

# Indian Opinion

No. 38—Vol. XXVI. Friday, September 28th, 1928.

Registered at the G.P.O. as a Newspaper.  
PRICE FOURPENCE.

## NOTES AND NEWS

IN reply to representations made by the Executive of the South African Indian Congress for concessions to the Natal Indians that: (a) All domicile certificates issued with thumb prints be accepted as legal provided that the thumb prints thereon agreed with the thumb prints of the holder; (b) sons of such persons brought in by them be regarded as legally here; (c) whenever the father is dead if the son proves that the man who brought him was his father he would be regarded as legally here, the Commissioner for Immigration and Asiatic Affairs has written as follows:—

"In reference to your letter of Sept. 17, I have to inform you that the question of accepting all domicile certificates issued as legal, provided the thumb-prints thereon agree with those of the holder, was fully discussed with the Indian community in July, 1914, and it was then decided that, if it could be proved that the domicile certificate was obtained by fraud or misrepresentation, then the Indian holding same would be dealt with as a prohibited immigrant. I regret that the decision arrived at in 1914 cannot now be reversed."

The following message was sent to Mr. Sastri on his 60th birthday by the South African Indian Congress:—

"Our executive earnestly desires to convey to you hearty congratulations on your 60th birthday, and pray to the Almighty to grant you many happy returns of the day. May He spare you to continue your noble and self-sacrificing work for the cause of our Motherland, and may you enjoy the best of happiness and peace for the remaining years of your exemplary and distinguished life.

"While offering our cordial felicitations we would request you to reconsider your decision to relinquish office, confident that your presence with us will ensue our welfare and the observance of the Indo-African agreement in its true spirit."

One of the results of the visit of the Indian delegation to the International Labour Conference at Geneva has been the proposal to form an Asiatic Federation of Labour. Mr. Mahabub-ul-Huq, who attended the conference as adviser to the Indian Labour delegate, said on his return to India that the workers' delegates from Eastern countries were considering the formation of such a federation, which would have a valuable moral effect on the minds of the representatives of other States which were members of the International Labour Office. The Indian Government delegates always showed a benevolent neutrality in important matters, but India needed sanction by legislative measures for the various conventions still remaining unratified. Mr. Huq said that some of the Indian Labour leaders should go to Europe every year to study the trade union organisation and activities, for Europe still had much to teach Asia in this respect.

Along with the announcement of the death of the Rt. Hon. Ameer Ali, *The Times* printed one of the last letters written by him, advocating a Game Preservation Department for British India, says the London correspondent of *The Englishman*. He says that India

has a matchless fauna which is doomed to extinction except in inaccessible localities unless the public conscience is aroused. The widening scope of the Indian arms rules, he declares, has vastly increased the rate of slaughter, while the game laws in the close seasons are set at naught by local influence and collusion with underpaid forest employees which renders detection unlikely. Destruction is being widely carried into Government reserved forests.

The last returns of Local Governments in British India show that during 1927, 25,612 wild animals were reported to have been destroyed, of which 1,368 were tigers, 4,390 leopards, 2,739 bears, and 2,439 wolves; a sum of Rs. 1,39,458 was paid in rewards against 1,40,061 in the previous year. The total number of persons returned as killed by wild animals in British India during the year amounted to 2,285, as against 1,955 in the previous year and 1,962 in 1925. Tigers were responsible for 1,033 of these deaths, leopards for 218, wolves for 465, bears for 78, elephants for 56, and hyaenas for 12.

## INCONSISTENCY OF THE OPPOSITIONISTS

AS the animals in the Zoo cause a great deal of attraction to the public, so was some attraction caused last Sunday in Durban when members of the self-styled Vigilance Association and the Federation exhibited themselves at the Victoria Picture Palace. When the condonation period was nearing its end and the Congress members and officials were busy assisting applicants, Messrs. Anglia and Co., were busy indulging in platform speeches condemning condonation and the Congress. They would have merited at least some credit had they remained consistent. In a previous meeting they had advised people to reject the condonation scheme and that they would be holding a conference and would advise them what further action would be taken. Then, when another meeting was called by the Congress to advise people not to delay in making applications for condonation, a circular in the vernacular was issued by these men asking people not to be hasty and that they would shortly be placing influential legal opinions which they had obtained on the condonation certificate

before the public. They also advised people to send a deputation to India to make representations to the Government and the people not to countenance this "blight-miscalled condonation." We had expected Mr. Anglia and his colleagues to be leaving soon on a pilgrimage of their Motherland, but to our surprise they are still here and the condonation scheme is also still there and the period of grace has ended. People are still waiting for those promised legal opinions and, thank heavens, they did not wait any longer in making applications, for if they had, we do not know what their fate would have been in view of the fact that at the last moment all the advice they had given in the past has gone over-board and they have now advised people that on application to them they would advise them as to who should and should not apply for condonation. The community does not require a more glaring example of their irresponsibility.

At last Sunday's meeting they passed a vote of no confidence, or lack of confidence, in the Natal Indian Congress and the South African Indian Congress. That is as much as passing a vote of no confidence in the community. But did Mr. Anglia and his crowd ever enjoy the confidence of the community? Wherever we go this is what we here from the people: they have nothing against the condonation scheme in itself, they say. It is indeed an act of generosity on the part of the Government; but they would have wished it to be more liberal; having once condoned a man, the Government should not be so harsh as not to allow him to lead a happy family life; moreover, they say, that the Government has been generous to the Transvaal Indians in recognising registration certificates obtained with peace preservation permits with finger-prints as legal if such prints agree with the prints on the registration certificates; they ask for the same generosity to be extended to Natal Indians in that the rights of holders of domicile certificates obtained on the ground of residence of three years and over in the Province prior to the passing of the 1913 Immigration Act should not be challenged. These are the requests they make and ask that the Government should favourably consider and grant them. But having said so much about the condonation scheme they emphatically deny of having any confidence in Mr. Anglia, and his crowd.

Messrs. Anglia & Co., we understand, are calling a conference of the Indians of South Africa. Pray where have they got the mandate to call such a conference. The South African Indian Congress is the only constitutional body which has the right to call such a conference. Our oppositionists are at liberty to do, as many an unconstituted thing as they may choose but they cannot expect it to be endorsed by the community which has given them no mandate. The conference which we understand is to open on Sunday will be a conference not of the Indian community of South Africa but a conference of Messrs. Anglia and Co.

