, as Mr. Sastri did a decade ago, of the race-conscious white South Africans. He was speaking of India and the Commonwealth to a British audience, and prefaced his address with a remark to the effect that, unlike his hearers, who belonged to the "Commonwealth," he and his countrymen belonged to the "Empire." And what Indians are feeling is that so long as they do not enjoy self-government at home their status abroad will be that of "second-class citizens," to quote a phrase of another Indian expert, Dr. H. N. Kunzru, president of the Servants of India Society.

"India is accustomed to being told that Britain cannot interfere with the Union of South Africa, a self-governing Dominion, to prevent injustice to the Indian community there, 85 per cent. of which is South African born. The excuse does not satisfy her, because she remembers that, though the ill-treatment of Indians was given as one of the aggravating causes of the Boer War, we did nothing during the Crown colony period to remove the particular disabilities against which we had to protest to the Republican Government, but rather added to them. It is not unnatural, therefore, that we should be blamed in India for the steady deterioration that has taken place in the years that have passed since the Transvaal received self-government (during which Mr. Gandhi had gained the love and admiration of his countrymen even before his return to India in 1915) in

the conditions affecting South African Indians.

"But what possible excuse has this country to offer to India for first establishing, then maintaining over a period of thirty years, and now extending the

tude it, is to continue to tell Indians that not even the Aga Khan can own or occupy a square yard of agricultural land in the enlarged Highlands, though any European, worthy or unworthy, British or foreign, friendly or hostile, may do so. Nor is it any consolation to India to know that this discrimination is made by methods of administrative practice and not by statute. The race and colour bar is there, nevertheless, and as Mr. C. F. Andrews has repeatedly pointed out, nothing has done so much to embitter Indo-British relations as this spectacle of Indian helplessness overseas and the seeming impotence of the Government of India to obtain redress from the home Government."

Indians In East Africa

The Hon. Mr. J. B. Pandya, a member of the Executive Council of the Government of Kenya and President of the Federation of Indian Chambers of Commerce of East Africa was entertained in Calcutta by Mr. G. L. Mehta, President of the Indian Chamber of Commerce, at an evening party at the premises of the Chamber.

Mr. Pandya, in the course of his remarks, referred to the racial discrimination against Indians in East Africa which, he said, was now being sought to be perpetrated by the recent Order-in-Council. He said that the chief difficulty experienced by Indians in East Africa was more racial than economic. He pointed out that while an Indian of the status of even the Maharaja of Bikaner or, for the matter of that, any prominent Indian could not buy an acre of land in the Highlands of Kenya, any person of European origin, irrespective of class or status, could do so. Mr. Pandya also referred to the desirability of promoting trade relations between Indian manufacturers and the East African markets. Mr. Pandya expressed the hope that not only members of the Central Legislature like Mr. Satyamurti, who were taking a keen interest in Indians in Kenya, but also Indian businessmen and other public organisations would take interest in the fate of Indians abroad and help them in their struggle against racial discrimination,

Martyr To The Cause

DEATH OF MR. DAHYABHAI GOVINDBHAI

W HILE going to press we learn that Mr. Dahyabhai Govindbhai, one of the victims of the brutal assault that took place last Sunday in Johannesburg, outside the Osrin's Picture Palace, where a mass meeting was called by the Transvaal Indian Congress, died yesterday at 1 p.m. at the hospital. He had received a deep knife wound in the stomach. The funeral will take place this afternoon. The deceased, who was 25 years of age, leaves behind his widow and a three-year-old child and three brothers, one of whom is in South Africa and his parents who are in India, to mourn their sad loss. We extend to the bereaved our heartfelt sympathy.

area in which is operative in Kenya the administrative practice of excluding all non-Europeans from the ownership and occupation of agricultural land in the Highlands? When one recalls the tributes paid by Sir John Kirk, Lord Lugard, Mr. Winston Churchill, Lord Hailey and other eminent authorities to the pioneer work of Indians in various activities that made possible the incorporation of Kenya in the British Empire and its subsequent development as a Crown colony, what base ingrati-

