

Indian Opinion

No. 17—Vol. XXVII.

Friday, April 26th, 1929.

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

NOTES AND NEWS

THE Calcutta correspondent of the *Rand Daily Mail* reports that Mr. Sastri has been summoned to Simla in connection with South African questions. To the Government of India it appears that the position of the Indian community in the Transvaal has been affected by the Gold and the Licensing Laws. The matter has been causing anxiety to the Government which wishes to equip itself with Mr. Sastri's opinion before making further representations to the Union Government on the desirability of amending the laws.

Mr. I. A. H. Moosa, who has just returned from India where he interested many wealthy Bombay merchants in the project of erecting a huge clothing factory in or near Durban, was interviewed by a *Natal Mercury* representative. Mr. Moosa said that he had travelled to India with the express purpose of interesting the Textile Mills Association in Bombay with this project. There are over 100 cotton mills in Bombay, each employing over 2,000 people, and the shareholders, both Indian and European, of all these firms had formed the Association to protect their rights. Mr. Moosa said it did not take long to interest these men in his scheme, and they promised to invest a large capital if he could obtain the consent of the Union Government to erect such a factory in Durban. The scheme has been planned on a large scale, and the number of employees will be well over 1,000. It is hoped to build the factory in Durban, as the labour facilities will be much better than elsewhere. The firm expects to import raw cotton from Bombay and to turn out ready-made shirts, suits, dresses, etc., at the Durban factory. Mr. Moosa is at present looking for a suitable site, and he has inspected various plots in Ordnance Road, and hopes to have a look at the Congella sites in the near future. In Bombay each mill has from 500 to 1,000 looms, but it is intended to start with only 50 to 100 looms in Durban. Mr. Moosa, in conclusion, said that if the Union Government was prepared to give them the encouragement that the Trade Mission which toured South Africa was encouraged to expect, the promoters of the concern would begin to put up their factory in Durban. He thought it would be a great success, but, of course, everything depended upon the Government.

A joint meeting of the Natal Amalgamated Political Association (Durban branch) and the Coloured Welfare Society (Maritzburg branch), held recently in Durban, decided to throw the weight of the coloured population vote in support of the South African Party candidates in the general election.

Huidaynath Kunzru, an Indian member of the Assembly, presided at the East African Indian Congress which opened recently at Mombasa, and strongly opposed the European demands for self-government. He deplored the settlers' wholesale rejection of the report. He thought the Indians

had made all reasonable concessions to avoid danger, and said they were assured of the whole-hearted support of the Government and people of India. Congress resolved the general support of the Commission's report and accepted the principle of African trusteeship. It opposed self-government and an increase of European representation in the Councils and opposed any political union, but welcomed the economic union and demanded adequate Indian representation on any advisory councils to the central authority and the appointment of an Indian private secretary to the central authority. It was also decided to present a memorandum to Sir Samuel Wilson, the Under-Secretary for the Colonies.—*The Star*.

The Durban Indian Social Service Committee have started a Free Dispensary from the beginning of this month and any subscriptions towards it will be gratefully received by the Hon. Secretary at 137 Grey Street.

A Johannesburg paper writes:—

Miss Kathleen Mayo, undismayed by the furious outcry raised in the Eastern and in certain portions of the Western worlds against her first book "Mother India," has returned to the attack. She has produced a book entitled "Slaves of the Gods" which consists of a series of twelve stories dealing with social evils in India, and to prove that these stories are all based on facts she quotes local and authoritative evidence. Miss Mayo candidly admits that she has deliberately set forth "the shadows alone," as her object is "not to flatter men, but waken the social conscience." She claims that "Mother India" has hastened reforms that have been talked about for many years. It is a justifiable, though a somewhat subtle claim, for the results have only been obtained by tactics that have made much mischief. Miss Mayo, of course, pursued these tactics without malice, but with terrible sincerity and singleness of purpose. She is so convinced of the sacredness of her mission that she cannot take any account of its consequences outside the narrow field in which she has tried to confine them.

The London correspondent of the *Star* (Johannesburg) writes:—

According to the Delhi correspondent of *The Times*, police inquiries on the Assembly bomb outrage indicate that the Punjab is the base of anarchical campaign, with the United Provinces as a second important centre. It is stated that many of the conspirators are members of a Lahore association named Navjivan Bharat Sabha, which professes to advocate social reform measures. There are indications that the conspiracy's immediate aim is not so much the propagation of Bolshevist theories in India as preventing by means of assassination and terrorism co-operation between the Government and Indian political intelligentsia.

A Renter's message from London reports:—

Simultaneously with investigations of the Simon Commission an Indian States Committee, under Sir

Harbourt Butler, which has been inquiring into the relationship between the State and the Paramount Power, has issued its report. The report states that the relationship on the whole has been harmonious and satisfactory. It recommends that the Viceroy and the Governor-General-in-Council should in future be the agent of the Crown in its relations with princes, and important matters in a dispute between the States themselves, and between States and the Paramount Power, and between States and British India should be referred to independent committees for advice. Treaties, engagements and sanads which have been made with the Crown and the relationship between the Paramount Power and the Princes should not be transferred without the latter's agreement to a new Government of British India responsible to the Indian Legislature but the Butler Committee has left the door open for constitutional developments in the future.

AGRICULTURE

SINCE his arrival in this country, the Agent of the Government of India has more than once said that he will direct most of his attention towards agriculture. By that we may safely take it to mean that Sir Kurma will endeavour to improve the conditions of the Indian farmers, and to encourage many of the unemployed Indians to take up farming. If this is what the Agent has in mind, we can assure him that the Indian community will be thankful to him.