## Mr. Sastri's Official Tour Of The Transvaal

### Meeting At Springs

The Right Hon. V. S. Srinivasa Sastri, P. O. Agent of the Government of India addressed a public meeting in the Town Hall of Springs (Transvaal) on September 17. There were about 700 people present including a large number of Europeans. Councillor R. Court presided.

Mr. Sastri said it was necessary for the two peoples to live together and to understand one another fully: The Capetown agreement was concluded two years ago, and embraced many separate topics. Hitherto there had been a good deal of wavering in the minds of Europeans as to how they should regard Indians. A good many people were led to believe that the Indian in this country was a foreigner, and that if he did not vacate the land measures would be taken to compel him to do so.

To regard the Indian as an alien whom it was impossible to assimilate into the body politic was a wrong way of dealing with the problem. The Indians had come here not so much at their own instance as at the instance of people in another Province who desired cheap labour from abroad. Having brought that cheap labour into this country, they created a problem which could not now be treated as though it arose yesterday.

### The Third Generation

It was many years since the first Indians came here, and the Indians now living here were of the second and third generations. It was computed that at least two-thirds of the Indian population in South Africa were born in the Union, and in the most cases had even forgotten their own mother tongue. In former years, when people were sent back to their own lands, it was called repatriation; but in the present instance it would be banishment to send Indians back to India, to a land which was to them only a geographical expression.

Continuing, Mr. Sastri said that because a certain attitude had been assumed in the past, it did not necessarily follow that it was the right attitude. The new method, brought about by the Capetown agreement, was just and humane. When a person or a community had power, responsibility went with it. In the Transvaal the franchise was kept rigorously in the hands of the white people. He did not wish any of his countrymen to question this fundamental feature of the constitution of the Transvaal.

He was quite willing, and he hoped his countrymen would be willing, to adjust himself to this fundamental necessity—the power of determining what shall be the basis of the political institutions must rest with the European population.

That being so, the question that next arose was what was necessary to safeguard that root principle. Reason required that care should be taken that when they safeguard that principle they should do nothing in excess of that necessity.

#### Restrictions

He was afraid, however, that more restrictions had been imposed than were necessary for the purpose, and it was to the great credit of the Capetown agreement that this was recognised, and for the first time in the history of this country a Government stood pledged to a policy of extending to the Indian community those opportunities of self-development which were allowed to other communities.

Mr. Sastri expressed the hope that none of those present would resist the policy of the Government.

"I beseech you all, said Mr. Sastri, when you deal with the Capetown agreement, to regard it from the broad standpoint. Remember that the eyes of the whole intelligent world, that part of the world which actually matters, are upon you. The world will judge you by the way in which you will deal with the problem. The Indians are at present a menace to your own superior standards, but you must bring them along the road you have yourself travelled so that they will no longer be a menace to your European standards of life.

#### Vote of Thanks

Mr. A. M. Sahib, chairman of the Springs Indian community thanked Mr. Sastri for his untiring efforts on behalf of the British Indians in this country and hoped the meeting would be productive of the best results and clear all misunderstandings between Europeans and Indians. He also thanked the European ladies and gentlemen who had kindly attended the meeting and also Mr. Court for ably presiding. Mr. Sastri was presented with a beautiful garland.

#### At Potchefstroom

The Right Hon. V. S. Srinivasa Sastri paid an official visit to Potchefstroom on the morning of September 16. He was accompanied by Messrs. J. D. Tyson, I.C.S. (secretary), C. S. Ricketts, M.B.E. (assistant secretary), his private secretary, Mr. Kodanda Rao, M.A., and representatives of the South African Indian Congress. The distinguished visitor was met by a convoy of decorated cars with representatives of the Indian community and the Normal College authorities, and escorted to the King's Hall. Subsequently Mr. Sastri proceeded to the Normal College, the guest of which institution he was at a luncheon, after which he lectured at the Town Hall to a large gathering of students on the subject of "Gandhi"

In the evening Mr. Sastri was the guest of honour at a banquet in the King's Hotel, presided over by the Mayor, which was attended by over 100 Europeans. Mr. Sastri's health was proposed by the Magistrate, Mr. I. G. Horak who appealed for greater sympathy for the Indian community on the part of Europeans.

#### Meeting In The Town Hall

A public meeting was then held in the Town Hall at which also the Mayor Mr. Albert J. Nel, M.P.C., presided. The audience which was composed mostly of Europeans numbered well over 500.

Mr. Sastri dealt with the question of trading licences, with special reference to the tendency in legislation governing the issue of licences to restrict the right of appeal to the courts. The speaker announced what he described as an inexorable law;

that people as a whole could not progress unless all sections advanced simultaneously, and after appealing to the audience to insist by means of franchise that the noble terms of the Indo-South African Agreement be faithfully fulfilled by the Government, he said that there were some respects in which the South African policy could be still further liberalised.

One of these was in regard to licences. He admitted that there were limits beyond which he could not expect people, brought up in the belief that a man with a coloured skin was inferior to a white, to stretch their generosity, and that it was necessary for Europeans to maintain their political and religious superiority. Having established that, however, was it necessary to go further? he asked.

Trading, whether as hawkers, peddlers or shopkeepers, was the only occupation left open to the Indian in the Transvaal, and it seemed to him that licences were often refused to Indians because of public opinion or by men not sitting in a judicial capacity. In such a case, the Indian's only redress was through the courts, to which he paid the high tribute in the following words:—

"While you have judges among you who cannot be corrupted, who defy public opinion even when running against it—while you have such judges you need have no fear of your country."

Mr. Sastri appealed to the people not to allow restrictions on right of appeal to the courts, and expressed the hope that they would not countenance any narrowing of the scope of justice, or permit the jurisdiction of the courts to be ousted.

### Mr. Sastri's Klerksdorp Speech ✓

The following report of the speech delivered by Mr. Sastri at Klerksdorp when that memorable incident took place appears in the Star (Johannesburg):—

After introductory remarks were made by the Mayor, Mr. Erasmus Jooste, and an address was presented to Mr. Sastri on behalf of the Indian community by Mr. Patel, secretary of the reception committee Mr. Sastri proceeded to speak.