THE GITA AND MODERN LIFE

I

THERE is no gainsaying the fact that no scripture in the whole range of human literature contains in such a precise and systematic manner all the varied truths of spiritual life as the Gita, the quintessence of the Upanishads. In this Song Celestial one will find outlined in their manifold bearings all the aspects of the epic struggle of the human soul for the realisation of the highest Truth as also the different avenues of approach to the same end. Sri Anurobindo, one of the profoundest thinkers of the modern times, has rightly remarked in his *Essays on the Gita*, "The language of the Gita, the structure of thought, the combination and balancing of ideas belong neither to the temper of a sectarian teacher nor to the spirit of a rigorous analytical dialectic cutting off an angle of the Truth to exclude all others; but rather there is a wide, undulating encircling movement of ideas which is the manifestation of a vast synthetic mind and a rich synthetic experience. This is one of those great syntheses in which Indian spirituality has been as rich as in its creation of the more intensive, exclusive movements of knowledge and religious realisation that follow out with an absolute concentration one clue, one path to its extreme issues. It does not cleave asunder, but reconciles and unifies." In this age when cramping religious views and sectarian sentiments are running rampant in the world to embitter mutual relations in human society, when disruptive ideas are widening the gulf between man and man, between nation and nation, both the East and the West stand in need of the synthetic message of the Gita which it delivers unto humanity with its impressive note of universalism. It not only sings the immortal song of the Soul supreme, but strikes also at the very root of all dogmatism and narrow-minded bigotry which is the spring of the existing evils and feuds in the world. For the Gita proclaims, "Who-soever comes to Me through whatsoever path, I reach him. O Partha, all men are struggling through paths which in the end lead to Me" (IV. 11).

As the Upanishads have yielded to the different commentators different systems of thought, the Gita, the epitome of Vedanta, has likewise given rise to manifold theories hitherto generalised into three cardinal philosophical systems, viz. monistic philosophy of Acharya Samkara, qualified monism of Sri Ramanuja and dualism of Sri Madhva. There are indeed various passages in this treatise which easily lend support to one or other of the above interpretations. And it is no wonder that the exegetical acumen of the different Acharyas would evolve for each a

By THE EDITOR

"Prabuddha Bharata"

philosophy of his own out of it to meet the needs of the different ages. The very fact that the Gita admits of such a variety of interpretations displays beyond doubt the richness of its contents and the universality of its outlook. In truth, the thought of the Gita is not confined to any dogmatic and one-sided view of life. It is a gate opening on the whole world of spiritual truth and experience, and the view it gives us embraces all the principles of that supreme region. It maps out, but it does

Bloemhof Branch Of T. I. Congress

Condemns Hooliganism

The following is a copy of a telegram sent unanimously by the Bloemhof branch of the Transvaal Indian Congress to the headquarters in Johannesburg in regard to Sunday's affair:—

"We cannot find words sufficiently strong to condemn yesterday's hooliganism. I. Congress officials responsible for murderous attack upon Satyagrahis and innocent children, and their hands are now painted with their blood. Congress promise 150 volunteers to maintain order. These proved to be hooligans, and open co-operation between Congress and hooligans is the result. Gangster message of Congress officials vehemently condemn and as protest your immediate resignation is demanded."

not cut up or build walls or hedges to confine our vision. As regards the means of self-realisation, the Gita lays bare various methods to suit the mental equipment of the different types of spiritual aspirants. And each school has pitched upon one or other of these avenues of approach according as it harmonized with the exposition of its own system of philosophy. Some have found in the pages of the Gita nothing but an emphatic declaration of knowledge (Jnana-Yoga) as the only means to the realisation of the One without a second,—the identity of the individual self with the transcendental Absolute. Some in their interpretation have accentuated selfless and unmotivated

devotion to work (Karma-Yoga) as the solvent of all the intricate problems of human existence. Some have laid stress on unqualified love (Bhakti-Yoga) and absolute dependence (*prapatti*) on the Supreme Being as the only gateway to the realm of eternal felicity. Whereas there are others who have recognised the practice of mental concentration (Raja-Yoga) as the surest means to the attainment of liberation. But it must not be forgotten that these paths that are found elaborately discussed in the Bhagavad-Gita are not watertight divisions and exclusive of each other. Each blends into the other and it is according to the type which prevails that the divisions have been so designated. The glory of the Gita thus lies in its weaving into a synthetic whole all the apparently conflicting systems of thought as also in its pointing out with unflinching directness a variety of trails guiding different classes of pilgrims to the apogee of spiritual realisation.

II

The need of this universal gospel of the Gita as a solvent of the intricate problems of the day can hardly be over-emphasized. The present world with its clash of ideas and ideals is already riddled with the dire consequences of a materialistic outlook which the modern civilisation has imposed upon it. The immense acquisition of scientific knowledge has led to the development of a militant culture in the West. And as a result her splendid creative powers in the domains of art and philosophy, literature and religion have now been shoved to obscurity in the maddening passion for working the furtherance of one or other of the political ideologies that have of late caught the imagination of the people. Our Indian philosopher is not wrong when he points out in his *East and West in Religion* that emphasis on logical reason, social solidarity, muddle-headed positivism, bellicose patriotism and national efficiency are the characteristic marks of the Western attitude to life. The outstanding epochs of Occidental culture—the Greek age, the Roman world before Constantine, the period of Renaissance and our own times—bear eloquent testimony to the great tradition founded on reason and science, on ordered knowledge of the powers and possibilities of physical nature, and of man conceived as a psycho-physical organism, and on an ordered use of that knowledge for a progressive social efficiency and well being which will make the brief life of man more easy and comfortable. But such a barren humanism is quite inadequate to stem the advancing tide of those malignant forces which are daily decimating the finest fruits of human culture. For "When the foundations of life are shaken, when