A peep into the history of the early Indians will be of interest. Primarily Indians were recruited for the sugar cane fields. No doubt quite a large number was absorbed by the coal fields in the Northern Districts, but the number on the cane fields was considerably larger. During the term of their indenture the Indians on the cane fields were naturally imbued with a strong desire to seek their fortunes in farming. It was therefore not surprising that on the expiry of their indenture these Indians drifted towards the coastal belt and acquired, mostly on lease, tracts of land for cultivation. They were an industrious people. The coastal belt and the districts immediately beyond Durban were covered with impenetrable bushes. These bushes were much sought for, for it was found that banana plantation, which was the main product that interested these people, thrive well on bushy lands. Imagine their industry in clearing these bushes and planting the land with bananas. It is hardly believable that these people, who at that time received the magnificent salary of ten shillings a month with food and quarters, could have, at the expiry of their indenture, gone forth

into the world with such stupendous work before them. It was the determination that was characteristic of them, that made them to breathe a freer air and to live a happier life than they were accustomed to under indenture. We had another section of the indenture-expired Indians, who directed their attention to market gardening. They grew vegetables. On them the whole community of Durban depend to this day for their daily vegetables. Whilst the banana farmer sought for bushy lands, these market gardeners sought for lands on the river banks at considerable risk to their properties and lives. The risk that these gardeners ran is evidenced by the heavy toll that the Umbilo and Umgeni floods made on their lives. Notwithstanding these losses, we still find these gardeners growing vegetables, on both the banks of the River Umgeni.

It would be obvious that though the European has done much and has undergone many hardships to make Natal fit to live in, history will record that the Indian has not been backward in making Natal prosperous in vegetation. Though he may not have figured on the field of battle, the Indian has certainly suffered much in the making of the Natal Province.

So much has the Indian done for his country. He now finds that he is none the better. His conditions are just the same. May be that his earning capacity is very limited, which naturally will not permit of him to improve his conditions. Strangely enough the Indian farmer depends upon the Durban market. Most of the Indian farmers are not sufficiently intelligent to know that their prospects would be better were they to send their produce to the markets away from Durban. This fact must be brought home to the Indian farmer.

The Indian farmer does not receive the same encouragement that the European farmer receives. The latter has the advantage over the former in that facilities are offered to him to exhibit his produce at the various agricultural shows. If the Indian is given the same facilities, he will undoubtedly improve his production. This improvement will naturally be a credit to the Province in which he lives. The Indian will certainly not be permitted to exhibit his produce at the European shows. But that does not prevent the Indian community from conducting their own shows. If an

annual show were inaugurated and sufficient interest evinced, we feel sure that the number of unemployed in the community will decrease. These shows will be a source of encouragement to those who look askance at farming.

We do hope that Sir Kurma, coming as he is from a class that is essentially agricultural, will devote a part of his attention, if not the whole, towards a class that is the backbone of the Indian community in Natal. As we have said in the beginning there is much in the Indian farmer that requires improvement. His standard of living, his earning capacity, and, above all, his knowledge of farming require improvement. No doubt, an agricultural class in the Sastri College will be very helpful to the coming generation, but our immediate duty is to help the present generation.

Sir Kurma's Speech At Kimberley

Undying Love Of Empire

India's Faith And Fidelity

An inspiring passage on the undying loyalty of India to the British Empire and the Throne was the feature of a speech by the Union Agent-General for India (Sir Kurma V. Reddi) at a civic luncheon given in his honour at the Belgrave Hotel on April 10.

The Deputy-Mayor (Councillor B. Cohen), in the absence from town of the Mayor, presided over a representative gathering, which included Sir David Harris, the Hon. Mr. Justice F. A. Hutton, Mr. W. Pickering, City Councillors, Messrs. A. C. Kiddie (President of the Chamber of Commerce), C. Carrie (Additional Magistrate), J. H. Gratton, P. M. Dawson (President of the Indian Political Association), T. V. R. Pillay, G. N. Naidoo, N. K. Pillay, V. V. Naidoo, B. S. Naragap, C. N. Moothoo and J. D. Tyson, C. S. Ricketts and T. Sammy (secretaries to the Agent-General).

Labour Of Love

The Deputy-Mayor, in proposing the toast of their guest, said that Sir Kurma's mission to this country was indeed a labour of love, for he had sacrificed a great deal in accepting office as Agent-General of India to come to South Africa to look after the welfare of his countrymen who were resident in this part of the world. He could assure Sir Kurma that it was their earnest wish that his mission would be crowned with success.

Mr. Cohen went on to pay a tribute to Mr. Sastri.

"Before asking you," added Mr. Cohen, "to rise and drink to the toast of our guest, I would like at this stage to refer to the sensation which was caused by the dropping of bombs in the Indian Assembly a day or two ago, and to express to Sir Kurma our feeling of great distress at such a regrettable incident."

Replying to the toast and the references to Mr. Sastri, Sir Kurma Reddi said that there was a saying in India "There is only one." That meant there was no second, so big was the gulf between the two. In that light he regarded Mr. Sastri and his work.

"Most Dastardly Attack"

The Deputy Mayor had been pleased to make a very sympathetic reference to the Indian bomb outrage.

"It is," said Sir Kurma, "a most dastardly attack on persons who at great self-sacrifice have been serving their country in the Parliament of the nation. It is a disgrace of which every Indian is ashamed, and what is more, it is not only a disgrace but a great disservice to the country, especially at this time when the Royal Commission is sitting. Sir John Simon, one of the greatest men, second perhaps only to Mr. Lloyd George which Liberalism has produced in this generation, has given up his place at great sacrifice for this task, and it is shocking to know that he was present in the gallery at the time. What impression it has produced on his mind it is impossible to say, but we believe that he will be able to rise above it, and I do hope that this event will not affect the Commission's report."