Mr. Sastri said the views he was about to express had been accepted by a considerable section of the South African population. It was wonderful to remember the unanimity with which the Capetown Agreement was received in India and South Africa and in Great Britain also.

Those participating in the negotiations had approached their task without acrimony. Each side was careful in its own interests, but equally anxious to meet the wishes of the other side. Providence had blessed their task so far. The agreement had stood the test of criticism and would stand the test of the time.

The first consideration put forward had reference to the status of Indians in South Africa. What was to be done with them? Never till the Capetown conference had they been accepted as part of the South African community.

A voice: And never will be.

Mr. Sastri said that, thanks to the forbearance and goodwill shown at that conference, a position had been reached where they recommend a policy of another kind—justice and fair-play to the Indians—and so to replace a policy that had become impracticable.

Indians had come to the aid of one province, Natal, since incorporated in the Union, and they

had grown in numbers. The disadvantages of their status had become more apparent on both sides, but it was a fruitless and disastrous occupation to dwell on the faults of the past. It was better to dwell on the fact that a new policy had now been inaugurated which would serve to bring the Indian question within manageable compass, and those of the Indians left here could be recognised as part of the South African population.

Voices, Never, never.

### Appeal For Fair Hearing

The second part of the agreement concerned the uplift of the Indians in South Africa.

A voice: At the expense of the Europeans.

Mr. Sastri: Is Klerksdorp so unlike other parts of the Transvaal as really to refuse me a patient hearing? I do not ask you to endorse my views, nor to endorse any of the proposals I put forward, but I do ask you seriously to consider the statements I make.

In Natal it had been urged that educational facilities should be so enlarged as to enable Indians to obtain the degree of education necessary to decent living. The Natal authorities had agreed to the appointment of a Commission, and after patient inquiry measures of amelioration had been set on foot which, in a few years he was confident, would bear fruit. In any uplift movement the best means was to give decent education. This Natal action was note-worthy because it was in Natal that the menace of the Indian element had been most acute.

In the Transvaal the authorities had always been good and liberal to the Indians, and any educational shortcomings were probably more the fault of the Indian than of the Government. The conditions of housing for Indians in Natal also called for betterment, particularly in and round Durban where slums were largely the condition there for a long period.

The Government had agreed to undertake an inquiry and the Minister of the Interior would soon create a Commission to begin its beneficent course in regard to housing.

The third question was trading licences. Indians had long felt their only protection lay in the judicial tribunals of the land, in which they reposed full confidence. They desired, therefore, that their right of appeal from local bodies should be amplified rather than curtailed. All that the Government would undertake was a promise to offer additional facilities when the opportunity arose again to revise legislation controlling trading. So long as this question was an open one, it was likely to curtail the facilities for appeal by Indian traders. He nevertheless had no hesitation in recommending the acceptance of the Capetown agreement.

### Deputy Mayor Intervenes

Mr. Morgan Evans, the Deputy-Mayor, who had made frequent interjections in the course of the address, rose and protested that Afrikaners had not come there to listen to an Indian.

Several persons called on Mr. Morgan Evans to sit down, and others cried, "chuck him out."

At this stage there was a great hubbub and the lights went out and stink-bomb was thrown the odour of which was overpowering on the platform. It was therefore decided to continue the proceedings in the open air.

### The Mayor's Apology

On the resumption of the meeting the Mayor feelingly said, "I knew that sooner or later I would have to make an apology, and I now make a heartfelt apology to our distinguished visitor. I deeply regret that one of our foremost townsmen has taken part in the occurrence, and I am thoroughly ashamed that these incidents should have occurred in our town. The perpetrators of the disturbance are cowards, and as they have now cleared out, I hope Mr. Sastri will continue his address."

Mr. Sastri, smiling and seemingly the least perturbed person in the gathering, said, "I was going to speak when we changed our venue—(laughter)—upon another phase of the agreement."

"The Union Parliament was in session at the time. Questions from members were possible, but no reference of a hostile character was made concerning the Agreement. The Government has given it their blessing, and the South African Party leader has expressed the view that the Agreement should have a fair chance, General Smuts remarking that if their was merit in the Agreement he intended to place no let or hindrance in the way of its being consummated, an undertaking which had been loyally observed."

There were men of both political parties present, and he made an appeal that the Capetown Agreement be placed beyond the pale of party politics. In international affairs there must be a continuity of agreement, so no matter what Government was in power in South Africa the Agreement should remain and it was for all South Africans to see that their national honour was maintained intact. ✓

### Mr. Nesor's Tribute

Mr. J. A. Nesor said that as he listened to Mr. Sastri he had recalled a passage in Holy Writ where Agrippa, on the close of St. Paul's address in his defence, had declared "Almost thou persuadest me to be a Christian."

Mr. Sastri's eloquence was so convincing that his audience must at least give very careful thought and consideration to his appeal. It was not good for any community that any section should be repressed, and if there were some who held the view that bettering the Indians conditions would be at the expense of the Europeans, he felt that nothing would be lost by the Europeans for the letter and spirit of the agreement redounded to the credit of both parties to it and the Indians would prove useful members of the South African community. The audience must feel better than they did before hearing his splendid address. Those who had designed and been associated with the insult upon the community and who had left, had apparently been afraid that they also would be persuaded by the eloquence and wisdom of Mr. Sastri. Indians were law-abiding, patient, and non-complaining but it should not be overlooked that the forbears of the present generation of Indians here had come to South Africa long ago. Their presence should now be regarded as South African, and it was for the whites to make the best possible South Africans of them.

On behalf of the Indian community, Mr. P. Desai proposed a hearty vote of thanks to the Mayor and with this the proceedings terminated.

