

Indian Opinion

No. 40—Vol. XXIII.

Friday, October 2nd, 1925.

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

CLAIRWOOD INDIANS SUPPORT CONGRESS

PROTEST AGAINST ASIATIC BILL

IN furtherance of the propaganda carried on against the Asiatic Bill by the Natal Indian Congress a thoroughly representative meeting of the Indians of Clairwood and Districts was held under its auspices at the Clairwood Indian School grounds last Sunday at 2-30 p.m.

There were about a thousand people present and among the officials of the Congress were Messrs. Pandit Bhawani Dayal, Advocate J. W. Godfrey, A. Dookan, M. Beethasee, A. I. Kajee, B. A. Maghrajh, G. M. C. Patel, S. N. Richards, P. R. Pather, R. K. Naidoo, S. L. Singh, D. S. Chetty, M. M. Gandhi, A. Sookdeo, S. Emammally, S. A. Pillay and the Secretaries Messrs. V. S. C. Pather and Sorabjee Rustomjee. There were also present a number of ladies prominent among whom was Mrs. J. W. Godfrey.

Pandit Bhawani Dayal who took the chair in his opening remarks expressed his delight at the presence of such a large gathering that day. It was surprising to see such a large gathering owing to the fact that there was an element at work in that District that was striving hard to frustrate the work of the Congress but the evil intentions of that element had apparently not been fulfilled. The chairman then announced that Mr. J. W. Godfrey would say a few words.

Mrs. Godfrey who spoke in fluent Tamil urged the necessity of showing a united front against the Asiatic Bill which she described as a piece of humiliating legislation and with simple and yet very sound instances explained the need and benefits of unity.

Mrs. Godfrey's speech was received with a pleasant surprise as it was unusual to find Indian women in South Africa especially in present years coming to the forefront together with men.

Mr. Godfrey explained in Hindustani what was said by Mrs. Godfrey in Tamil and dwelt upon the Bill in detail and the many clauses which would adversely affect the Indian community.

The Chairman then explained the Bill in detail in Hindustani and impressed upon the people present that the only body that represented the Indians in Natal to-day and recognised by the leaders in India such as Mahatma Gandhi, Mrs. Sarojini Naidu, Pandit Motilal Nehru and others was the Natal Indian Congress and exhorted every Indian in the district of Clairwood to become a member of that body. Mr. Sorabjee Rustomjee being unwell the Chairman himself gave an account of the work done by the Congress up to date in connection with the Bill.

Mr. M. Sigamoney then moved the following resolution:—

"That this mass meeting of Clairwood and District Indians held under the auspices of the Natal Indian Congress at the Clairwood Indian School grounds hereby heartily records its absolute confidence in the Congress in all its work with regard to the Areas Reservation and Immigration and Registration (Further Provision) Bill."

In the course of his speech Mr. Sigamoney denounced the action of the few who opposed the

Congress and said he had always stood and would continue to stand by the Congress at all times.

Messrs. L. Ganesh and Ismail Tootla spoke in support of the above resolution and asked every Indian to enrol himself as a member of the Congress and to fight against the iniquitous Bill.

Mr. V. S. C. Pather explained the Bill fully in Tamil after which the resolution being put to the meeting was passed unanimously.

Mr. Shabally then rose to move the following resolution:—

"This mass meeting of Indians at Clairwood hereby resolves to form a District Committee of the Natal Indian Congress at Clairwood and appoints a Committee of the following persons with power to add to make the necessary arrangements viz:

Messrs. L. Ganesh, M. Shabally, Michael E. Sigamoney, K. M. Reddy, B. Ramchander, Bisnath Singh, Anoop Goordeen, Pandit Bhawani Dayal, G. R. John, Harry Pillay, Rughbeer Bhowani, Ismail Tootla, Kalianjee Kathad, S. Sunderjee, Dayaram, S. C. Kathad, S. Ramoutar."

Mr. K. M. Reddy seconded the above resolution speaking in Tamil and Mr. Sydney supported it speaking in Telugu and being put to the meeting was passed unanimously.

Mr. M. M. Gandhi advised the people to place their full confidence in the Congress and to stand by it unitedly in opposing the Asiatic Bill.

Mr. M. B. Maharaj addressing the gathering in Hindustani said he would ask the people to remember four things. Firstly that it was time for them to wake up, secondly they should put up a strong fight against the Government, thirdly they should stand firm against the misguidance of misguided men, and if they failed in these three things the fourth thing for them to do was to pack up and leave the country.

Mr. A. I. Kajee in the course of his speech severely condemned the formation of mushroom bodies and the action of those who indulged in misleading the people and antagonising them against the Congress by making false statements and yet not having the courage to face them on the public platform. It will not do for the people to become members of the Congress alone, said the speaker, they should voice their protest against the existence of mushroom bodies for if they did not they too were responsible for the existence of such bodies by their silence. There could be one political body to represent the people and that was the Congress and the speaker urged the people to stand by it.

The Chairman then thanked the people for their presence and patience and exhorted them to recognise no other body but the Congress whose officials were sincere workers who had gone through the test and not found wanting in the past and will not be found wanting in the future.

Mrs. Godfrey was presented with a bouquet and the meeting which was most enthusiastic throughout terminated with three cheers for Mahatma Gandhi and Shrimati Sarojini Naidu.

Notes and News

AT a public meeting held in Newcastle in regard to the Licensing Revenues which have been taken away by the Union Government from the Natal Municipalities, Mr. J. W. Whyte, a prominent local business man and Councillor, in moving a resolution instructing the Newcastle member of the Natal Provincial Council to secure legislation providing that the Natal Local Authorities shall retain all Licence Revenues at present being received, together with the full control of the issue of such licences had some remarks to make that set the Indian mind thinking. "We are all law-abiding people," the speaker is reported to have said, "but if the Government is now going to treat the agreement Natal entered into at the time of the Union as a mere scrap of paper, he would throw out the suggestion that all the Chambers of Commerce of Natal advise traders to carry on a passive resistance campaign and refuse to pay licences until this injurious action on the part of the Union Government is reversed."