Unfortunately, Sir Kurma Reddi continued, his country had been passing through a very critical period, and it was thus all the more distressing that this and other events such as the Bombay riots had happened at a time when India sought a greater measure of freedom. But he could assure the world, if his words were broadcast, that Communists had no place in India—they were merely a few misguided people.

"Just like you or most of you," declared Sir Kurma, "99 per cent. of the persons of India are imbued with the highest ideals of the Empire to which we belong. This is the Empire for which hundreds of thousands shed their blood in France, Flanders, and we will be the last of all to separate from that Empire." (Applause).

Symbol Of Unity

At the same time, Sir Kurma Reddi pointed out, while they were willing to take their full share in the work of the Empire and in the advancement of the peace of the world, they would like to be free in their land just as much as was every other Dominion. He refuted and vigorously condemned the rumour which had at one time been circulated in England that 25,000,000 people had died in India of plague. Then, too, there had been published a certain book, whose author's name he would not even mention, which along with other things had done mischief abroad. Nevertheless, there were men who believed that India would rise above all this.

"The one visible symbol of unity," declared Sir Kurma Reddi, "is the Crown." (Applause). "We in India have a sacred reverence for the Crown, and one reason is that we believe there is the spirit of God in our King-Emperor."

Before the advent of the British in India there had been no Indian nation, merely different countries, different constitutions and different laws. It was only when the British came to that vast land they had reason to claim that they were one country, one nation, and in the declaration of Queen Victoria, of blessed memory, India obtained her Magna Charta, which they valued to this day.

"You can therefore take it that our faith, our fidelity, reverence and love to the Throne is undying," Sir Kurma declared amid applause.

City Council Work

Sir Kurma voiced his appreciation to the efforts of the City Councillors on his behalf. He himself had been a city councillor for 30 years, and he knew the difficulties which beset them. He thought Kimberley's councillors had done well to keep the town in the condition in which he found it.

Sir Kurma dwelt in some detail on the increasing duties of municipalities. He was interested to hear that municipal elections were not contested in Kimberley. He had contested some 30 or 40 elections, and though to be returned unopposed was perhaps a tribute to the man's abilities, nevertheless he would prefer to contest an election than have a seat for the asking.

Sir Kurma Reddi concluded by expressing his sincere

appreciation of the hospitality which had been extended to him during his stay in Kimberley.

Sir David Harris proposed a vote of thanks to the Mayor.

Sir Kurma Reddi, he said, in his eloquent speech had referred to those who, like himself, were retiring. One thing he objected to, said Sir David, was the term which had been made use of pretty frequently lately, that of "getting rid of the old gang." Even newspaper editors had used the term. He wondered what would happen if he referred to a "gang of clergymen" or a "gang of editors." Perhaps politicians had not the same privilege. (Laughter).

Sir David touched on the conditions of franchise affecting the coloured community, pointing out that even if Mr. Sastri, with all his culture and accomplishments, took up his permanent abode in the Transvaal, he would not be allowed to vote.

In conclusion, Sir David declared that there was no more noble task a man could undertake than to leave his country, his relatives and his friends to serve his fellow-men. The work ahead of Sir Kurma would not be easy, and they would all wish him the very best of success. He thought perhaps that Sir Kurma should have had an addition to his name and be called "Sir Kurma Always Reddi," because he would always need to be ready to serve his countrymen.—*Diamond Field Advertiser.*

"Death-Knell For Indian Flower Sellers"

The following appears in the *Rand Daily Mail* dated April 22 :—

Johannesburg has nothing so picturesque among the race of street sellers as the old flower women of Piccadilly Circus or Charing Cross, with their "violets, violets, lovely violets." If such there were, it would take more than the authority of a City Council to enforce a "move-on" order.

But in Johannesburg the municipal lords have an easy task; and the Works Committee, with the approval of the Administrator to back them need have no qualms in recommending new rules for the flower-seller when the City Council meets on Tuesday evening.

Not A "Character"

Tradition provides no entrenchment round the flower-seller's site in Eloff Street, nor as a rule does his presence win him the protection of the people. He is not fat and old and red of face, nor does he know the ritual of his trade. However beautiful his flowers may be, the people do not know his voice, nor see his smile, nor hear him curse. He stands in silence by his barrow, holding his best bunch in his hand, and the purchaser must come and take it from his grasp. And then his barrow—what a poor thing it is compared with the huge wicker flower-baskets of Charing Cross!

Maybe the flower girl of London would sacrifice many of her advantages to have flowers like these to offer and for so long in the year. But in Johannesburg the people think more of a convenient parking place for the car than of the flower-seller and his wares.

Therefore the City Council may simply banish these barrows and their brilliant loads from Eloff Street and the Town Hall front and confine them to carefully chosen stands, as follows :—

Commissioner Street: 15 feet west of Joubert Street on the south side.

Von Brandis Street: (a) 25 feet south of Market Street on the west side; (b) 25 feet south of Pritchard Street on the east side.

Jeppe Street: (a) 15 feet east of Eloff Street on the south side; (b) 20 feet east of Kiskik Street on the south side.

Market Street: (a) South-east corner of Gardens, opposite Simmonds Street; (b) 15 feet east of Eloff Street on the north side.

President Street: North-east corner of Gardens, opposite Simmonds Street.

Pritchard Street: 15 feet west of Harrison Street on the south side.