## Wives and Children of Condoneses

The following has been sent to us for publication by the South African Indian Congress, Johannesburg:—

"Condoneses whose wives and children have entered the Union after February 24, 1928, should send in their names and numbers of their registration or domicile certificates to the Secretaries of the South African Indian Congress, Box 5339, Johannesburg, before October 13,

## The Klerksdorp Incident

### Viceroy's Reply To Union

The following is the full text of the telegram sent by the Viceroy of India to His Excellency the Officer Administering the Government in reply to the message sent by the Union Government:—

"On behalf of the Government of India I wish to thank you for your full telegram regarding the regrettable event in which our Agent was concerned. My Government greatly appreciates the expression of regret contained in your telegram and recognises the concern and distress which must have been caused to you and your Ministers. I am confident that responsible opinion both in India and South Africa will join in condemning this deplorable incident and will not suffer it to impair the friendly relations existing between the two countries."

### Prime Minister on Mr. Sastri

General Herzog, Prime Minister of the Union, replying to a question at his meeting at Philippolis last Friday, September 21, said:—

"I hope that if Mr. Sastri ever visits here your leading people will receive him with the utmost heartiness."

"Mr. Sastri is one of the noblest men you can find anywhere, and also one of the most cultured. It is a pleasure to meet him. I deeply regret the Klerksdorp incident. You must remember that he is the special representative of a nation of 300 millions, and I consider Klerksdorp's reception one of the most deplorable incidents that ever occurred in South Africa. You must also remember that India recently sent an influential trade deputation to South Africa, and that before many years are past there is going to be a greater trade between India and South Africa than between England and South Africa today. To insult India's representative is, therefore, most deplorable. You cannot go wrong by receiving Mr. Sastri as you would the best European."

### Klerksdorp Chamber of Commerce Protests

At a well-attended meeting of the Klerksdorp Chamber of Commerce, the following resolution was unanimously passed: "That while this Chamber is not and never has been in favour of Indian and Asiatic immigration and is of opinion that Indian and Asiatic competition in commerce, trade and industry is gravely detrimental to the welfare and prosperity of the European population, it profoundly and sincerely deprecates the unmannerly and uncouth conduct of a certain section of our compatriots and the insults they levelled at the Rt. Hon. Mr. Sastri, Agent-General for the Indian Government, on the occasion of his visit; moreover we are of opinion that the position which Mr. Sastri occupies as the distinguished representative of a friendly Government, coupled with the moderation and sincerity with which he pleads the cause of his countrymen is worthy of great praise and admiration. We therefore feel dishonoured and disgraced by the conduct of a set of brainless people, from whom we trust, we will be readily be dissociated."

The chairman, Mr. P. E. Rood, took the opportunity of congratulating the Mayor, who was present, upon the able manner in which he presided both at the banquet to Mr. Sastri and also at Mr. Sastri's lecture.

A school inspector was testing a class in arithmetic.

"Suppose," he said, "I lent your father ten pounds on the understanding that he paid me back one pound a month. How much would he owe me at the end of six months?"

## Premier's Letter To Mr. Evans

### Resolution Against Condonation

Soon after the Klerksdorp incident Mr. Morgan Evans, deputy Mayor called a public meeting in Potchefstroom to discuss the Indian question which was attended by 500 people, including many young persons says a Potchefstroom message.

The Potchefstroom *Herald* wrote before the meeting was held in an article dealing with anti-Indian movement, that it is necessary to keep cool heads, and that Potchefstroom should not countenance such a display of hooliganism as that which disgraced the fair fame of Klerksdorp.....Potchefstroom can do without either incitement or hooliganism in this matter, and should be able to define its own line of action without dictation from outside."

### The Premier's Letter

In the course of his address to the meeting Mr. Morgan Evans read a letter from the Prime Minister to himself dated September 11, replying to a letter from him dated September 4. The Prime Minister wrote:—

"You are, perhaps, needlessly perturbed, and view the whole situation too pessimistically, while your remarks to Dr. Malan that the Agreement entered into by the Government has proved a complete failure are very far from the truth.

"The agreement thus far has had most beneficial results. After all is said and done, we want to get rid of Indians as far as possible. Repatriation should, therefore, be our first endeavour, and with regard to this the results have been very satisfactory."

The letter goes on to state that in the five years preceding the Agreement, 1922 to 1926, an average of 161 Indians was repatriated each month. Since the Agreement has been in force from August 5, 1927, to March, 1928, the latest available figures show the average to be 342 a month.

Thus more than double the number before the Agreement, wrote the Premier.

### Vigorously Opposed

Mr. Morgan Evans, in his address to the meeting, vigorously opposed the condonation scheme, saying that 1,000 Indians had found their way into the Transvaal illicitly to whom it was now proposed to grant domicile certificates.

He would take 1914 as the starting point. He conceded that the Union Government had obligations to Indians who had legitimately entered the country and to those born here, but the others, numbering some thousands in the Transvaal, should be repatriated.

The native, seeing the uplift movement for Indians, would be justified in asking for similar privileges for himself. At present Asiatic competition was confined to business, but in future it would spread to the trades and professions.

### Klerksdorp Incident

In a reference to the incident at Klerksdorp, Mr. Morgan Evans said the only object was to protest against the holding of Mr. Sastri's meeting in Klerksdorp, but someone put out the lights before he (Mr. Morgan Evans) could make his protest, and then some person threw a stink bomb.

The meeting, passed a resolution unanimously protesting against the ratification of the condonation proposals, and calling upon the Western Transvaal members of Parliament to oppose them "to the bitter end." A boycott of Indian traders was suggested, but it was not put to the meeting.

"Ten pounds," promptly answered the boy.

"But, my boy, I am afraid you don't know much about arithmetic."

"I am afraid, sir, that I don't know much about arithmetic," was the boy's reply.

## Mr. Sastri's Birthday Celebration In Kimberley

The Indian Political Association, Kimberley, made an interesting presentation last Saturday afternoon at the residence of the Misses V. Sammy, 87, Jones Street, to the Right Hon. V. S. Srinivasa Sastri on the occasion of his 60th birthday. During the day there were many callers at the house to offer congratulations. In the afternoon there were present at the presentation ceremony, among others, Mr. P. M. Dawson, chairman of the Indian Political Association, Mr. T. V. Rajagopal Pillay, secretary, Messrs. M. Ramsamy, G. N. Naidoo, V. K. Pillay, V. V. Naidoo, the Misses Sammy, the Mayor (Councillor H. Solomon), Councillors Moir and Ericson, and Mr. W. Bruckner de Villiers, M.L.A. Mr Sastri was accompanied by his private secretary, Mr. Rao. During the day Mr. Sastri was the recipient of hundreds of congratulatory telegrams.