We Indians have a much graver issue before us. The Government have entered into an agreement not to interfere with our existing rights. In 1842, when granting a constitution to Natal, the grant of that constitution was conditionally made on the acceptance by the Volksraad of a proclamation by Queen Victoria, that:—
"There shall not in the eye of the law be any distinction of person, or disqualification of colour, origin, language or creed, but the protection of the law in letter and in substance shall be extended to all alike." (Annals of Natal, II, 166). This Proclamation was published by the Governor on May 12th of 1842 and on August 8th the conditions contained in it were formally agreed to and accepted. These agreements are now being treated as mere scraps of paper and our very existence is threatened. How much more reason have Indians in this country, then, to adopt passive resistance. We only wish that the hour will not come but if it does it is to be hoped that every Indian will be prepared for it.

Giving evidence before the Economic and Wage Commission in Johannesburg Mr. W. Crowe, secretary of the African National League contended, says Reuter, "that the segregation of coloured from white people would increase the friction between the two races. In Capetown, where the association of the two was closer, the friction was less, he said. "Prejudice would disappear if the laws of the country did not encourage white prejudices against the coloured people. White people arriving in South Africa with no prejudice against coloured people soon acquired it because the prejudice was passed on by the white people who had lived longer in South Africa." "Yes we have all along been saying that the remedy against prejudice is not in exterminating the victims of that prejudice but in preventing those who engender that prejudice from doing so."

Commenting on the Asiatic Bill *The Leader* (Allahabad) says:—
"Any Government which calls itself civilized must feel ashamed of such confiscatory, unjust and immoral legislation against a people whose only fault is that they are law-abiding, industrious and inoffensive. But the present South African Government is dead to all sense of shame, justice and humanity and seems to be determined to make a clean sweep of Indians by methods which are despicable as well as dishonest."

We welcome Mr. C. R. Naidoo who has returned last week from India. Mr. C. R. Naidoo is a Colonial born Indian and during his long stay in India he was carrying on an active propaganda in connection with the Asiatic question and especially in connection with the Union Government's Repatriation Scheme. Latterly Mr. C. R. Naidoo was conducting the journal "Indians Abroad" of which he was the editor. We understand that Mr. C. R. Naidoo has lost no time in becoming a member of the Natal Indian Congress and we have no doubt that with his Indian experience Mr. Naidoo will become a very useful and an indispensable worker in the Congress.

MINISTER OF JUSTICE OR MINISTER OF WHITE SOUTH AFRICA!

THE present Nationalist Government have got an exceptionally queer figure in Mr. Tielman Roos as Minister of Justice. From the recent speeches delivered by Mr. Roos and the doctrines of justice propounded by him a person with the ordinary sense of justice would feel that the position acquired by Mr. Roos is totally unsuited to the qualities he possesses. If the Nationalist Government were to appoint a twelfth Minister we would suggest the name of Mr. Tielman Roos as Minister of White South Africa. He would perhaps do well in that department. As Minister of Justice he is incapable of holding the scales of justice evenly balanced.

Mr. Roos evidently has no time for religion in politics. In dealing with the Native question he wishes to gag the churches. Unless there was segregation white civilisation could not endure in South Africa, says Mr. Roos. We have been taught the meaning of the term civilisation quite differently in the modern civilised schools. Civilisation is not civilisation if it allows the segregation and suppression of the weak. The correct term for such a civilisation would be barbarism. That is how the autocrats ruled in olden days described in history as the barbaric days. They suppressed and kept under their iron heel the people they ruled in order to maintain their autocracy. History seems to be repeating itself.

The Minister of Justice appeals to the whole of Natal to see that the Asiatic Bill is placed upon the Statute Book during the next Session of Parliament. He wishes to repatriate the Indian "until the Indian population is reduced to the irreducible minimum." He objects to Indian clerks in Solicitors' offices dictating notes to European typists. All this is foreign to the principles of justice as they are understood by the ordinary man and we are very doubtful if the Minister is taken at all seriously by people of common sense.

Those who have the slightest sense of justice are against the Asiatic Bill being placed upon the statute book. There are hardly any cases to our knowledge where European typists in Solicitors' offices have had complaints to make of disrespect or ungentlemanly treatment from the Indian clerks. Common sense teaches us that civilisation is based on the standard of education and not on colour but Mr. Roos's philosophy teaches us otherwise. "We did not know that it."

was so criminal for a European lady to take notes from a respectable and educated Indian clerk.

Thus our present Minister of Justice is lacking in human qualities and what justice can one expect to get from a Government who have at the head of their Department of Justice a person who lacks in the sense of justice?

The Late Sushil Kumar Rudra

The last mail from India brings us the sad news of the death of Sushil Kumar Rudra, retired principal of St. Stephen's College, Delhi. The late Mr. Rudra was an eminent educationist, a genuine patriot and a man of high character who led a truly devout and spiritual life. Mr. Rudra was born at Calcutta in 1861 and was the only son of the late Rev. Peary Mohan Rudra of the Church Missionary Society. A biographical sketch of Mr. Rudra by Mr. J. C. Chatterjee is published in *The Indian Daily Mail* from which we extract the following:—

"Mr. Rudra took his degree of Master of Arts in natural Science from the Duff College, Calcutta, and at first obtained a post in the Board of Revenue Office.

A couple of years after he was offered a post as lecturer on the staff of St. Stephen's College which had been founded only a few years before and came to Delhi in 1886.

After several years of successful work Mr. Rudra was appointed Vice-Principal of the College in 1899. After another seven years when the post of Principal fell vacant in 1906 it was offered to Mr. Rudra, with the approval of Government, who consented to the withdrawal of the agreement by which the Mission had undertaken always to have an English Principal.