Kerk Street: (a) 15 feet east of Harrison Street on the south side; (b) 15 feet west of Kiskik Street on the north side; (c) 15 feet west of Joubert Street on the south side.

Rissik Street: 55 feet south of Kerk Street on the west side.

Indians In Louis Trichardt

Our Louis Trichardt correspondent states :—

A meeting of local Indians was held recently at the residence of Messrs. Mehta and Khanderia to appoint a representative to be present at a meeting of the Railway Board which is to sit at Pretoria to consider some alterations to be made in the train service between Pietersburg and Massina. Mr. M. M. Khanderia was unanimously elected to represent the Indian community at the proposed meeting. This is the first instance in this district if not perhaps in the Union when Indians have been asked together with the European sections of the population by a Government Department their views on matters of public concern. If this principle of mutual consultation would be adhered to in all matters concerning the general interests of the community much of the discontent existing among certain sections of the community for being ignored would be removed.

Another matter discussed at the above meeting was of education. There is at present no school for Indians in that District and it was pointed out that if twenty pupils could be found and a school building supplied by the community the Department of Education would do the needful to run the school. Needless to say that there were children far more than the required number ready for education and Mr. Cassim Suleman the chairman of the meeting and a wealthy merchant of that District promised to place one of his buildings at the disposal of the meeting for education purposes free of charge until such time as the community may have its own school building.

Some Silly Questions To General Hertzog

Thirty women on horseback formed a novel feature of the commando from Rouxville which accompanied General Hertzog into the town. More than seventy horsemen and an equal number of motorists met the Prime Minister three miles from the boundaries of the town. At question time in the town hall a South African Party supporter asked General Hertzog whether in his letter to Clements Kadalie he had addressed the latter as "Dear Mr. Kadalie?"

"That I used the 'Dear' is fairly certain, but I am not certain about the 'Mr.', replied General Hertzog. I always try to be courteous."

"Did you shake hands with Kaffir girls in the Cape Province?" asked the same questioner.

"I shook hands with coloured people at Kimberley who had invited me to a reception," the Prime Minister responded. "Surely a guest cannot be rude to his hosts. (Applause.)"

Mr. Hofmeyr In London

Explains Union's Relations With Empire

Distinguished guests at the Royal Empire Society luncheon to Mr. J. E. Hofmeyr, which was attended by Prince Arthur of Connaught, were somewhat mystified as to his exact status till a whisper went round, "He's the man who'll succeed Smuts." They listened with astonishment while previous speakers recited the career of the man who took his degree at the age of sixteen and reached a post equal to that of a Cabinet Minister at thirty, and were then held spellbound by one of the most brilliant speeches that Mr. Hofmeyr has made.

He spoke in a much more polished manner than the average English public speaker and did not have too much to say. Only once in a twelve-month does one hear such eloquence, even in London. Beginning with a whimsical essay on the curse of after-dinner speaking worthy of Mr. E. V. Lucas in his best vein, Mr. Hofmeyr went on to deal with more serious subjects, such as the trade treaty with Germany, and wound up with one of the loftiest and most stirring outlines of Empire ideals ever heard in London.

Mr. Hofmeyr made an interesting speech on Imperial relations which called forth a striking tribute from Mr. Amery to its wit, sanity and wisdom. Mr. Amery also paid a tribute to the late Sir Thomas Smartt as "a man of extraordinarily lovable character, whose courage and unselfishness I have rarely known equalled during my experience of political life. It seems only the other day that I was sitting on his stoep looking at the unequalled beauty of the orchards and mountains around Stellenbosch. He did great work for South Africa and the Empire without ever thrusting himself forward. All who knew him will long cherish his memory."

Mr. Hofmeyr, responding to the toast of his health, welcomed the presence of Prince Arthur of Connaught as Chancellor of the Witwatersrand University, of which he (Mr. Hofmeyr) is Vice-Chancellor. Mr. Hofmeyr proceeded to emphasise that England could never be the same to him as South Africa, although it was the next best thing. If he were asked how it stood with South Africa in her relations towards the British Empire, he would say unhesitatingly, "It is well." The South African approach towards Empire was different from that of England, but they were all members of the same firm, and proud to participate in the family business. It was necessary for Britain always to remember the concept of free associations and for South Africa to recognise the necessity for co-operation.

One fact of supreme importance which stood out from the past five years was that South Africa had come to regard the question of her relationship with the British Empire as definitely and finally settled. The old causes of grievance, which had estranged many South Africans had been remedied and they were beginning to realise that the best media of expression were to be found in friendship and co-operation with sister Dominions with which she freely associated and was linked by community of ideals.

In the course of a brief reference to the German treaty, Mr. Hofmeyr said, by way of preface, that he was not an apologist for the Union Government. He asked his audience to remember that South Africa was also faced with a general election. He recalled that five years ago there came into power in South Africa a Government which owed its elevation to office very largely to a wave of anti-British secessionist and Republican feeling. That had led to fears in England regarding the result, but the worst that the Government had done from the viewpoint of Imperial ideals had been the preference clause in the German Treaty. "This clause is not immediately effective, and there is a contingent possibility

Break as you mean; do as you please, and perform
what you promise!

that it may not act, but the gesture has been described as window dressing. You may not like showmanship—I don't—but don't forget to view it in relation to what might have been, and to remember that it is the worst thing from the British viewpoint done by a Government which is believed to be hostile to the Empire tie. If that is remembered you will agree that there has been great progress in the matter of relationship with South Africa."