### Wonderful Work

The Mayor said he had been asked to start the ball rolling, and he took that opportunity of saying that they had watched with interest the good work done in this country by Mr. Sastri. They realised only too well the wonderful work he had accomplished in creating a better feeling between the Dominions, and the people of South Africa and India. He was quite sure the Europeans and the Indian community appreciated the wonderful work in that direction. On behalf of the people of Kimberley he expressed the wish that Mr. Sastri would spend another birthday in this country. He knew that Mr. Sastri had made up his mind to go, and he was pleased to learn that since Mr. Sastri came to South Africa his health had improved, and for that reason he should consider staying another year. He extended to him hearty congratulations and good wishes, and said it was his pleasing duty to ask Mr. Dawson to say a few words.

### Many Happy Returns

Mr. Dawson said it was indeed fortunate for them that Mr. Sastri had decided to spend his birthday in their midst, and felt quite happy in having this opportunity to offer him their warmest congratulations. They felt a sense of approaching loss, said the speaker, when they contemplated his impending departure from this land, where Mr. Sastri's charming personality had not only inspired confidence with all he came into contact, but created a change of atmosphere and established better relations between themselves and Europeans. In conclusion they would ask him to accept a walking stick as a token of their respect and affection in which he was being held, and they hoped that whenever he walked out with this particular stick he would remember his countrymen in Kimberley. Once again it gave him great pleasure to offer him their best wishes for many happy returns.

### Mr. Sastri's Reply

Mr. Sastri, in replying to the presentation, said it was a very good thought on the part of his friends to bring together so representative and distinguished a number of the citizens of Kimberley. He was obliged to them all for coming there and offering him their congratulations on an event which was concerned with the passage of time. He expressed pleasure that they should think of him on this occasion. The Mayor seemed to be one of those rare people to whom happy speech came without thought. He really enjoyed the slip the Mayor made in referring to the two Dominions. Of course, there was only one Dominion, for his country (India) was not a Dominion, but he hoped the Mayor was anticipating wisely, and that it would still come true. He deeply appreciated the warmth and generosity of their kindly feeling towards him. He had had many proofs of the way in which his work had been regarded by his countrymen and Europeans here. It did not come to everyone's mind to have both communities wishing the same term to be extended.

### Home-Sickness

The President had blessed him, and he was most prayerfully thankful for that blessing. At the same time, he wished to tell the people who wished him to stay that he had come to the age when everybody thought he was fit recipient for a walking stick. One wished to be near one's family at that age. He had come away a great distance, and although it was quite true that he had improved his health, he had not ceased to be home-sick, and his home-sickness had been increasing every day. Moreover, he wished to remind them that he came here with the intention of staying just one year. The Government persuaded him to come to prepare the way for the Agent, and he was only preparing the way for the Agent. By January next he would have been 18 months in the country. He had used that period pretty well, and they would agree with him that the work of his successor would be easier for his having been here. He had performed faithfully what he undertook to do, and he hoped they would let him go with good feelings and with the knowledge that in not discharging their earnest wish he was not showing any discourtesy. He was really anxious to go, and that was the only reason for his going, otherwise everything here—the climate, the people, the country, the warmth of welcome he had received on all sides and from all quarters—was such that he would be very unhappy in leaving so much affection and love behind. He was especially thankful to the Mayor for coming with the other friends, and to Mr. Dawson and his Indian friends for the way they had received on that day, which was important only to him. Although he was going away on Sunday, this would not be his last visit to Kimberley. He was coming another time before leaving, and he hoped on that occasion to say farewell to the public and good-by to all who had been such warm friends.

Miss T. V. Sammy addressed a few words of appreciation and good wishes to Mr. Sastri, who she described as a father and mother to them; and Mr. Bruckner de Villiers paid tribute to the good work performed by Mr. Sastri in South Africa. He assured Mr. Sastri that the Indian community here were law-abiding citizens who enjoyed the greatest respect of the European community.

Beautiful bouquets were presented by the Indian Political Association to the Misses V. Sammy, and also to the Mayor for conveyance to the Mayoress, who, the Mayor explained, was prevented from attending by two other public engagements.

At the conclusion of the presentation ceremony a group photograph was taken in commemoration of the occasion.—*Diamond Field Advertiser*.

## Indian Teachers' Salaries

### Mr. Kichlu's Labour Bearing Fruit

The Executive Committee of the Natal Provincial Council has now definitely agreed to the payment of grants to Government-aided Indian schools on a salary basis, instead of paying grants of £2 10s per child a year on the average attendance, which system now prevails.

The system of payment of the scale of salaries, pointed out by Mr. K. P. Kichlu, the Indian Government expert, was not based on any principle and was generally inadequate and unsatisfactory. The head teachers were not suitably paid, and the position of many of the assistants was miserable.

This fact was recognised by the Inquiry Commission on Indian Education who in their report recommended a change of the present system. The aided schools, they said, should be graded by average attendance, and the financial aid should be in the direction of the Provincial responsibility for the total cost of the teachers' salaries.

The Education Department have been instructed to draw up a suitable scale of salaries and also to draw up a scale which provides for the number of pupils to each teacher.



The Department is now at work upon it and in all probability if the changes are effected they will come into operation from the beginning of next year.

## Tribute to Mr. Sastri

After criticising severely, in the course of a leading article, the Klerksdorp incident and Mr. Morgan Evans the Deputy-Mayor of that town, "for having associated himself prominently with the gross breach of manners, and thus brought disgrace upon the town whose dignity and reputation for courtesy and hospitality he should have been among the first to maintain," the *Rand Daily Mail* dated September 18 pays the following tribute to Mr. Sastri:—

"It is not only in South Africa that a most painful impression will have been caused by this Klerksdorp outrage.....Actually, South Africa is under a sense of the very deepest obligation to Mr. Sastri. To him probably more than to anyone else belongs the credit for establishing those cordial relations which made possible the Indo-African agreement and brought to solution a problem which had been a most vexing one for many years. Since then, at considerable personal inconvenience, and also, we regret to say, to the disadvantage of his health, Mr. Sastri has remained in the Union to apply his great ability to the task of securing the smooth working of the agreement which his statesmanship so largely helped to make possible, and the sum of his accomplishment has been very remarkable.