He also took a prominent and useful part in the affairs of the Punjab University of which he was for many years a Fellow and a Syndic. He was one of those who first conceived the idea of a University at Delhi and its foundation was in a large measure due to his efforts. Mr. Rudra was for some years President of the Social Service League of Delhi and Secretary of the Indian Student's Advisory Committee. After 37 years of work he retired from his post in February 1923.

Mr. Rudra's power lay in his absolute freedom from all communal or sectarian bias and to this was due the confidence he won from all men of all sections and creeds both in and outside the College."

We extend our heartfelt sympathy to the bereaved family.

Congress Programme

Protest Meetings Against Asiatic Bill

Mass meetings to protest against the Asiatic Bill have been called by the Natal Indian Congress during the week end at the following places:

Dundee and Districts

at the Mosque Grounds on Saturday the 3rd October at 2 p.m.

Ladysmith and Districts

at the Vedic Pandal, 63 Illing Street, on Sunday the 4th October at 2 p.m.

Dannhauser and Districts

at Mr. Bhawani's Hall, on Sunday the 4th October at 6 p.m.

Newcastle and Districts

at the Indian School Hall, on Monday the 5th October at 2-30 p.m.

Mr. Tielman Roos On Indians And Natives

Warning To Solicitors Who Employ Indian Clerks

In the course of a speech in Maritzburg Mr. Tielman Roos dealt with the policy of the Government in regard to the Natives and Indians. Mr. Roos is reported to have said that the basis of political life in South Africa was bound up in these two questions; and the further question was whether the white races as a whole would last in South Africa. He would not go into the Native question in the fullest sense that evening beyond saying that the Nationalists were combined upon one point, and that was that unless there was a certain amount of segregation white civilisation could not endure in South Africa.

As regards the Asiatic question, they would see by the measure introduced by Dr. Malan that the Government was dealing with the question as far as that Bill was concerned. He (Mr. Roos) was making an appeal to the whole of Natal to see that this Bill was placed upon the statute book during the next session of Parliament. (Applause). They wished to arrive at the point when by repatriation they would have reduced the Indian population to the irreducible minimum. What concerned him most that night was not the alienation of a black Africa or a yellow Asia, as General Smuts had said, but the future for a white Africa. (Applause). He had been told that solicitors in Durban employed Indian clerks, who dictated notes to European typists. If this was so the men who were responsible for the employment of these Indians were a menace and disgrace to the white race. It was hardly imaginable that such could be the case. If he thought that his daughter would be compelled to accept such a position at a later period, he would prefer to cut her throat to-day. He had also been told that solicitors were sending their Indian clerks to the Courts to issue summonses, and that these in the process were rubbing shoulders with European girls. He would look into this with a view to using existing legislation to prevent such a practice from continuing and, if necessary, introduce legislation to ensure that only enrolled solicitors should be able to obtain summonses in future.

Mr Roos In Durban

At a meeting in Durban last Wednesday Mr. Roos is reported to have dwelt on the Asiatic question as follows:—

A question of considerable importance not only to Natal but the Transvaal was the Asiatic question, which was being dealt with under the Bill introduced by Dr. Malan. The general idea was that they should try and induce as many Indians as possible to leave the country and accept repatriation to India, and so far as the ownership of Natal was concerned to narrow down the places and conditions under which Indians could purchase land. The encroachment on the ownership of land was a greater menace than the encroachment in commercial life, for it would ultimately give the Indians a greater influence in the counsels of the country.

The feeling in Natal on the Asiatic question, said Mr. Roos, was not the same as it was in the Transvaal. Before he took office Indians were employed by the Deputy Sheriffs to serve processes, and when he made a change and shackled the new appointments by making a condition that no Native or Asiatic should be employed on this work there was an outcry in the press. It was not the first time that

the press of Durban and Maritzburg had gone for him, and he hoped it was not the last, because he would be straying very far from the pathway he had elected to follow if he got a measure of commendation from the Maritzburg and Durban Press. (Applause). When that happened he might as well give up the large majority of seats his party held in the Transvaal and give up the chairmanship of the Nationalist Party, which to-day was the largest party in the Transvaal. In spite of objections the policy he had laid down in making appointments would be carried out.

Ultimatum To Solicitors

Mr. Roos made further reference to the complaints about summonses being taken out from the same offices by European girls, Indians and Natives. He had given the focal solicitors a long period in which to rectify the position, he remarked, but if they persisted in sending Indians to the law courts to take out summonses he would see if it was not possible to remedy the position under the existing law. If it was not, he would introduce legislation which would force the solicitors to go themselves to the clerk of the court. (Loud applause).

Only by enlightened public opinion could they deal with this question. Not only the solicitors were to blame, for he understood that in certain business offices Indians dictated letters to European girls. He did not want to mention names, but any man who allowed that to happen was a renegade to his country. To allow an Indian to dictate to a European girl was an insult to the white race.

"I admit at once that Dr. Malan's Bill is not the last word, but it is a great step forward, and I expect the support of every Natal member of Parliament; even without their support the Bill will be put through," remarked Mr. Roos.

Bishop Fisher's Address

In Parsee Rustomjee Hall

Plea For Universal Standard Of Living

There was a very large attendance of Indians in the Parsee Rustomjee Hall on the afternoon of Sept. 12 when Bishop Frederick Fisher of Calcutta delivered an interesting address on the racial problem, and particularly as it affected the Indians in Natal at the present time.

At the outset Bishop Fisher said he had been in Durban only a week and already he could see how the subject was beset with difficulties. But they must not imagine the difficulties were peculiar to themselves, they were being suffered half the world over by other social groups.