the ultimate issues face us demanding an answer, humanism does not suffice. Life is a great gift, and we have to bring to it a great mood; only humanism does not induce it.....Unless the mind is interpreted as one with spirit, we have not reached the ideal of civilisation.....It is the transformation of the individual into the universal outlook, the linking up of our daily life with the eternal purpose that makes us truly human" (*Kalki*). Needless to say that the idealism for which the Gita stands furnishes this missing link. It declares that unless the edifice of human life is built on the solid foundation of spiritual truth and the aspirations of humanity are oriented to the golden vision of the Realm beyond, the huge fabric of worldly life that stands on the quicksand of a godless ideology will topple down like a house of cards. Sri Krishna, the super-mystic, addressed the whole world through his worthy disciple Arjuna, on the battle-field of Kurukshetra, and pointed out at the very outset that the supreme quest of human life is not the acquisition of self and power but the realisation of the infinite glory of the soul which the 'weapons cannot cut, the fire cannot burn, water cannot wet and the wind

cannot dry' (Chap. II. 23). It stands deathless and ever effulgent in the midst of endless changes of phenomena. It is this immutable Self on which are strung the multiple creations of the visible and the invisible worlds like pearls threaded on a string (Chap. VII 7). The Gita accentuates the need of realising the majesty of this Soul supreme, which is Existence-Knowledge-Bliss absolute. For it is through such a realisation that human life is ultimately blessed with that infinite peace for which humanity has been struggling from age to age. But the inordinate craze for earthly glory and material comfort for which the bubbling energy of mankind has been let loose to-day has only served to inflame human passions and added to the misery of the world. No individual can expect to enjoy any measure of real peace unless his vision is withdrawn from the gloss and glitter of the fleeting vanities of life into the inner sanctuary of the soul—the real seat of absolute calm and felicity. The Gita therefore tells us, "Having obtained this transient, joyless world, worship Me" (Chap. IX. 33)—the Soul of all souls, for this is the only way to blessedness, to infinite bliss and immortality. But the soulless

humanism of the West which is the dominant note of her philosophy is absolutely inadequate to ensure abiding spiritual comfort to the longing hearts. Time has come when the positivist and practical Western mind should make a thorough and appreciative study of the philosophy of India and realise the spiritual values of the intuitive deliverances of the Oriental genius. Frederick Schlegel has pertinently remarked, "Even the loftiest philosophy of the Europeans, the idealism of reason as it is set forth by the Greek philosophers, appears in comparison with the abundant light and vigour of Oriental idealism like a feeble Promethean spark in the full flood of heavenly glory of the noonday sun,—faltering and feeble and ever ready to be extinguished." Indeed it is the Gita that embodies in a synthetic form such a bold philosophy of life, and the West that is suffering to-day from world-weariness would do well to turn to the glowing pages of this monumental creation of the East for the solution of the perplexing problems with which she has been saddled by her present scientific civilisation.

(To be continued)

Things In General

The Latest Menace

IT has been a matter of grief to me that the Union Government have not respected their own agreement regarding their treatment of British Indians, says Mahatma Gandhi in *Hartjan* dated May 27. There has been a policy of progressive stringency in their anti-Asiatic drive. One had hoped that what is known as the Smuts-Gandhi agreement of 1914 was the last word in this matter. It was also hoped that with virtual restriction of Indian Immigration their would be progressive amelioration in the condition of domiciled Indians. But that hope was dashed to pieces. Much deterioration has taken place since. There have been Round Table and other conferences, agreements have been reached, but never has any finality been felt by the Indians. Evidently the Union Government would not be happy till they have either driven away Indians whom they have given legislative protection or reduced their status to such an extent that no self-respecting Indian would care to remain in South Africa. I have therefore not discountenanced their reported decision to fight this latest menace of segregation through civil resistance if necessary. There must be perfect cohesion and union among the Indians who are divided into groups. And their resistance will be vain if they are not resolute in self-

suffering. Public opinion in India including that of Europeans will, I hope, back the Indians in their unequal fight and call upon the Indian Government to exert its influence with the Union Government. Lastly, I appeal to the best mind of South Africa to see that simple justice is not denied to the Indian settlers who have done no wrong to the country of their adoption.