Continuing, Mr. Hofmeyr said the British Empire had succeeded in harmonising divergent conceptions in essential equality of status and willingness to co-operate in a partnership of common allegiance to the Crown. It was Rhodes, who in the old Cape Parliament virtually fore-shadowed the principles of that harmonisation when he forecast the Colonies as independent republics enjoying the privileges of partnership within the Empire. Free acceptance and compliance with the responsibilities of co-operation were the highest freedom, and the freedom which the Dominions had achieved pointed them compellingly to the task of strengthening the bonds of co-operation, and reminded them that just as much emphasis must be laid on the concept of co-operation as on the concept of free association. "Give us little more time," concluded Mr. Hofmeyr. It was, he added, the plant of slow growth which endured longest.

Mr. Amery in eulogising Mr. Hofmeyr, said they sometimes heard of young men being in a hurry, but Mr. Hofmeyr did not hurry, because he was confident that when the time came to do his work of his ability he would be ready to do it. Mr. Amery looked forward with interest and confidence to the part which Mr. Hofmeyr was destined to play in the history of South Africa and the Empire.—Reuter.

"White Capital And Coloured Labour"

Lord Olivier's Book Criticised

The following criticism of the above book, signed "M", appears in the *Rand Daily Mail*:—

In 1906 Lord Olivier published a pamphlet entitled "White Capital and Coloured Labour." This he has not merely enlarged, but re-written, so that it constitutes a new book (London: Hogarth Press; 12s. 6d.). It may be said, however, that he gives us old wine in new bottles. The theme is ever the same—the tyranny of the European over the black man. That Lord Olivier is qualified to write on the subject there can be no gainsaying. He was an official in the Colonial Office in London, Governor of Jamaica, and finally Secretary for India in the MacDonald Government. But he has never lost the traditional attitude of the Colonial Office in Downing Street to the white inhabitants of the self-governing Dominions. Wherever there is an autonomous European population, with a coloured subject race in its midst, it invariably oppresses the coloured race. He finds this in the United States, with the Negro; in Kenya; and, more than anything, in South Africa. All this was the theme of his "Anatomy of African Misery," but here he emphasises the lesson in a closely-printed volume of 350 pages, which contains much information relevant to his thesis, but cannot be said to constitute light reading for one's knapsack. Throughout, Lord Olivier is in deadly earnest; and the picture he paints is one of unrelieved gloom.

However, he overdraws it. He does not hesitate to draw up indictments against whole communities. British settler, Boer voortrekker, Belgian planter,

A man who shares with one hand of time has not discovered the value of life.—Nelson

Imperial expansionist, mine-owner and miner—they are all tarred with the same brush; their one common characteristic being to exploit the native to the full, for ever to keep him in economic, social and political degradation, desiring only to suck the juice of the orange, and then to throw the rind away. For Lord Olivier has no doubts regarding the future. The denial of the legitimate aspirations of the coloured man—by which he means the Bantu—will, he says, ultimately lead to a terrible day of reckoning. Nor is it South Africa alone. Regarding Kenya he is equally scathing. He finds relief, by way of contrast, in Jamaica and, to a less degree, in West Africa and Nigeria, where the paternal hand of the Colonial Office has been exercised, though Mr. Ormaby-Gore does not escape criticism at his hands.

While he is severe on the Boers for their attitude in regard to land-holding by natives and social rights, he is quite impartial in his strictures. Thus, says Lord Olivier: "British Imperial policy, acting through the B.S.A. Company, was a definite and deliberate policy of capitalist colonisation and exploitation thinly camouflaged by a professed consideration for native interests. . . . In Rhodesia and in East Africa there was protracted obstruction on the part of European local interests against the establishment of native reserves, in order that the white man might have full opportunity to pick out all the best of the country and to reduce the natives to the position of a mere proletariat affording labour supply." Again—"Kenya constitutes what is probably the worst case of over-colonisation by white settlers, promoted by the policy of encouraging capitalist land speculation and European immigration financed in this country (England)." Surely it is an exaggeration, in these early days, to speak of Kenya as over-colonised by whites!

Lord Olivier's main theses are the native affairs report of 1905—the groundwork of the original book—and the Select Committee's Evidence on General Hertzog's Native Affairs Bills, 1927. He also quotes extensively from such writers as Professor Macmillan, and finds great hope in the efforts of Mr. Kadalie, Mr. Ballinger (this was written just before the Great Schism in the I.C.U.), Mrs. Etheldreda Lewis, Mr. W. H. Andrews, and Mr. Moore. "Mr. Andrews and the other Europeans who have thus associated with the cause of the Industrial and Commercial Workers' Union appear to have turned the flank of the white Labour Party policy. . . . A new situation bringing South African Labour policy into line with that of the rest of the civilised world has unquestionably begun to disclose itself."

He devotes some attention—mainly by way of extracts, to Portuguese East Africa, and sums up the situation thus: "Portuguese treatment of natives is notoriously the worst in Africa: but the arguments by which it is defended rest on precisely the same premises as those which are appealed to in other East African communities in excuse for special treatment (by which the author means "maltreatment") of natives." This paves the way for a criticism of policy in Kenya: though the author hopes for much from the Hilton-Young Report. There are long chapters on forced labour, the doctrine of trusteeship, the European Workers' Charter for coloured labour, and kindred subjects. That it is impossible to keep the natives in repression for ever Lord Olivier holds to be certain. At the same time, he generously admits "that native communities, within the boundaries of the South African Union, have gained substantial benefits from white colonisation can hardly be disputed." On the other hand, "No hearsal of such benefits, however, can justify continued injustice to and repression of native peoples."