Proceeding the visitor said:—In the last two centuries we have had great migratory movements throughout the world, movements in which for the most part the European nations had been concerned. Now these movements have increased the points of contact among all the races and in some instances have brought out the worst elements in all the races, showed to disadvantage, sometimes the African and sometimes the white man. Somehow it has seemed that the bringing down of the old social customs has meant that the worst elements are let loose when we find ourselves in a strange place. I have found in South Africa that the social restraints that are endured in Europe are not suffered here. They do not sweep of here in the same way, and are not as despicable as well as in Europe do not bind the way as they do in

Europe. The very fact that we have come into contact with each other has caused a recrudescence of the social conscience. When all your forefathers lived in India they were just men, and were not conscious of being Indians, and cared very little what was the colour of the skin of the men in Europe. They were conscious only of their own life and social customs. Then take my forefathers. In the same way they cared not what colour other men were, and it was not until later on when the race came into contact with others that men tried to kill each other, and each became conscious of the fact that he was of a breed or race that differed from the person across the mountains or across the sea.

Now that consciousness has been intensified tremendously during the last hundred years, and it is the expansion of Europe that has brought it about to a great extent. Let me picture this movement. The European expansion was to my way of thinking a horizontal movement, whereas the awakening of Asia was a vertical movement. The Indians, the Japanese and the Chinese have awakened and have stayed for the most part in their own lands and have only come into contact with the white man because he has spread himself all over the whole world. If, therefore, the white man has more troubles than any other class of humanity he has only himself to blame, because it has been brought about by these contacts, and increased contact has resulted in increased friction. So the white man by his horizontal movement went across the whole world, taking with him the idea that all men must conform to his ways and thoughts. Even the Christian Church has the idea that it has a message that must be brought forward all over the world. I myself when I became an ecclesiastic, had the feeling that all the Indians should become Christians, and the same feeling pervades the artistic, the commercial and the political world wherever these contacts exist. Now by doing that the European race has done two things. First we have carried our institutions with us, and I think in all fairness every Indian, every Chinaman and every man of Japan ought to admit that we have brought good things with our European expansion. We have brought, for instance, the spirit of democracy, representative forms of government so that the people themselves have a voice in their own government, we have brought universities, libraries, hospitals and other humanitarian institutions, so that while on the one hand it may be said we have sought power, on the other hand it is undoubted that we have brought certain good things along with this European expansion.

Now along with the spread of certain institutions the white man did another thing. He took possession of certain countries and continents in the world, so that you will find the British flag, the French flag and other flags flying over every little island and many large continents in the world to-day. He has restricted the ability of many of the peoples of the world to find an outlet for their surplus populations. Take Australia. Here is a continent over which the British flag flies, a continent approximately the same size as the United States. In the United States they were not over-populated, but they had 120 millions of people. In Australia there were less than six millions, and yet the British have erected a flag over which there is a white square which stands for a white Australia policy, and they intend to see that no yellow, brown or black men are given an opportunity of coming there. So that there is a whole continent big enough for 400 millions, and half of it is in the tropical zone where the Chinese and Japanese could develop the land and where the Europeans who build the railways die, and yet the whole of it to-day is held for the white man only. In South

America again there were 48 republics and to all intents and purposes the population of South America is European and the institutions are European. The whole country is based on the European mode of culture. In Canada also the population is only 11 millions from the Atlantic to the Pacific, and in the United States as well there are huge territories where the population is less than a million. Yet every inch of the ground could be used, and much of it is suitable for the eastern peoples.

Now, look at the situation between America and Japan to-day. The State of California has a wonderful climate with sunshine more than 350 days in the year, and where every grain of sand will grow something. All this land is marvellously rich, yet what is the situation? The Japanese have a little island in which there are 58 million people and yet the one state of California which is only one-forty-eighth of the United States, has exactly the same amount of territory. Japan has its 58 millions but in California there are only 4 millions and yet the four millions say: "We cannot have any of the 58 millions coming into our territory." So immediately you raise a barrier and create a friction, because the Japanese know that the land of California would make a wonderful country in which his gardening skill could be used to the greatest advantage. It is only necessary to go to Japan to see what wonderful gardeners they are. They have even made mounds in some places to increase their square feet of ground and have planted both sides of the raised ground with vegetables. They have even adopted a scientific method of fertilising their soil, whereas we westerners simply pollute the soil.

I do not see how the problem is to be finally settled, but in all fairness the American must somehow meet the Japanese around a peaceful table and find out whether there is some method by which the overflow can be accommodated. Then there is also the problem of the teeming millions of China and either Manchuria or Russia will have to find a way out for the surplus population, otherwise the white man is going to have a difficulty which will be some difficulty indeed.

I do not believe in war or force of any kind, and yet when I look at Japan and see how she has armed herself, I have to admit that she acted wisely. By building a strong navy and maintaining an army she made a power of herself and consequently the nations were obliged to listen to her. It may be wicked for Japan to develop a great navy and a great army, but it is no more wicked for Japan than any European country, and it was wise for Japan to adopt western methods and demand justice from the European nations. Still it is a great pity that justice could not be given without a display of force. It was only by force that they got a place round the peace table after the war, whereas India had only a silent voice. She was represented by someone else, and so here is this vast population with no voice simply because it has been wicked enough to remain peaceful and refuse to develop the power of the western nations. I know this, that as a Christian, and a humanitarian and as a man living among men, I can see no other way out for the world than that these nations should sit down together and say "we are going to find some solution that will give these populations the outlet that they require."