Honour For Mr. Rama Rau

Mr. B. Rama Rau, Agent-General for the Government of India in South Africa, has been made a Knight Bachelor.

Stella Hill Indian School Concert

A variety concert was staged at the above school on Sunday last in aid of the School Fund. It was a great success. The programme consisted of various plays, sketches and musical items and the performances were of a very high standard. Towards the conclusion, the outstanding actor among the boys, Sakara Chinasamy was presented with Mr. B. Lutohmana's Trophy by Mr. B. Naidoo whilst O. Valoo and R. Gopaul were presented with second and third prizes. Amongst the girls Elizabeth Peters was presented with Mr. L. A. Naidoo's Trophy whilst Bobby Muthamma and R. Paravathy were presented with second and third prizes. Other outstanding act-

ors that should receive mention were C. Moonsamy, K. Pathyappen and R. Kurmi.—Contributed.

Magna Carta Anniversary

Dr. F. G. Cawston writes:—

There can be no question of the importance which Americans attach to the granting of Magna Carta by King John and the idea to mark the event annually, as first suggested in New York in 1909, has received support in all parts of British Dominions, whilst the Canadian Legion has made itself responsible for the celebration of a complete Magna Carta Week during the present month. For the last three years the patriotic journals in South Africa have appealed to their members to take their share in the observance of June 15 as Magna Carta Day and the third Sunday in June as Magna Carta Sunday. Oppressive legislation may not be so obvious to-day as it was when the English King was forced to guarantee liberty to his subjects and the Barons in their turn agreed to relieve their employers of uncongenial laws, but the very existence of democracy to-day depends on a due regard to the underlying principles of Britain's great Charter and we may well hope that all will assist in the due recognition of this the 724th anniversary of the granting of Magna Carta.

Richmond Government-Aided Indian School

Mr. R. Beachen, of Ixopo, has kindly presented a sum of £35 to the Richmond Government-Aided Indian School, to cover the cost of installing electric lights in the school building. The Director of Education (Natal) has conveyed to the generous donor, his sincere appreciation.

Yuvak Arya Samaj (Clairwood)

The annual general meeting of the above samaj was held on Sunday, May 28, at 113, Cherry Road, Clairwood. Amongst those present were Messrs. F. Satyapal, R. B. Bhooshan, H. D. Persadh and T. Papp. The secretary, Mr. J. B. Mahanand, read the report reviewing the activities of the samaj during the past year. A noteworthy feature of the report was that a Hindi school was being conducted under the auspices of the samaj by Mr. H. D. Persadh, where free tuition is given to the children. The attendance is approximately 75 to 80. The financial statement revealed that the samaj is in possession of a land valued £120 and a bank balance of £85 18s. 6d. Mr. Bhooshan, the president, thanked officials and members for their kind co-operation given to him during the past year. The following officials were elected for the ensuing year:—Patrons: Messrs. F. Satyapal and D. G. Satya Deva; president: Mr. R. B. Bhooshan; vice-president: Mr. C. Ramanand; hon. secretary: Mr. D. Monilall; assistant hon. secretary: Mr. N. Sithloo; hon. auditor: Mr. M. H. Keeruth;

committee: Messrs: D. Rambaran, H. D. Persadh, J. B. Mahanand, R. B. Lala, K. D. Persadh, A. Athmanand and R. Singh.

Wedding At Verulam

The marriage of Miss Faith Irene, third daughter of Mrs. and the late Mr. J. S. Joshua of Verulam, to Mr. Nathaniel Theodore, third son of the late Mr. and Mrs. D. Vinden, took place in St. Thomas Church, Verulam, on Saturday, June 3. The married couple were the recipients of many valuable presents.

Obituary

The Late Hajee Mohamed Ismail Kajee

Indians throughout Natal were deeply grieved at the death of Hajee Mohamed Ismail Kajee, which took place at Maritzburg on June 6, through heart failure. The late Hajee Mohamed Kajee was one of the most prominent Indians of Natal, well-known in South Africa as an Oriental scholar of distinction. He was the elder brother of Mr. A. I. Kajee (the hon. secretary of the S.A.I. Congress). The late Hajee Mohamed Kajee also held offices of vice-president and treasurer of the Natal Indian Congress. Prominent Indians throughout Natal attended his funeral which took place at the Mohamadan cemetery at Maritzburg on the following day. We tender our sincere sympathies to the family of the deceased and join in the prayers that his soul may rest in peace.