It is, however, not only as the friend and protector of the Indians resident in our midst that Mr. Sastri has impressed his personality upon the South African community. During his stay he has given his time ungrudgingly to the furtherance of intellectual causes, and we are in consequence the richer for the ripe wisdom and high idealism which have been the distinguishing features of the many addresses he has delivered throughout the country. Even when he has dealt with political issues he has done so with a nobility and dignity rarely to be met with on a political platform anywhere in the world to-day, and it is not too much to say that his influence will be felt in our midst long after he has left the Union. It is a real pleasure to us to be able to pay this tribute, inadequate though it be, to a great gentleman, statesman and scholar, but the episode of Klerksdorp is a bitter humiliation under which the whole of South Africa must bow its head in shame.

## Mr. Sastri On Indian Philosophy

### A Brilliant Address At The University

The Rt. Hon. Srinivas Sastri delivered a lecture on Indian Philosophy on September 12, at the University of the Witwatersrand under the auspices of the Philosophical Society of the University. Professor R. F. A. Hoerale Presided. Mr. Sastri spoke for 90 minutes during which time he held a crowded audience at spellbound with a brilliant exposition of Indian Philosophy. He explained that he had not studied philosophy in the schools, but had picked it up as he went along in life, and that was the first time in his life he had spoken upon it.

### Four Thousand Years Ago

Upwards of 4,000 years ago, proceeded Mr. Sastri, one branch of the great Aryan race dwelt on the banks of the great rivers of upper India. The resources of nature were sufficient to spare them much physical exercise, for they could easily obtain the simple things they wanted without much trouble. The silence of the forest profound and solemn enabled the great Rishis of old to obtain communion with

nature of a kind to which we moderns were absolutely unaccustomed. During that intercourse with nature they obtained an insight into her secrets which in these days appeared to be simply marvellous. In particular the Indian mind, endowed with a gift for speculation, was fond of devoting itself to research in the metaphysical region.

Many schools of philosophy arose at that time, and they began to differ, and at last crystallised into schools with specific names. Every variety of opinion was represented. There were atheists, sceptics, materialists, idealists, and there were realists similar to those of whom they heard in Western philosophy. The way in which they discovered those truths—for every one of them called himself only a discoverer—was not through the ordinary process of reasoning, but by the employment of what was sometimes called in modern times the power of intuition.

### Origin of the Veda

He could not tell exactly how intuition differed from the positive methods of reasoning in which such unbounded belief was placed to-day, but it was thought the Rishis, the sages of old, in their communion with nature developed to a special degree the power of seeing and reading truths on the face of nature. Their discoveries were recorded not in books, but in the memories of their pupils. In time the book was called Veda, which meant knowledge. The Veda, therefore, being the record of the intuitional knowledge of the time, came to be considered a sacred book. What was contained in it, obtained in this extraordinary way, was regarded as infallible, and no man could set up any theory or propagate any lesson in philosophy unless he found some warrant for it in that sacred book.

Of course, there were those who rejected the authority of that scripture, as, for example, the Buddhists. About the same time, however, there were other schools, strictly basing themselves on that great authority, and they, being called orthodox, came to be grouped under six heads. Only two of those schools had come down to our time—the two schools of Mimamsa—the science of exegesis.

The first of these two schools concerned itself with the ritual prescribed in the Veda and might therefore be dismissed, for it was concerned more or less with a degree of ceremonialism that had become a thing of the past. The other branch of Mimamsa was known by the name of Vedanta, which meant the end or the last aim of the Veda, the final teachings as crystallised by the great masters.

### Four Points of Agreement

There were four points upon which all these orthodox systems were agreed and which formed the mental food upon which those philosophies were fed. The first idea was the existence of the human soul. He used the word "human," for in the East even animals and the vegetable kingdom had souls. The soul of the ancients of India existed and was immortal.

In the next place the actions of each individual existed, as it were, and bore fruit in an endless cycle. Under the various motives and desires that actuated us we performed certain deeds. Those deeds had unseen effects that went on reproducing themselves in an endless cycle. That was the theory of Karma which meant deed or action. There was no deed or action for which a man might be responsible but which must work out its consequences in his own life. That ruthless repetition of deeds and results had gone on always and was called Samsara. That word was so common in Indian literature that it had crept into English literature. It meant the repetition of lives on this planet. Each soul upon death was not extinguished, but was reborn to work out the consequences of its deeds in the birth that had closed. And so it went on in an endless cycle. This theory was called the theory of transmigration.





seemed to have lost of its original nature. It had only to know that nature somehow and then Maya disappeared, for Maya was only another word for cosmic ignorance. Getting rid of that ignorance meant getting the true knowledge. That was why in Sankara's philosophy the way of liberation was described as true knowledge. But that could not be obtained by the ordinary man. Only God's grace could give it. It was not knowledge of the ordinary type. It was not of the phenomenal world. It was something that had to come from the great beyond. If a man with his inmost being apprehended the doctrine that he was the real Brahman, he had obtained that knowledge.

**Differentiation of Wisdom**

The Vedanta knowledge was superior to the ordinary metaphysics, to ordinary psychology, to ordinary religion, which was called lower knowledge. His people differentiated between the higher knowledge or the divine wisdom and the lower knowledge or the phenomenal wisdom. The whole of Vedanta was a vast system built up in order to enable to obtain if possible that higher wisdom—the recognition with their inmost being of the idea that they were Brahman. To obtain the fullest Moksha, the last stage of salvation, to the merit acquired by works and worship must be added the merit of knowing, of knowledge.

To some people to whom this grace of God did not come for its higher purpose, the common method of worshipping a limited or conditioned form of Brahman was permissible. Brahman might be either undifferentiated, unconditioned, unlimited Brahman, that could not be described at all, or Brahman might be worshipped, be regarded in the light of a personal God. But Sankara would say that those who obtained liberation through that worship of a conditional or personal God would obtain only in the lower form. There was a still higher form of liberation that was only open to those who added to worship, to works, the superior merit of esoteric wisdom.