I have often wondered if the Indian in Natal understands the burden of population under which India rests. If all the Indians wished to go to India it would be a wonderful thing for them all to live in their own country, but they must bear in mind that they would have to compete with the vast population already there, and it is almost stifling in some parts of the country, so that a man should not think of going to India unless he has the means of livelihood before hand. We westerners do not appreciate the vast population of India. Let us suppose India

were emptied of population and had to be repopulated. First let us put the population of Australia in and the Philippines and the United States. Would that be enough? No. Canada, then and all Alaska and all Mexico and the whole of the 14 republics of South America. Put them all into India, would that do? Not enough yet. Go across the Atlantic and get all the islands to the east of America. Not enough. Across then to Europe and take in all the population of the British Isles. No not yet enough. Cross the English Channel to Europe and take all Belgium and France. Still it is not enough and you must go down to South Africa and take in all the white, black and brown population and take them all into India before the toll is paid. I should say that is something of a problem if population and all of them are crowded into a territory half the size of the island continent of Australia. It is my honest judgment that there is only one way out of the present racial problem in the world, and that is a world-wide will, on the part of all the peoples, to come to some mutual understanding as to the reserve places of the world where people may go and have an opportunity of developing. How it is to come about I realise is an extremely difficult problem, but we see we have come to a time when there are great restrictions. In the early days none were conscious of race, but now the white has become more white, the black more black, and we have become more intensely loyal to our special group than ever before in all history. We have always exaggerated the disunity of India. When I went to India 21 years ago I found that there were many divisions—divisions that staggered me, but to-day there is more unity in India than there has ever been before, and it must be remembered that India has been a unity for 3500 years. (Hear, hear.) Sometimes I think the divisions in India have been over-emphasised and as a matter of fact those who have been in India during recent years will say that during the years since 1914 there has grown up a dynamic unity such as India had never known in all her history. As a matter of fact the unity of India is so tremendous to-day that I can think of no other word for it than dynamic, and the Mahatma has been the great moving spirit in this connection, and after all, the time must come when spirit and nothing else will bind the world together. Consider your position as Indians to-day compared with 100 years ago. Here is the Mahatma of whom 48 biographies have been translated in the different languages of the world. When has India had a man like that, speaking to the whole world in spiritual tones. Then let us look at Tagore, a giant figure. As a matter of fact his plays are being read everywhere, and he stands head and shoulders above many of the great writers and authors, and he is listened to by all the world. India, too, has leaped into the position of a State in which half the leaders are Indians and for this we must compliment Britain, but the trouble is that the white men have the feeling we were made to rule. We were made to always be on top. It is a strange thing and sometimes I have felt it myself in my ecclesiastical work. I have been tempted to think "he is an Indian" and it has taken me years to get rid of the temptation. The white man thinks he has the right to be on top, but unfortunately it is not really true. For the present he is in the ascendancy, and perhaps when we analyse all the difficulties and all the exploitations we still find that the total has been more for good than ill. What we have to do is to make an analysis and endeavour to understand one another in a way that will not bring about war. If I do not believe in war, I fear it. Why do I fear the developing unity in China? I know that man for man the Chinaman is better physically than the Westerner. He is as good a fighter and as good a worker, and well—I do not want to fight with 400 million Chinese. (Laughter.)

I have this peculiar theory, that the English-speaking race is in the ascendancy to-day for the good of the world. I have come to believe that if the United States and the British Empire and the various English-speaking sections of the world were to unite in one common ethical ideal, they could do much for the world to-day. We ought to realise that in each race there are systems and customs and ideals that are good and each one should be willing to sit down and confer with the other—"confer", yes, that is the word, "confer" and suggest a solution of the problem. We do not understand one another because we do not confer with one another. We hold our own conferences but we ought to confer together. We should confer in every local situation, like that of Durban, and in every national and international situation. That, I believe, is the first foundation-stone that I should lay.

The second thing would be modern education, and there I think your community in South Africa will have to look to its lands. I have been impressed this week with the lack of an adequate educational system for the Indians in South Africa. Somehow, I think if there is no possibility of developing it through the Government, the Indians must develop it for themselves. I think you have to carry your education right through to the B.A. degree and straight through to M.A. and have it not on a religious or race basis, but on the modern scientific basis, leading to the modern degrees, and every boy and every girl ought to be compelled to have an education at least up to the matriculation standard, and favourable pupils should be pushed forward into the sciences. Then if that were done, we should not hear so much about the inferiority of the Indian.

My conviction is this that Indians may say their system is the best, but it is not the most suitable for the present time. The Mahatma, speaking of the western civilisation said it had brought one good thing and that was the scientific method. I believe that is a big contribution. No matter what we say, we cannot put the world back where it was 400 years ago and for good or ill the modern scientific system of education must become, to my mind, universal and uniform, and that is the only means by which we shall all meet on a common platform. In other words, we have to have a culture that all the rest of the people will recognise. I believe that the Orient will have to adopt the modern system of scientific education and modes of life. I believe that if the Indian in South Africa had the European mode of life (I dislike the word 'standard' because in some respects your ways are better than ours) there would be no more talk of inequality. We should remove many of our disabilities.

My third aim is to raise every race to the highest possible position. Let Europeans, Asiatics, Africans, all lift themselves to the highest possible position, but let it be a uniform position. Do not let India develop a system which is not in agreement with the rest of the world, but all work on the same lines and then there will be an end to these difficulties and animosities. There is plenty of territory not yet occupied, and plenty of pursuits not yet opened to mankind, and science will yet find better means of providing food and water and clothing for the people.

I am fearful of only one thing,—animosities and misunderstandings. I believe that if, right here in South Africa, in India and in Europe, we were to see that every man, woman and child of all the races, has equal opportunity, we would have far less difficulty than if we attempt to restrict one another in every way. The one solution is to make the standard of life absolutely universal, so that one would not be higher, or one lower.

OUR LONDON LETTER

[FROM OUR OWN CORRESPONDENT]

27th August, 1925.