Death Of Mr. B. Bodasing

The death took place suddenly on Tuesday, May 30, of Mr. Basdasing Bodasing, of New Guelderland, at the age of 46. Mr. Bodasing was a well known Natal sugar planter, property owner and merchant. He was known not only as a keen businessman but also in social and sporting circles. The third son of the late Babu Bodasing, Mr. Bodasing was born in 1892 at New Guelderland. He was educated both in Durban and Stanger. In 1914 Mr. Bodasing entered into business. Outside business circles Mr. Bodasing had many interests. He was at the time of his death President of the Natal Arya Prathinidhi Sabha, to which organisation he devoted much of his time and services. He also donated bursaries in connection with the Candella Estate Indian Girl's School, and contributed much towards the establishment of the New Guelderland Indian School. He was also directly interested in the Lower Tugela Veda Sabha and Lower Tugela Indian Child Welfare Society. In sporting circles Mr. Bodasing was likewise well known and the large clock tower at the Indian Grounds at Currie's Fountain bears testimony to his generosity. Mr. Bodasing also contributed towards the erection of the Sastri College in Durban. His death spells a great loss to the Indian community of Natal. He leaves a widow, two sons, three daughters and three brothers. Many floral tributes were sent.

American Notes

(BY H. STEFAN SANTESSON)

Death Of Lala Har Dayal

A GENERATION ago Lala Har Dayal organized the Gadar Party on the West Coast, becoming involved later—during the World War—with the Germans. Twenty years after his subsequent conversion from his belief in violent political action, Har Dayal died in exile in Philadelphia. He had been in America for the past few months. Cremated at Philadelphia at services held under the auspices of the Ethical Culture Society, his ashes were ultimately to be taken to Sweden, the home of his wife and where he had at one time lectured. During these last years of his life he had become affiliated, as an executive, with the World Fellowship of Faiths. The Fellowship held a Memorial Service for him on March 12, the speakers including the Hon. Mrs. Lewis S. Chanler, Dr. Anup Singh, Mr. Das Gupta, Rev. John Haynes Holmes, and his widow, Mrs. Agda E. Har Dayal.

Gandhiji's Fast: American Reactions

American reactions to Gandhiji's fast at the time of the Tripuri Congress were generally very sympathetic. Thanks to British censorship much of the details did not get into the papers here and yet there was a widespread public anxiety and interest in the situation. Gandhiji elbowed Mr. Chamberlain for space on America's front pages.....it was suddenly discovered that India was still fighting for freedom, and that Gandhiji remained the key man in India's politics. Many contradictory stories have appeared in the American press about Congress politics; attempts to penetrate the wall of censorship with the truth are met with the statement that these newspapers' correspondents in British India know best.....Perhaps they do.....If grey can be made into black, they're the men for the job! Our English friends do not like to see accurate information about India in the American press!

India Political Council

The Secretary of the Council Mr. Santesson, addressed members of the Socialist Workers Party on the subject of India's Fight for Freedom—speaking on the same subject to members of a Brooklyn Young Communist League Group. He spoke at the regular meeting of the New York Islamic Centre. Members of the Council likewise took part in Quaker, pro-Madrid and pro-Austrian gatherings.

India Welfare League

The League has begun a campaign to obtain popular support for a petition to Congress for citizenship for East Indians in the United States. More than 18,000 signatures have already been collected. A meeting was held on April 1 in connection with this campaign, at which the speakers included Sherman Stanley of the Socialist Workers Party, Ram Lal Bajpai, Chairman of the Indian Welfare League, Mubark Ali Khan, President of the League, and H. Stefan Santesson of the India Political Council.

The Sporting World

Soccer At Currie's Fountain

ON Saturday afternoon the much-discussed Stella-Daffodils soccer match did not rise above the mediocre, as the former with a depleted team, could not extend their strong rivals. Among the juniors the league leaders, Warwickshire just beat Sastri College. On the main ground Shamrocks had no difficulty in accounting for Pirates, the winners monopolising play. The front line of the losers showed poor form.

Stella turned out without three of their regular players, two of whom were ill. Daffodils scored from the kick-off, their centre deflecting the ball into the net with the goalkeeper making little effort to save. Stella then squandered many golden opportunities through indecision. Their outside-right sent over perfect crosses, which were mainly wasted by the outside-left cutting in and dilly-dallying with the ball. From another raid Daffodils scored their second goal, the goalkeeper just getting his hands on to the ball. Immediately after this the outside-left of Stella retired with a fractured collar bone. There was no further score in this half. On resumption Daffodils had the better of the game but could not increase their lead.

The Collegians-Springfield match was an even affair, both sides playing well. Avondale, the present league leaders, disposed of Whipsnade in a match in which the winning side had most of the play.

On Sunday afternoon Silverton beat Sons of India by four goals to two in a match full of interest. Both sides played good soccer.