Lord Olivier instances cases of cruelty to natives; but he has to admit that the perpetrators of such

cruelties are brought to justice. So that something of his indictment falls away.

It is regrettable that one so versed in Blind Books and public documentation should have failed to provide with an index so lengthy and—let us add without disrespect—so wordy a book.

M.

Death Of Sir Thomas William Smartt

Eloquent Tributes

A Great Political Fighter Who Never Made An Enemy

Capetown, April 17.—The death occurred at 1-30 o'clock this morning, at his residence at Stellenbosch, of Sir Thomas Smartt.

Sir Thomas, who was a medical doctor, realised that he was dying on Monday last, and informed a number of his friends that he was about "to pass out." He expressed a wish to die in his home at Stellenbosch, and asked Sir Alfred Hennessey, one of his oldest friends, to drive him from the Capetown Nursing Home, to which he had been confined.

On setting out, Sir Thomas said that he would like to have a last look at Groote Schuur, which he so loved on account of his association with Rhodes and its later national history.

Consequently, Sir Alfred drove him through the beautiful estate and round the historic house, and then they proceeded northward to Stellenbosch.

Sir Thomas himself intimated to his friends that he would only last for two or three days, but the end came more suddenly than was expected.

Keen To The Last

Sir Thomas was in full possession of his mental faculties to the end, and continued to take the deepest interest in the political situation and the election chances of the South African Party until he peacefully passed away.

The Prime Minister paid a tribute to Sir Thomas in the following communication to Reuter's Pretoria representative:—

"In the death of Sir Thomas Smartt," he said, "South Africa has lost one of her most worthy sons. Although he was not born in South Africa, he devoted himself to South African affairs from his earliest youth with a zeal and devotion which has rarely been excelled in our stormy national life.

"Sir Thomas played his part with conviction and honesty of purpose. Although his actions were not always appreciated by his fellow-countrymen, everyone who had come into contact with him will to-day mourn his passing, and we will long remember him as one of South Africa's most worthy sons who had been devoted to her in all sincerity."

The following eloquent tribute to the memory of Sir Thomas was paid by General Smuts:—

"The news of the sudden passing away of Sir Thomas Smartt," said the Opposition Leader, "has come as a great shock, and to me, personally, as a great blow. It will be an irreparable loss to South Africa. He was our leading statesman and the Father of the House of Assembly. He took a leading part in the public life of South Africa for more than a generation. And through it all there never was a breath of suspicion against his good name, and he retained the respect and affection both of his friends and opponents in a way which is most remarkable in politics, had no enemies, and was in

many ways the most popular and beloved figure in our public life.

What distinguished him above all, was his unselfishness and devoted loyalty to his friends. His loyal co-operation with the since 1920 will ever remain one of my most treasured memories. He showed his unselfishness, not only in the way he effaced himself as the leader of a great Party, in 1920, but also in his standing down for Sir Starr Jameson in the leadership of the old Unionist Party, which was his after the death of Rhodes.

Though only an adopted son of South Africa, he loved the land and the people as few have done. He thoroughly identified himself with the people from the time he came among us a young country doctor, and was most popular, especially with the country people. His heart was in the agricultural development of the country, and few public men have done as much as he for the cause of irrigation and progressive agriculture. He played a distinguished part at the National Convention and during the tragic times of the Great War was a firm supporter of General Botha and his policy.

Happy in his temperament and his life, he has also been happy in the manner of his going, after a full life and with his fine work well done.

The loss in South Africa's, and for many years that loss will be deeply felt. But he went in the consciousness that the racial troubles of earlier years were over, and that the feet of our young country were firmly planted on the road to unity. God bless him! The deepest sympathy of the whole of South Africa is with his noble wife and two daughters.

A warm tribute was paid to Sir Thomas by Mr. H. W. Sampson, the Minister of Posts and Telegraphs, who said that he had always looked upon Sir Thomas as a valued friend. "We have lost a true friend and a fine politician," said Mr. Sampson, "and our loss is the country's."—Reuter.

'Brown Man's Burden'

Japan To Inaugurate A New School Of Civilisation

Evils Of Modern Civilisation

The *Csaka Mainichi*, a leading Japanese paper, having the largest circulation, carried the following significant editorial under the caption, 'Brown Man's Burden':—

For centuries past, the White man has taken upon himself the task of leading in the work of developing the civilization of the world. In more than one respect, he is still working at it, as if it were his exclusive privilege and duty to shoulder the burden. The world has every reason to thank him for the service he has so far rendered, and to expect more from him in future. But is it right for the rest of the races of the world to let the White man alone to do the work? Why should not others share the burden in order to show their appreciation of the past favours from the White man?

By civilization, great emphasis is laid upon the materialist civilization in which the White man's countries have been leading other countries for centuries. In matters of spiritual civilization, there have been other races which were by no means inferior to the White man as far as the essential qualities of such civilization were concerned. The Dark man of India, the Yellow man of China, and in a sense the Brown man of Japan, had much of their original civilization of which they had reason to be proud and in which, in fact, they led the world. For that matter, there are other races than these, who claim superiority to the White man in respect of the civilizations peculiar to themselves.

Be that as it may, what is most essential to note in any kind of civilization is how much happiness it gives to mankind. Indeed, it is an open question whether what is in common parlance called civilization to-day has really conduced towards the happiness of mankind. In a sense the very civilization of which so much is made of by ordinary people is the very cause of misery to the people, whether they are distinctly aware of it or not.