M. Caillaux left for Paris to-day. He has done well on his mission in London. As the representative of France, he came to negotiate with the British Ministers as to the terms of the repayment of France's war debt to England amounting to £623,000,000. Mr. Winston Churchill expected payment at the rate of £20,000,000 a year. M. Caillaux offered £10,000,000 a year and neither appeared to be prepared to concede to the other. The French made the question of payment to be dependent on the receipts from the Germans, under the Dawes Reparation Scheme, and further advanced as a ground for consideration that from such receipts the restoration of the devastated areas in France. The British on the other hand, had in view the payment of their war debt to the United States, as a result of what they did for the French during the war. After much negotiation, which at times looked difficult, and as if it would break down, M. Caillaux, to-night, will be laying before his Government the arrangement come to with the British for the payment of the debt by amenities of £12,500,000 in gold, spread over a period of 62 years, with the moratorium for easy terms of payment until 1930. The amount now agreed on is, however, not to be dependent on the receipts from the Germans under the Dawes Scheme.

The historic Hyde Park is to be improved in its lighting arrangements. It is to be lit by little clocks, inside the lamp standards automatically, and at midnight will also be turned out automatically. The men who lit the cold lamps have done so for long periods, varying from 38 to 33 years, and they have many tales to tell of their experiences in Hyde Park during those many years. They and their old lamps have had to give way to new men and new lamps—the inevitable law of existence.

This year is the centenary of the birth of R. M. Ballantyne, whose 80 books of adventure, written over a space of 40 years have held, and no doubt still hold spell-bound many thousands of boys. "The Young Fur Traders" and "Ungava" were written after his lonely and adventurous service of seven years with the Hudson Bay Company in the frozen wilds. Ballantyne then settled down to storywriting in earnest, though settled down is hardly the phrase for a career that took him to Algiers, Norway, South Africa, to sea on a trawler, and into Tin Mines in search of local colour.

Early Ireland is a sphere of legend and poetry, and to most it speaks only in faint echoes of "The Harp that once thro' Tara's Halls, the soul of music shed." In her History of the Irish State to 1014, Mrs. A. S. Green, the widow of J. R. Green whose short history of English people made thousands cease to regard history as a dull subject, tells a sober story of Ireland in the days when Tara was a real capital of the Kingdom of Meath, one of many Irish subordinate Kingdoms. English people too often forget that the conversion of their ancestors owes much to Irish missionaries and Irish schools, whether the eager scholars of the newly converted English, flocked in thousands thirteen centuries ago.

By the death of Sir Ramkrishna Gopal Bhandarkar, the world loses one of the foremost Indian Orientalists. His contributions to Oriental Research were many and varied, he founded and edited the "Indian Antiquary." He was the author of "Early History of the Deccan," the Oriental Research Institute at Poona, established in 1915 owed not a little to him. He served as a professor in several colleges,

and was a member of the Legislature of Bombay and also of the Viceregal Council. He was honoured for his learning by the Universities, not only of India, but of Europe.

The Maharajah of Patiala has been visiting places of educational interest, such as the Institution for the Blind, the Salvation Army and various hospitals and now he has gone with his Maharanee to Geneva. There with Lord Willingdon and Sir A. C. Chatterjee High Commissioner, he will represent India at the Assembly of the League of Nations which is about to be held. He will specially represent the Ruling Princes of India.

The election of Mr. V. J. Patel, the staunch Swarajist, to the Presidentship of the Indian Legislative Assembly, his speech of acceptance of office, and the expressions of goodwill in the Assembly, on the occasion have been well received in England. Pundit Motilal Nehru, the leader of the Swarajists in the Assembly has also accepted a seat on the Indian Sandhurst Commission, and Mr. Gandhi himself is agreeable to the machinery of the All India Congress Committee being used in the support of the Swarajists in the Assembly. All this appears to indicate a new era in the life of India.

News in Brief

The Second Vedic Conference under the auspices of the Arya Pratinidhi Sabha will be held, we are informed, on Sunday the 4th October 1925 at 10 a.m. at 63 Illing Street, Ladysmith. Pandit Bhawani Dayal will preside.

We are informed by the Hon. Secretaries (Messrs. M. R. Naidoo and K. S. Moodley) that the Twentieth Anniversary Celebration of the Hindu Young Men's Association will take place in the Association Hall, Maritzburg on Sunday the 11th October commencing at 10 a.m.

Referring to the white man's burden, *The New Republic* says that "this burden generally consists of loot stolen from men of some other colour."

We read in *The World Tomorrow* :—
The National system of education in Japan begins at the kindergarden, taking children from three years of age to six. At the age of six the children are required to go to elementary schools and stay there till twelve. There are today about 30,000 such schools with 9,000,000 children. It is reported that 99 per cent of the boys and over 98 per cent of the girls of school age are now actually going to school. Very few Japanese are found unable either to read newspapers or to write simple letters.

THANKS

Mrs. Hajee Ismail and family and Mr. O. H. A. Jhaveri tender their heartfelt thanks to all friends for their kindly sympathy and condolence in their sad bereavement.

BOOKS FOR SALE

To be obtained from the *Indian Opinion Press*, Phoenix, Natal. Postal Orders to be made payable at Durban.