Natal Estates I.F.C. vs. Union Jack

Thrilling soccer was witnessed by a large crowd at the Sheila Marshall Campbell Park, Mount Edgecombe, on Sunday last when the Natal Estates I.F.C. met the Union Jack (Natives Durban) in a friendly match. The Natal Estates scored the first goal and held to their advantage for a little while when the Union Jack equalised and then increased their lead to 2-1 before the interval. On changing over both sides played spirited soccer with neither side gaining any advantage and only in the closing stages of the match the Natal Estates scored an equaliser and then after a hard struggle for supremacy scored the third and emerged winners by 3-2.

Johannesburg Tennis Championships

The finals stages of the Johannesburg coloured championship under the auspices of the Transvaal Coloured Tennis Union were completed last week end. The finals in all events were well contested and brilliant and thrilling tennis was played

throughout the events. Mens Singles: Jajbhay the S. A. Champion beat W. Thomas the ex-Natal Indian Champion 6-2, 8-6, 6-2. This is the fifth year in succession Jajbhay has held this title which in itself is a record in the Transvaal Coloured Tennis which no previous champion held, and furthermore he won all his matches without having lost a single set upto and including finals, with one love set in each match upto and

very keenly contested and although Ventzel and Miss. Cimmers won in two straight sets in every game points were secured after well placed and accurate strikes. In the "B" Division the finals of the Singles was played by Mr. A. Hoskins vs. N. Pretorius and the two young opponents showed their keenness and forearm and midcourt and volley play was distributed and the match was won by Hoskins who is the first "B" division champion of Johannesburg by 6-1, 6-4, 6-4.



NEW INDIAN DOCTOR

Dr. V. T. Williams, B.A., M.B., B.Ch., B.A.O., who is the younger son of Mr. and the late Mrs. A. J. Williams, of 58, Wills Road, Durban, the proprietor of Sancta Maria Mansion, of Prince Edward Street, arrived in Durban on May 30, by the *Winchester Castle* from England after completing his medical course. Dr. Williams was born in Isipingo, South Coast, Natal, on February 22, 1913. He has had his early education in St. An-



Dr. V. T. WILLIAMS

thon's School under the Sisters of the Holy Family, Durban, and subsequently in the Carlisle Street Government Indian School and before leaving for Edinburgh in 1930, he studied under the Late Rev. A. Lamont, at one time Mayor of Durban, in the Marine College, Durban. He matriculated in Edinburgh and joined the Trinity College, Dublin, in March 1931 for his medical studies. He will practise at 122, Prince Edward Street, on his father's premises.



including semi finals. Mens Doubles: H. Jajbhay and C. A. Dupreez (holders). Womens Doubles: Miss. Davids and Mrs. Meyer the S. A. Women Champions beat Miss. Joel and Mrs. R. Jacobs, 6-3 10-8. Mrs. Meyer retained the Ladies Singles title which she played against Miss. R. Cimmers. In the Mixed Doubles Ventzel and Miss Cimmers beat Rosenberg and Miss Joel, 6-4, 11-9, this match was

Table Tennis

An attempt to form a union of all Table Tennis Clubs in and around Durban is being made by Messrs. H. M. Vahed, I. S. Amin and M. Manjee. The union is to take the form of an association which would arrange home and away matches on a league system and the assurance is given by the convenors that a trophy for this purpose could easily be obtained. A letter advising their intentions has been circulated by the convenors to all known clubs but other interested clubs or groups of Table Tennis enthusiasts wishing to help in the above project are asked to communicate with Mr. I. S. Amin, P. O. Box 1773, Durban, as early as possible. The convenors appeal for the support of all table tennis enthusiasts.

Nizamia Muslim Society

The treasurer of the Nizamia Muslim Society beg to acknowledge with thanks the following donations:—Messrs. I. A. Moosa £2, in memory of Ebrahim and Katjah; Joosup Malani £1; Amod Sutrie 10s.; Hyder Khan 10s.; Sayed Amod 10s.; Shaik Ally 10s.; G. A. Essa 10s.

Piano Lessons

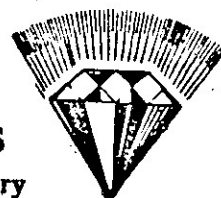
A respectable Indian lady is willing to give Piano lessons to Indian children in Durban. Reasonable fees. Perfect results guaranteed. Write to 'Piano Lessons,' c/o INDIAN OPINION, Phoenix, Natal.

Send your fruit and other produce to:

P. J. KOEN, Market Agent,
Box 542, Pretoria.

Rubber Stamps and Labels free.