We refer especially to the so-called modern civilization, by which is meant the civilization of the White man. Take the example of Japan, for instance. Before the advent of the White man's civilization in this country, our fathers had never known the so-called pleasures of modern civilization and yet at the same time they were not the victims of the many maladies with which the modern civilization is keeping company. Are we happier to-day because we have automobiles, electric cars, steam trains, steamships, etc., to make our travelling easier and faster than our fathers who never had these modern facilities?

We have no time to wait for an answer to this question because we are too busy to ponder over it at leisure, such being one of the requirements of modern civilization. We are in a position now to solve the problem of how best the inconsistencies of civilization may be readjusted, not for ages to come, but for the brief span of time while we are living.

What is needed now is to blend the civilizations handed down to us from our ancestors who adapted to themselves what they had imported from India, China and other Oriental countries with the so-called modern civilization borrowed from the White man and imported into this country, in such a way that the best in each may be made to serve the cause of happiness of ourselves.

In this respect, the Japanese people are placed in a very convenient position to undertake the task, although there is no reason why any other nation should not strive to be in a similar situation. Despite the topsy-turvydom in which the Japanese people have been placed for nearly one century because of the introduction of the Western civilization, we are slowly emerging from the chaos and are trying to find a way out of the dilemma, thanks to the lesson we have learnt from the school of hard knocks.

While acquiring the knowledge of things of the West, we are still holding on to our memory of the lessons learnt from our fathers. In other words, we shall hereafter see that the lessons of spiritual civilization of the Orient which we still appreciate are applied in directing our daily life while enjoying the comforts of modern conveniences. In this respect, we Japanese may open a new school of civilization by which we may make some contribution to the world in due time. That will be the Brown Man's burden.

Vacancies For Indian Teachers

The attention of those interested is invited, to the list of vacant posts in Schools for Indian children appearing in a supplement to the *Transvaal Provincial Gazette* of the 24th April, 1929.

Applications must reach the School Boards not later than the 18th May, 1929.

Copies of the supplement may be obtained on application to the various School Boards in the Transvaal, or to the Secretary, Transvaal Education Department, Pretoria.

F. S. MALAN,
Secretary,
Transvaal Education Department.

ઈન્ડિઅન ઓપિનિઅન.

પુસ્તક ૨૭ મું.

ફ્રીનીક્સ, શુક્રવાર, તારીખ ૨૬ એપ્રિલ ૧૯૨૯

અંક ૧૭

નોંધ અને સમાચાર

શાસ્ત્રીજીને સીમલે બોલાવ્યા.

‘રેન્ડ ડેલી મેલ’ પત્રનો કલકત્તાનો અધ્યક્ષ જણાવે છે કે ‘હોદ્દી સરકારે દ. આફ્રિકાના હોદ્દી પ્રશ્ન ઉપર ચર્ચા કરવા સીમલે બોલાવ્યા છે. જોડ લો અને લાઇસન્સના કાયદાથી હોદ્દીઓની સ્થિતિને નુકસાન પહોંચે એવું હોદ્દી સરકારને લાગ્યું છે. આ વિષયમાં હોદ્દી સરકારને ચિંતા ઉપસ્થિત થઈ છે અને યુનીયન સરકારને આ કાયદાઓ રદ કરવાની શક્યતા વિષે હોદ્દી સરકાર લખાણ કરે તે પહેલાં જાણીજાણે અભિપ્રાય શ્રે છે તે જણાવવાની હોદ્દી સરકારને ઇચ્છા છે.’

આ તાર ઉપરથી જોઈ શકાય છે કે ટ્રાન્સવાલમાં હોદ્દી ભાઈઓનાં લાઇસન્સને જે મંજૂર સવાલ ઉત્પન્ન થયેલો છે તે વિષે હોદ્દી સરકારને પણ ચિંતા ઉપસ્થિત થઈ છે. આપણે આજ રાખીશું કે હોદ્દી સરકાર આ કાયદામાં સુધારા કરવાને માટે યુનીયન સરકારને દબાવે કરી હોદ્દી ભાઈઓને રાહત આપાવે.

જનરલ હર્ટ્ઝોગને વિચિત્ર પ્રશ્નો.

ચુંટણીને જમતી સભાઓમાં ઠેર ઠેર ફ્રી સ્ટેટમાં વડા પ્રધાન જનરલ હર્ટ્ઝોગ મુસાફરી કરી રહ્યા છે અને પ્રજા તેમને અપૂર્ણ માન આપી રહી છે. રાક્ષસવીલમાં એક ચુંટણીની સભામાં બાપલુ આપવા જનરલ હર્ટ્ઝોગ જતા હતા તે વેળા તેમનો સત્કાર કરવા ત્રીસ સ્ત્રીઓની એક ઘોડેસ્વાર સ્ત્રી પલટણુ સામે લેવા ગઈ હતી. સહેરથી ત્રણ માઈલ સુધી દુર આ સ્ત્રી ઘોડેસ્વાર પલટણુ, ૭૦ પુરૂષ ઘોડેસ્વારોની પલટણુ તેમજ મોટર ગાડીઓનું એક સરખસ તેમને લેવા મર્યાદ હતું. ટાઉન હોલમાં એક મોટી મેદની સન્મુખ બાપલુ આપતાં તેમણે દર્શાવ્યું હતું કે નેજનાલીસ્ટ પક્ષ આ સામાન્ય ચુંટણી માં ફતેહ મેળવશે જોવા અને સંપૂર્ણ વિશ્વાસ છે. ઘણા સાઉથ આફ્રિકન પાર્ટીના સભ્યો પણ નેજનાલીસ્ટ પક્ષને મત આપશે. બાદ સવાલો પુછતી વેળાં સાઉથ આફ્રિકન પાર્ટીના સભ્યે જનરલને વિચિત્ર સવાલો પુછ્યા હતા. જેમાં એક સવાલ એવો હતો કે ક્લેમન્ટસ કડાલીને તમે પત્ર લખ્યો હતો તેમાં તમે તેને ‘ડીબર મોસ્ટર કડાલી’ એમ લખ્યું હતું જનરલે જણાવ્યું કે ‘ડીબર’ શબ્દ મેં વાપર્યો હતો એ તો ચોક્કસ જ છે. ‘મોસ્ટર’ શબ્દ વાપરેલો કે કેમ તે હું ચોક્કસ કહી શકતો નથી. સભ્યતા વાપરવા હું સદા કોશીલ્ય કરું છું. પેલા સભ્યે ખીલે સવાલ પુછ્યો ‘કેપ પ્રાંતમાં કાફર છોકરીઓ સાથે તમે હાથ મીલાવ્યા હતા ખરા?’ જનરલ હર્ટ્ઝોગે દર્શાવ્યું કે “કોઈનાં કલંદ પ્રજાને મારો સત્કાર કર્યો હતો તે વેળા મેં તેઓની સાથે હાથ મીલાવ્યા