The Hon. Mr. Gokhale and the Indenture System	2	0
Indian Home Rule, by M. K. Gandhi	1	6
A Book—and its Misnomer	1	0
Bagavad Gita: Mrs. Besant's Translation	1	6

Asiatics Registration Amendment Act (1908) in English and Gujarati		
Hindu Social Ideals, by P. J. Mehta	2	6
Rise and Growth of Bombay Municipal Govt.	4	6
Agricultural Industries in India	2	6
The Story of the Ramayana, the Epic of Rama	2	6
A Study in Indian Economics, by P. Bannerji	4	6
The Indians of South Africa, by H. S. L. Polak	2	0
Life of M. K. Gandhi (in Tamil)	2	6
The Golden Number of "Indian Opinion"		
Paper covers	2	6
Bound in Cloth	3	6
Speeches on Indian Affairs, by John Morley	3	6
The Hon. Mr. Gokhale's Tour in South Africa :		
Special INDIAN OPINION Souvenir.	2	6
The Ethics of Passive Resistance	3	0
Essay on Indian Economics, by Mahadev Govind Ranade	3	3
Hindu Psalms and Hymns	1	6
Vaishnavite Reformers of India	2	6
M. K. Gandhi and the South African Indian Problem	1	0
Aspects of the Vedanta	1	6
Essays on Indian Art, Industry and Education	2	6
Sri Madhwacharya	1	6
Hinduism, by Dr. Barnett	2	6
Position of the Women in the Vedas		6
Vernaculars as Media of Instruction in Indian Schools and Colleges		4
Essentials of Hinduism	1	6
Dadabhai Naoroji's Speeches and Writings	6	0
Indian National Congress	8	0
The Madras Congress and Conferences	1	6
Allahabad and Nagpur Congresses	2	6
The Surat Congress and Conferences	2	0
The Improvement of Indian Agriculture	2	6
The Congress Conferences and Conventions	2	0
India's Untouchable Saints	2	0
The Governance of India, by Govind Das	7	6
For India's Uplift, by Anne Besant	3	6
Sri Ramanujacharya	2	6
Sri Sankaracharya	2	6
Mr. Gandhi's Speeches and Writings—1896 to 1917	3	6
The Indian Demands, by G. A. Natesan	2	6
Indian Industrial and Economic Problems by Prof. Kale	3	6
Essays on National Idealism, by Dr. Coomaraswamy	2	6

BIOGRAPHIES OF EMINENT INDIANS :—

Dadabhai Naoroji, Gopal Krishna Gokhale, Rabindranath Tagore, M. K. Gandhi, Budruddin Tyabji, Pundit Madan Mohan Malaviya, The Right Hon. Sayed Amir Ali, H. H. Sri Sayaji Rao Gaekwar, Sir Sayed Ahmed Khan, H. H. the Aga Khan, Swami Rama Tirath, V. Krishnaswami Aiyar, Kristo Das Pal, Dewan C. Rangachari, W. C. Bonnerjee, A. M. Bose, Ravi Varma, Kashinath Trimbak Telang, Swami Vivekananda, Toru Dutt, Ishwar Chandra Vidyasagar, Sir Salar Jung, V. P. Madhava Rao, D. E. Wacha, Sri Ramakrishna Paramahansa, Sir Pherozesha Mehta, Rahimtulla Mohamed Sayani, Dr. Rash Behari Ghos. Nawab Mohsin-ul-Mulk, Sir C. Sankaran Nair, Lal Mohun Ghose, Raja Ram Mohan Roy, Behramji M. Malabari, Mrs. Anis Besant, Babu Surendranath Banerjee, Rao Bahadur R. N. Muellner.

ઈન્ડિઅન ઓપિનિઅન.

પુસ્તક ૨૩ મું.

ફીનીક્સ, શુક્રવાર, તારીખ ૨ અક્ટોબર ૧૯૨૫

અંક ૪૦

નોંધ અને સમાચાર

રંગદેવેશ ટાળવાનો ઇલાજ

આર્થિક અને પગારને લગતાં કમીશન સમક્ષ જ્ઞેહાનીસમર્ગ માં જીવ્યાની આપતાં આફ્રિકન નેશનલ લીગના સેક્રટરી મી. ડબ્લ્યુ. કૌવેએ સરકારની સેએગેશનની નીતીના અવ્યવહારપણા વિશે અને રંગદેવેશ ટાળવાને વિશે કેટલીક સારી માહિતી આપેલી છે. તે કહે છે કે: ગોરાથી રંગીન વર્ણના લોકોને ઇલાજ કરવાથી એ બંને પ્રજાઓ વચ્ચે દુસ્મનાઈ વધશે. કેપટાઉનમાં એ બંને પ્રજાઓ અરસપરસ વધારે સંબંધમાં આવવાથી ત્યાં દુસ્મની ઓછી છે. દેશના કાયદાને રંગીન વર્ણના લોકો સામેના ગોરાના દેવેશને ઉત્તેજન આપનારા નહિ હોય તો દેવેશ રહેજ નહિ. બહારથી દક્ષિણ આફ્રિકામાં આવતા ગોરાઓમાં રંગીન વર્ણો તરફ કોઈ પણ જાતનો દેવેશભાવ હોતો નથી પરંતુ દક્ષિણ આફ્રિકામાં વધારે લાંબો વખત વસેલા ગોરાઓ એ દેવેશ તેઓનામાં તુરત દાખલ કરી દે છે." અમે હમેશાં કહેતા આવેલા છીએ કે રંગદેવેશ ટાળવાનો ઉપાય રંગદેવેશના ભોગ થઈ પડેલાઓનો નાશ કરવામાં નથી રહેથી પણ ખુદ રંગદેવેશ કરનારાઓને એ કરતાં અટકાવવામાં રહેલો છે.