Buy Perfect
DIAMOND
RINGS and
Flawless DIAMONDS
direct from our factory



AMSTERDAM

DIAMOND CUTTING WORKS

62, Field Street Durban.
P. O. Box 2362. Phone 2-4888.
Also at Johannesburg and Capetown.

ઈન્ડિઅન ઓપિનિઅન

મહાત્મા ગાંધીજીના હસ્તે
સને ૧૯૦૪માં સ્થપાયું.

પ્રસ્તક ૩૭ મું.

ફીનીક્ષ, શુક્રવાર, તારીખ ૯ જુન ૧૯૩૯

નં. ૨૩.

“ઈન્ડિઅન ઓપિનિઅન”

શુક્રવાર, તા. ૯ જુન ૧૯૩૯.

આ પછી શરમ

ગયા રવીવારે ટ્રાંસવાલ ઇન્ડિઅન કોંગ્રેસના આશ્રય હેઠળ હિંદીઓએ, એશીયાટીકસ (ટ્રાંસવાલ) લેન્ડ એન્ડ ટ્રેડિંગ ખીલની ચર્ચો કરવા અને જો તે પસાર થઈ કાયદો બને તો તેની સામે શું પગલાં લેવા તેનો વિચાર કરવા બોસરીન પીકચર પેલેસમાં એકત્ર થવાનું હતું, તેને બદલે ત્યાં તો દક્ષિણ આફ્રિકાની તવારીખમાં કદી નહિ જાણવામાં આવેલી શુંડાગીરીનું દ્રશ્ય જોવામાં આવ્યું હતું. એ દ્રશ્ય હરેકે હરેક હિંદીને શરમાવનારું હતું.

મીટિંગ બપોરે ૨૧ વાગે મળવાનું જાહેર થયું હતું. પરંતુ લોકો સવારના નવ વાગ્યાથી એકત્ર થવા લાગ્યા હતા. ડો. હાદુએ ખીલની સામે લડવાનો એક માત્ર ઇલાજ સત્યાગ્રહજ છે એ મતને મોટી બહુમતિનો ટેકો મળવાની ખાત્રી રાખી હતી અને જૂતકાળના અનુભવપરથી મીટિંગમાં કંઈક તોફાન થશે એવી તેમણે અને તેમના પક્ષના અન્ય નેતાઓએ વક્રી રાખી હતી. આથી તેમણે લોકોની શાંતિ અને સહીસલામતિ માટે ઘટતી સગવડો રાખવા પોલીસ ખાતાને શનીવારે ચેતવણી આપી હતી. રવીવારે ૧૧૧ અને ૧૨ વાગ્યાની વચ્ચે જ્યારે ડો. હાદુ મીટિંગના હોલ તરફ ગયા ત્યારે, તેમણે આવા પ્રશ્નોએ સાધારણ રીતે તોફાન કરનારા બે શુંડાઓ નજરે પડ્યા અને પોલીસની હાજરી નહિ હોવાથી તેઓ સીધા માર્શલ સ્કવેરપર પોલીસને ફરી સહીસલામતીની સગવડ રાખવા ચેતવવા ગયા. પરંતુ ત્યાંથી પાછા આવ્યા તેટલામાં તો કેટલાકના માથાં કુટી ગયા અને એક બેના છરાથી પેટના આંતરડાં બહાર નીકળી પડેલાં જોવામાં આવ્યા અને કેટલાકને પેટમાં અને છોતીમાં છરાના ધા અને માથાંપર ધા લાગેલાં. ખાટીકીના છરાનો

છુટથી ઉપયોગ થઈ રહેલાં એક કતલ ખાનાનું એ દ્રશ્ય હતું. છરા ઉપરાંત બાટલીઓ, ગદા, બાઈસીકલ ચેન અને નકલ ડસ્ટરો પણ ઉપયોગમાં લેવામાં આવ્યાં હતાં. આંક માણસોને ઇસ્પીતાલે લઈ જવામાં આવ્યા હતા જેમાંના પાંચ ગંભીર હાલતમાં પ્રવેશ્યા છે અને ત્રણને હાકતરી સારવાર કરી છે. ડી મુકવામાં આવ્યા છે. ત્રણ જણને પકડવામાં આવ્યાં છે અને ખીલ ધરપકડો થવા વક્રી છે.

આ સઘળો બનાવ ૧૨ અને ૧ ની વચ્ચે બની ગયો. હિંદીઓની જે મોટી મેદની હોલમાં એકત્ર થઈ શાંતિથી બેઠેલી હતી તેમને અને બહારગામથી હજુ ચાલુ આવી રહેલા લોકોના સમુહને કહેવામાં આવ્યું કે આ કમનસીબ બનાવ બની ગયો હોઈ મીટિંગ બરવાનું મોકુફ રખાયું છે અને લોકોએ શાંતિથી નીચેસાંઈ જવું. આ ટુકમાં રવીવારના બનાવની દુઃખકથની છે. આરોપીઓ સામે કાયદેસર કામ ચાલી રહ્યું છે અને તેથી આ ઘાતકી કૃત્યને માટે કોનો દોષ કાઢવો તેની ટીકા અમારાથી હાલ થઈ શકે તેમ નથી.