હતા. મહેમાન તરીકે મારો સત્કાર કરનાર પ્રત્યે હું મેચક જમલી તો નબ બની શકું.” (હસાહસ).

અમાનુષ્ટા રણે ચઢયા છે

એક ઉત્તમ રાજ્યકર્તા તરીકે વર્તમાન યુગમાં પ્રસિદ્ધિને પામેલા શાહ અમાનુષ્ટાએ હવે કાબુલ ઉપર ચઢાઈ કરી છે. ‘ડેઇલી મેલ’ પત્રનો લાહોરનો અધ્યક્ષ ગુરુવારના તારમાં દર્શાવે છે કે કાબુલથી ૪૦ માઈલને છેટે હખીલુલા અને અમાનુષ્ટાનાં લશ્કરો સાથે એક મોટી લડાઈ થઈ છે જેમાં મારે નુકસાની થયેલી જણાવવામાં આવે છે. કાબુલની ધરપીતાલો ધવાએલાઓથી ભરાઈ ગઈ છે. ત્રીસઝાઇ ટ્રાઇબ્સ મેનો કે જેઓ અગાઉ અમાનુષ્ટાને ટેકા આપતા હતા તેઓ હવે એક જરતે હખીલુલાને ટેકા આપવા તૈયાર થયા છે. એ જરત એવી છે કે નાદીરખાનની ફેવરમાં હખીલુલાએ ગાદી છોડી દેવી. જનરલ નાદીરખાન હજી પણ રકત રેડયા સિવાય અધ્યાનિસ્તાનમાં સુનેહ સ્થાપવા આજ્ઞા રાખે છે. તેમણે ખીન શરતે જરણે થઈ જવાનું હખીલુલાને અટકીમેટમ આપ્યું છે. સઘળા બંડખોરો જે વહાદાર પાછા બની જાય તો તેમને મારી આપી દેવાનું શાહ અમાનુષ્ટાએ વચન આપ્યાનું કહેવાય છે. આપણે ઇચ્છીશું કે પ્રજાના સુખમાં સુખ માનનાર લોકપ્રિય શાહ અમાનુષ્ટા પોતાની રાજગાદી પાછી મેળવવા માં ફતેહ પ્રાપ્ત કરે.

મીસ મેયોનું અન્ય પરક્રમ

‘મધર ઇન્ડિઆ’ નામનું હોદ્દીને બદનામ કરતું પુસ્તક લખીને પ્રસિદ્ધિ પામેલી અમેરિકન બાર્થ મીસ મેયોએ ‘સ્વેઝ જોડ ધી ગોડસ’ ‘દેવોના યુક્તિઓ નામનું એક ખીલું. પુસ્તક લખ્યું છે. મીસ મેયો દર્શાવે છે કે ‘મધર ઇન્ડિઆ’ લખવાને મારો હેતુ હોદ્દીની સામાજિક દશામાં સુધારો કરાવવાનો હતો, અને એ પુસ્તક પ્રસિદ્ધ થયા બાદ હોદ્દીમાં સામાજિક સુધારા ઝડપથી થવા લાગ્યા છે. મીસ મેયો પોતાના શુદ્ધ હેતુ વિષે જે બડાઈ હાંકી છે તે હવે તેની થયેલી ફળેતીનું જ પરિણામ લાગે છે. હોદ્દી સ્વરાજ બોમવવાને તદ્દન નાલાયક છે, હોદ્દી પ્રજા દુનિયામાં ખરાબમાં ખરાબ પ્રજા છે એવા આશયથી લખવામાં આવેલું એ પુસ્તક અલંત ઠીકાને પાત્ર જગતમાં થયેલું આપણે જોઈ ગયા છીએ. અમેરિકન તેમજ યુરોપીયન પ્રજાના સામાજિક સડાઓને સંબંધીને એજ ધોરણે પુસ્તક લખવામાં આવે તો યુરોપની પ્રજાની પણ મારે ફળેતી જગત માં કરી શકાય. પણ કથરોટ જ્યારે કુડાને હસવા નીકળે અને પમ તળે બળતું હોય અને મામમાં આમ યુજાવવા

—જો, લે, વિતાઈ બાના મહાવના કાંબ હવેનાં પ્રવચન
 જે કાંબને કહેવાય.

—પોતાની બનકામનાની અંકર નિમ કવનરથી માંમે મે
 કાંમકું મ પ્રીતિ કાંમકું કહેવાય.