યુનીયન સરકારને સત્યાગ્રહની ધમકી

યુનીયન સરકારે નાટાલની મ્યુનીસીપાલિટીઓ પાસેથી પરવાના થી થતી મહેસુલનો કબજો પોતાને હસ્તક કરી લીધેલો હોવાથી મ્યુનીસીપાલિટીઓ છેડાઈ પડેલી છે અને ઠેક ઠેકાણે વિરોધ દર્શાવવામાં આવે છે. થોડા દિવસપર ન્યુકાસલમાં એ બાબત માં મળેલી એક બહેર મીટીંગમાં ત્યાંના એક પ્રતિષ્ઠિત વેપારી અને કાઉન્સિલર મી. જી. ડબ્લ્યુ. વ્હાઈટ નાટાલ પ્રાંતિક કાઉન્સિલના ન્યુકાસલના મેમ્બરને કાઉન્સિલ આજ સુધી પરવાનાની ઉધરાવતી આવેલી મહેસુલ કાઉન્સિલનેજ હસ્તક રહેવી જોઈએ અને પરવાના આપવાની સત્તા પણ તેનેજ હસ્તક રહેવી જોઈએ એવી મનલખનો કાયદો લાવવાનું સુચવનારો ઠરાવ મુકતાં જણાવ્યું હતું કે, "આપણે વધારા રકમથી છીએ પરંતુ યુનીયન થયું તે વખતે નાટાલની સાથે થએલી કબજાતોને જે કેવળ નકામા કાગળ તરીકેજ ગણી કહાડવામાં આવશે તો પોતે નાટાલની સઘળી વેપારીઓની એમ્બરોને વેપારીઓને સત્યાગ્રહ કરી યુનીયન સરકારે ઇલેલો કાયદો ફેરવાઈ નહિ ત્યાં સુધી પરવાના નહિ કઠાવવાની સલાહ આપવાની સુચના કરશે."

હીંદીઓને લેવાનો ધડો

ઉપલી મ્યુનીસીપાલિટીઓના કરતાં હીંદીઓ સામે આજે વધારે ગંભીર સવાલ ઉભો થયો છે. તેઓની હરતી જોખમ માં આવી પડેલી છે. યુનીયન સરકારે એવી કબજાત આપેલી કે તેઓના ચાલુ હકોને હરકત કરવામાં નહિ આવે. વળી

૧૮૪૨ ની સાલમાં નાટાલને અમલ સોંપવામાં આવ્યો ત્યારે તેના બંધારણમાં મહારાણી વિક્ટોરીયાએ એવી શરત નાખેલી કે: "કાયદાની નજરમાં કોઈ પણ શખ્સ તરફ એક પાડી નહિ શકાય કે તેનાં વર્ણ, પેદાશ, ભાષા કે જાતને આધારે પણ કોઈ પણ જાતનો એક પાડ્યા સિવાય સર્વને સમાનપણે કાયદાનું દરેક રીતે રક્ષણ આપવામાં આવશે." આ હંદોરો ગવરનર તરફથી ૧૮૪૨ ના મે માસની તા. ૧૨ મીએ પ્રાંતિક કરવામાં આવ્યો હતો અને ઓગસ્ટ તા. ૮ મીએ તેની શરતોને કબજા કરવામાં આવી હતી

આજે આ કબજાતોને નકામા કાગળ તરીકે ગણી કાઢવા માં આવે છે. સેનેટમાં આ દેશના હીંદીઓને સત્યાગ્રહ કરવાનું કેટલું સમજાવ્યું છે? અમે ઇચ્છીએ છીએ કે એ વખત ન આવે પરંતુ કદાપિ આવે તો તે વખતે દરેક હીંદી તમ્બર થઈ રહેશે એવી અમે આશા રાખીએ છીએ.

એશીયાટીક સવાલ ઉપર 'ગુજરાતી'

મુંબઈનું 'ગુજરાતી' એશીયાટીક ખીલ વિશે ઇંગ્લેન્ડે મોકલેલા તાર ઉપર ટીકા કરતાં નીચે પ્રમાણે લખે છે:—

'આ હકીકત બતાવે છે કે દક્ષિણ આફ્રિકાની અંદરના ભાગોમાં પેટેલા હીંદીઓને દરીયા કાંઠે કાઢવા માટે નજવીજ ચાલી રહી છે. સઉથી વધારે બચાવક તો એ છે કે દક્ષિણ આફ્રિકામાં જન્મેલા હીંદીઓને પોષવાને પણ ત્યાંની ગોરી સરકાર ના પાડે છે. હીંદીઓનું અપમાન જાણીપણી કરવા માં આવે છે અને તેનું કારણ અમને તો એકજ લાગે છે કે વલંદાઓ સાથેની લડાઈ વેળા હીંદીઓએ ઇંગ્લાંડનો પક્ષ કર્યો હતો તે છે. વલંદાઓને ઇંગ્લાંડથી સ્વતંત્ર થયું છે અને તેથી અંગ્રેજ સરકારને મદદ કરે તેવા લોકોને દક્ષિણ આફ્રિકામાંથી કાઢવા માંગે છે. લોડ્ એન્ગીને સંસ્થાન ખાતાના પ્રધાન તરીકે જ્યારે દક્ષિણ આફ્રિકાને સ્વરાજ આપ્યું ત્યારે હીંદીઓના ઇકકોને દક્ષિણ આફ્રિકાની સરકાર છેડે નહિ તેવું બંધન નાંખવાની સુચના થઈ હતી તે ન સ્વીકારાઈ તેનું આ પરિણામ છે. અન્યથા જેવું એ છે કે હીંદુસ્તાનની લોડ્ રીડીંગની સરકાર આ વિષયમાં મુંગી છે. ધારાસભાની એક ઉધાડી મુક્તી વેળા લેડ્ રીડીંગ જણી જોઈને મુંગા રહ્યો છે કે જેમ કરવાનું તેને કંઈ કારણ નથી અમને લાગે છે કે આ પ્રકરણમાં શહેરે શહેર સભાઓ ડ્રોલાવી દક્ષિણ આફ્રિકાની સરકારના હીંદીઓનાં અપમાન વિષે પગલાં ભરવાની માગણી કરવાની અને શ્રીમાન સપ્રાટને અને તેમની પાલમિટને એક અરજ કરવાની ચળાળ ઉપાડવાની જરૂર છે. તેઓનો જવાબ આ વિષયમાં એકજ આવશે કે સંસ્થાનો સ્વરાજ, જવાબદાર વહીવટ, બામવે છે તેમાં ઇંગ્લાંડ વચ્ચે પડી ન શકે, પણ આપણે તે છતાં પ્રયાસ કરવો ઘટે છે."