**The Perception of Brahman**

It was true to say that the world was Brahman; it was true to say that the individual soul was Brahman; but it would not be true to say that Brahman was the world, that Brahman was the individual soul. To those who knew logic it was perfectly clear. It was exceedingly difficult to employ the ordinary language of our logic and psychology in the description of the Brahman, of the higher metaphysics involved in Sankara's teachings.

It was a mistake to say, Mr. Sastri concluded, that Sankara's philosophy was the cold worship of the abstract, which could not be worshipped—that it had no ethics in it at all, and even no possibility of ethics. The perception of Brahman was obtainable only to those who were pure in their hearts, who had done good deeds and avoided bad deeds, who had lived in the eye and under the fear of God, men who had first conquered everything that was low and base in them.

**Western Parallels**

Professor Hoernle said that as he listened to Mr. Sastri he could have paralleled his Eastern monism point by point with the monism of the Western philosophers. On the eternal problems of man there was a sympathy of outlook between East and West that gave the lie to the oft-repeated assertion that East and West were so fundamentally different in mind and outlook that they were unable to understand each other.

Miss D. C. Auret, in thanking Mr. Sastri on behalf

of the society, wittily asserted, amid laughter, that although she was a woman there was no deception in the thanks she offered.

No less holier place than the Braamfontein Wesleyan Church Hall was selected by some discontented European business men to form a Braamfontein Vigilance Association to take action against "the encroachment of Asiatic traders" in that suburb of Johannesburg. Mr. A. H. Jones presided. The meeting unanimously resolved to combat the "nuisance" by taking action in the Supreme Court. The legal aspect of the position was explained by Mr. P. C. Bredell, who said that in Braamfontein it was a criminal offence for an owner to permit property to be occupied by coloured persons. The attendance was composed mainly of business men who had contributed towards the costs of law suits regarding Asiatic traders in Braamfontein, but a more representative meeting will be called at a later date to enable the residents at Braamfontein to discuss the question before legal proceedings are instituted. A Vigilance Committee was duly elected.

**In The Magistrate's Court**

For The District Of Durban Held At Durban

Case No. 11827/1928

Between VALLIAMMAH, Colonial Born No. 17223/60114 of Durban, Plaintiff, and DORASAMY, Defendant.

To DORASAMY Free Indian C. B. No 32679/17070

whose present address is unknown to 17071 Plaintiff.

TAKE NOTICE that a summons has been issued against you in this Court by VALLIAMMAH, of Durban, for a decree *vinculo matrimonii* with costs of suit, and that an order has been made that the publication of notice of such summons shall be deemed to be good and sufficient service of the summons on you. You are required to enter an appearance to the Summons on or before the 30th day of October 1928; and if you do not do so Judgment may be given against you in your absence. Dated at Durban this 20th day of September, 1928.

L. W. ANDREWS

Clerk of the Court

Romer Robinson & Catterall  
Plaintiff's Attorneys  
Lex Chambers  
Parry Road  
Durban.

**ઇન્ડિયન ઓપિનિયનના મોહકોને**

અમે થોડા વખત પર ઇન્ડિયન ઓપિનિયનના મોહકોને પોતાનાં ચઢી ગયેલાં લવાજમો ભરી દેવાની કચેલી અપીલ વ્યર્થ નથી ગઈ એ નોંધ લેતાં અમને આનંદ થાય છે. ઘણા ભાઈઓએ યુનીયન અને બહારના ભાગોમાંથી એ અપીલના જવાબ માં પોતાનાં જુના લવાજમો મોકલી આપી અમને આભારી કર્યાં છે. પરંતુ હજુ ઘણા બહાર છે. એ કે ધીમે ધીમે તે પણ આવતાં બધાં છે. એ તેઓ પણ આ વાંચીને મોકલી આપવામાં તાકીદ કર્યો તેા ઘણીજ મદદ થઈ પડશે અને અમારા પ્રતિનિધિનો ફેરો તેથી થતો ખર્ચ અને ખપાનો કામમાં પડતી સમસ્યા એ જાણી લેશે.

ઇન્ડિયન ઓપિનિયન

# ઈન્ડિઅન ઓપિનિઅન.

પુસ્તક રકમ: ઈનીકસ, શુક્રવાર, તારીખ ૨૮ સપ્ટેમ્બર ૧૯૨૮ અંક ૩૮

## નોંધ અને સમાચાર

### નોંધાવવા ડોમીસાઇલ ધરાવનારાઓ

સાહિત્ય આફ્રિકન ઇન્ડિઅન કોંગ્રેસની એકેડેમીવે નાગરના હોદીને માટે અરજીને એ પ્રમાણ કરી હતી કે:—(૧) જેઓએ અંગ્રેજીમાં સાથે ડોમીસાઇલ સર્ટીફિકેટ આપવામાં આવેલા હોવા તેઓના સર્ટીફિકેટને તે પરના અંગ્રેજીમાં સાથે તે ધરાવનારની અંગ્રેજી સાથે મળતી આવતી હોય તે ગાયદેસર મળવા લેખ્યું; (૨) તેમ માટે તેમને આવેલા છેકરાઓને કાઢે તે ગણવા લેખ્યું; (૩) જે આપ મરી ગયા હોય તેમને કોઈપણ કોર્ટ દ્વારા પુરાવા આપે છે તેને લાભનારની ગણતરીમાં લેવામાં આવે તે તે અહીં ગાયદેસર આવેલા ગણવા લેખ્યું.

સિને જવાબ ડોમીસાઇલ જાહેર ઇન્ફોર્મેશન એન્ડ એક્ષિપીટીકેશન ડિપાર્ટમેન્ટ, એવો, મુમ્બઈ છે કે:—તમામ તા. ૧૭ મીના પરના જવાબમાં જણાવવાનું કે (૧) ની આખાની ચર્ચા અંગ્રેજીમાં કરવામાં આવી સાથે થઈ હતી અને જે તમારે જોઈ કરવાનું હતું કે ડોમીસાઇલ સર્ટીફિકેટ લુહાણાથી મેળવ્યું હતું એવું જે પુરાવા કરી શકાય તે તે ધરાવનાર હોદીને પ્રોહીબીટ ડોમીસાઇલ સર્ટીફિકેટ મળવામાં આવશે. દિલ્હી કે ૧૯૧૪ માં થયેલા ફરાવે હવે ફેરવી શકાય નહિ. આથી (૧) અને (૨) ની જગ્યા આપવાની જરૂર રહેતી નથી.