તેમ છતાં તેને સખતમાં સખત શખ્તોમાં વખોડ્યા વગર કોઈ પણ લાગણી વાળા મનુષ્યથી નજર હી શકાય. જેઓએ એ કૃત્યો કર્યા અને જેઓએ તેની યોજના કરી તેઓએ તેના પરિણામોનો વિચાર રહેજ પણ કરેલો જણાતો નથી. જે મહાન પ્રાચીન સંસ્કૃત અને સુધારાના આપણે વખતો વખત બહુગાં કુંકીએ છીએ અને તેના પ્રતિનિધિઓ હોવાનો ગર્વ લઈએ છીએ તેનું આ કેવું શોચનીય પ્રદર્શન! તેઓએ એટલો પણ વિચાર નહિ કર્યો કે આવાં કૃત્યથી આપણી આખી કોમ, આ દેશના માત્ર સુધરેલી યુરોપીયન પ્રજાનીજ નહિ પરંતુ વિશાળ અર્ધ સુધરેલી ખીન-યુરોપીયન પ્રજાની નજરમાં પણ

કેવી હલકી દેખાશે. આપણે જેઓ આ દેશના સ્વમાનપ્રીય નાગરિકો તરીકે રહેવાના હકની માગણી કરી રહ્યા છીએ તેઓ શું એ હક લોગવવાને ખરેખર લાયક છીએ ખરા? આપણે જેઓ એક ખીલની કતલ કરવાના, અથવા તો જેઓની સામે મતફેર થાય તેઓપર ઠંડે કલેજે ખુની હુમલા કરાવવાના, જંગલીપક્ષાની હલકાઈએ ઉતરતાં સંકોચાતા નથી, તેવા આપણે શું એક સ્વમાનપ્રીય અને સુધરેલી કોમ તરીકે ગણાવવાને લાયક છીએ ખરા? ઇશ્વરને નામે અમે વિનંતિ કરીએ છીએ કે આ સ્થિતિનો હવે તુરંતજ અંત આવવો જ જોઈએ.

ગયા રવીવારના બનાવથી જાહેર પ્રજાના મનમાં સ્વાભાવિક રીતે ઉત્પન્ન થયેલી એક ગેરસમજ્યુતી અમારે દુર કરવીજ જોઈએ.

રવીવારની મીટિંગ, કોંગ્રેસનો રાષ્ટ્રીય પક્ષ જે ટ્રાંસવાલના ખીલની સામે સત્યાગ્રહ કરવાની ચળવળ કરી રહ્યો છે, તેની અનેક માગણીઓના પરિણામે ટ્રાંસવાલ ઇન્ડિઅન કોંગ્રેસના સેક્રેટરીઓ તરફથી બોલાવાઈ હતી. અમને એટલી બાબતનો સંતોષ થયો છે કે ડો. હાદુના પક્ષના એક પણ શખ્સ તરફથી મારામારી કરવામાં આવી નહોતી. જેટલા ભાઈઓ એ કતલખાનાના લોગ થયા છે તેઓ સઘળા ડો. હાદુના નેતૃત્વ હેઠળના રાષ્ટ્રીય પક્ષનાજ છે અને તેઓમાં સુસ્લીમો તેમજ હિંદુઓ બંને છે. એમ સમજવવું કે આ એક હિંદુ સુસ્લીમ વચ્ચેનું કોમી રમખાણનું પરિણામ હતું એ નયું અસત્ય છે. ખરી વસ્તુ એ છે કે રાજકીય બાબતમાં મતફેર ધરાવનારાઓ સામે ઘાતકી હુમલો થયો છે અને જેઓપર હુમલો થયો છે તે પક્ષ તરફથી સામે પ્રહાર થયાનો એક પણ દાખલો બનેલો નથી.

સત્યાગ્રહના સિદ્ધાંતના અનુયાયીઓ અથવા અનુયાયી હોવાનો દાવો કરનારા સઘળાઓ પોતાને ગમે તેટલા ચીડવવામાં આવે છતાં પણ અહિંસાના માર્ગને ચુસ્તપણે વળગી રહે તેવાજ છે એમ વગર સંકોચે કહેવાને અમે તૈયાર નથી. તેમ છતાં ગયા રવીવારે તેઓ પોતાના