**આપણા ડેટાકાંલાખઓએ** તે આપણી પોતાની જ કામના હિતની કોઈ સામે પ્રગલાં લેવાને એક 'વીજલ-સ કમીટી' ઉભી કરેલી છે ત્યારે જોહાનીસબના આમદોનદીન પ્રમથાના થોડાક અસતોષી યુરોપીયન વેપારીઓએ હોદી વેપારીઓનાં એ પ્રગણમાં પ્રગણેસારા સામે પ્રગલાં લેવાને વીજલ-સ કમીટી ઉભી કરેલી છે. એ 'પ્રવિત્ર' કાયદા કરવાને તેઓએ આમદોનદીન, વેપારીયુન, સર્જી, કોલનાં જેવી પ્રવિત્ર જગ્યા પસંદ કરી હતી. આ એ એવ. જે-સ સભાના પ્રમુખ હોવાને તેઓએ ઉદ્દેશ્યની સામે કુબેલા ઉઠાવવાને સુપ્રીમ કોર્ટમાં પ્રગલાં લેવાને કરાવે સર્વાનુમતે પસાર થયા હતા. કોલનાં જેવી એકાંક રાજીનક સ્થિતિ જણાવતાં હજુ કે આમદોનદીનનાં એક માલિક પોતાના પ્રમથામાં કોઈને મળ્યામાં માથાસને રહેવા દેવાને શું-હો-જણવામાં આવે છે. આ સભાની પ્રમુખને કરીને વેપારીઓ કાનર થયા હતા અને પ્રમથાને વેપારીઓ સામે કાયદેસર કામ કરાવવાના પ્રમાણને પોતાના હિતસે આપે હતી. એ દેસર અંકમાં તેઓએ હજુ બીજા એક સભા બોલાવવામાં આવનાર છે જેમાં આમદોનદીનનાં કોલનાં પક્ષે એ સવાલની ચર્ચા કરવાની રહેવામાં આવશે એક વીજલ-સ કમીટી યુરોપીયન છે, જગ્યાને તેમણે

મારી પામેલાની ઓરન અને બાળકો જોહાનીસબનાથી સાથે આફ્રિકન ઇન્ડિઅન કોંગ્રેસ તરફથી નીચેની ધીના પ્રતિષ્ઠ કરવા મોકલવામાં આવી છે:— "મારી પામેલાઓની ઓરનો અને બાળકો જે તા. ૨૪ સપ્ટેમ્બર ૧૯૨૮ પછી યુનીયનમાં દાખલ થયેલા હોય તેઓએ તેઓના નામ અને રજીસ્ટ્રેશન કે ડોમીસાઇલ સર્ટીફિકેટના નામ સાથે આફ્રિકન ઇન્ડિઅન કોંગ્રેસના સેક્રેટરીઓ પર, પ્રોફેસર ૫૩૩૯, જોહાનીસબગ અક્ટોબર તા. ૧૩ પહેલાં મોકલી આપવાં.

"ઈન્ડિઅન ઓપિનિઅન"  
શુક્રવાર, તા. ૨૮ સપ્ટેમ્બર ૧૯૨૮

અમાના જનવરો જેમ લોકોને આકર્ષે છે તેમ અમા રવીવારે જમન વીજલ-સ એસોસીએશન અને ફેડેરેશન વિરોધીઓની રેશનને નામે પોતે જ ઉપજ કરેલી કહેવાતી અસ્થિરતા સરકારોના સભ્યોએ વી-ટોરીયા પ્રીક્ટર પેલેસમાં પોતાનું પ્રદર્શન કર્યું આરે લોકો આકર્ષાયા હતા. જ્યારે મારીની મુકવ જગલામ પુરી થવા આવી હતી અને કોંગ્રેસના કાર્યાલયકો લોકોને અરજીઓ કરવામાં હજુ આપવામાં રામયા હતા ત્યારે મેસર્સ આંબલીયા અને તેમના સાથીઓ માથાપર બાપલો કરી મારીની યોજનાને અને કોંગ્રેસને વખેડી રહ્યા હતા. જે તેઓ પોતાના મતમાં સ્થિર જ રહ્યા હોત તેઓને હજુ પક્ષ માન ધરતે પરંતુ તેઓએ આગલી મીટિંગમાં લોકોને જેવી સલાહ આપી હતી કે મારીની યોજનાને તેઓએ અસ્થિરકાર કરવો અને તેની સામે બીજા પ્રગણ શું લેવા તેની તેઓ ગાનર-સ જરવાના છે તે કરાયા પછી સલાહ આપશે. તે પછી જ્યારે કોંગ્રેસ તરફથી લોકોને મારીને માટે અરજીઓ કરવામાં ટીલ નહિ કરવાનું સમજાવવાને બીજા મીટિંગ મોલાવવામાં આવી ત્યારે આ સાહેબોએ યુજરાતીમાં એક હસ્તપત્રિકા છાપી પદાર પાડી હતી જેમાં તેઓએ લોકોને ઉતારણા નહિ થવાની સલાહ આપી હતી અને મારીપત્ર ઉપર તેઓએ પ્રતિષ્ઠિત વધીસોના મત મેળવેલા છે તે કોંગ્રેસ સમક્ષ રજુ કરવાની અપર આપી હતી. વળી તેઓએ હિંદની સરકાર આમળ અને પ્રળ આગળ આ મારીની યોજનાને રદ કરવા માગત રજુ કરતા કરવા એક રિપોર્ટન વિડુસ્તાન મોલાવવાની પક્ષ સલાહ આપી હતી. એ ઉપરથી જામે તે મી. આંગલીયા અને તેમના સાથીઓ પોતાની માનુષ્યમની પાખાએ ક્યારે સિધરે છે એ જ શક નીક રહ્યા હતા પરંતુ અમારી અવગત