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NOTES AND NEWS

'Bombay Sentinel' On Indians In South Africa

COMMENTING on the segregation scheme of the Union Government the *Bombay Sentinel* writes:—

"As suggested in *INDIAN OPINION* this is not the time for South African Indians to succumb to any temptations that may be offered to them for bartering away the few rights they possess.

"The most important thing that South African Indians should bear in their mind is that they should on no account agree to compromise their existing rights, and must stand firm.

"If the threat to segregate South African Indians materialises then their duty is clear. They must fight out the whole issue by offering civil disobedience if necessary, whether the Government of India are with them or not. There should be no surrender on this point.

"South African Indians should be roused at the same time to the dangers which face them and they must be told of this campaign of hatred which has been started against them by the Whites.

"It is unfortunate that the Indian community is rather divided, for at this critical juncture unity is essential and their ranks must close. There cannot be any fundamental difference between Indians on this vital point, and it is to be sincerely hoped that every effort will be made to unite all sections of Indians in the immediate future.

"If necessary, Indians must not hesitate to offer civil resistance and show the whites that they are determined to fight and are in no mood to surrender."

Sastri College Students In Trouble

There are five Indian students at Sastri College, Durban, who, though born in the Union, are prohibited immigrants and are each on £5 security. These boys were born in the Transvaal; but, because they are without certificates of identity and permission to reside in Natal for temporary purposes,

they are liable to prosecution. The provincial barriers, which confine residence to the Province of their birth, have been the means of preventing Indians from moving from one Province to another in the Union, except on a visiting permit procured on a cash deposit ranging from £2 10s. to £10. Several Indians have complained against these Provincial barriers, which are a hindrance to their free movement in the country, and they contend that to them the Union of South Africa, as far as it affects the right of residence, is a Union only in name.

Dr. Malan's Dramatic Change Of Front

George Heard a writer in *The Sunday Times* says:—Not so many years ago, Dr. Malan sent a Christmas greeting to Dr. Abdurahman. In it he said: "For years the coloured people have exerted themselves for the removal of their economic and political subordination. If I correctly interpret the views of white South Africa, then that removal cannot be far off any longer. You as well as the coloured people will receive a raised status, which will secure that giving of equal rights, economically as well as politically, which you wish for." That was in 1923. Five years later he said: "The lot of the coloured person and European cannot be kept apart; the interests of the two sections are woven together....." In 1929 he spoke strongly in favour of the extension of the coloured franchise to the Northern provinces. Later that year, he sent a message to the Africa National League (a coloured organisation), regretting that "extraordinary circumstances" prevented him from attending their Congress, thanking them for their assistance in the election, and exhorting them to "hold high the banner of Nationalism and co-operation between Europeans and Coloured people in South Africa." Two years later he opposed a Women's Enfranchisement Bill because, he said, "if I vote for the Bill in its amended form then I vote for the restriction of the franchise to the white women alone, and then I come once more into direct conflict with the policy which I have announced on platforms up to the present. I would

like to give the franchise to the coloured women." A more dramatic change of front in all our political history is difficult to find states the writer very correctly.

The Prime Minister On The Coloured Question

In accordance with a promise made by Mr. Stuttaford (Minister of the Interior) a few weeks ago, the Prime Minister, General Hertzog, received a deputation consisting of the executive of the African People's Organisation and representatives of the Peninsula and Paarl branches on Tuesday March 28. Dr. Abdurahman who led the deputation said the agitation in the country for compulsory residential segregation had alarmed the coloured people because it implied a distinct deprivation of a right which they had enjoyed in the Cape Colony equally with the European population and which the old settled European population in the Cape, both English and Dutch, had never attempted to disturb. Compulsory residential segregation would lead to group development and disaster to all. The coloured people hoped and believed that he would carry out the policy he had enunciated in 1917 and again in 1924, which would eventually lead to placing them on a footing of equality with Europeans politically, economically and educationally. The Prime Minister replied that he stood by what he had said in the past. He then explained in detail his recent declaration in the House of Assembly, which, he thought, should have dispelled any fears that had been raised in the minds of the coloured people by rumours and agitation. He felt that the social problem, namely, the relationship between the Europeans and coloureds, although not a simple one, was capable of being solved without giving offence to anyone or by depriving the coloured people of the Cape Province of any existing rights. The municipalities would be encouraged to help all to speed up the establishing of townships and the building of houses. There was no need for further alarm as he did not contemplate legislation which would deprive the coloured people of

the Cape Province of any existing rights whatsoever. And in that respect the Indian community of the Cape would be regarded as part of the coloured population. The Prime Minister con-

cluded by saying that, should occasion arise, he would consult with the African People's Organisation and other leaders of the coloured community before deciding on anything further.

Indian Opinion

FRIDAY, APRIL 7TH, 1939

Sir Radhakrishnan

THE all-too-short a visit to the Union of Professor Sir S. Radhakrishnan will come to an end next Wednesday and on Thursday, ere our next week's issue is in the hands of our readers, he will have sailed away for England. In Sir Radhakrishnan, Indians of the Union of South Africa have had the proud privilege of welcoming in their midst a noble son of their Motherland. He bears the touch of India's ancient culture and philosophy and is enlightening the whole world. It is on that mission that he has come to South Africa and well has he performed his noble task. All those who have read Sir Radhakrishnan's works will consider it a boon to have had the privilege of hearing him in person.

When Mr. Sasri was here it was said that there was none to surpass him in oratory in the whole of South Africa. All those who have listened to the learned lectures of Sir Radhakrishnan will readily admit that the latter stands as an intellectual giant dwarfing the intelligentsia of the whole of South Africa, European as well as non-European. Never has South Africa had such an unchallengable exponent of the Eastern philosophy nor such an eminent speaker with such vast knowledge. It is only to be regretted that the South African European Press has not deemed it of importance to give Sir Radha-

krishnan's learned lectures even a thousandth part of prominence as they would have to a third rate Hollywood Star. If this is to be taken as a criterion of the standard of intelligence of South Africa it certainly is a sad reflection on the country. However, we do not think the publicists of South Africa have allowed the people to take adequate advantage of the presence of a great personality in their midst. The intellectuals have no doubt heard him and let us hope it is not merely for academic purposes but that the wealth of knowledge derived from his learned lectures will be put to practical use. For all those who can think there is a great deal of lesson in Sir Radhakrishnan's lectures in regard to the treatment of the non-European problem which is at present taxing the minds of the European people of South Africa so much, and causing a great deal of alarm and anxiety to the non-Europeans. If the sanity of the European world were not at an ebb, as it appears to be almost everywhere, Sir Radhakrishnan's visit to South Africa would have been a blessing in disguise. Let us hope, however, that the sweetness of his words will not have been wasted in the desert air. The interview he gave to the *Natal Daily News* the other day forms a significant message to White South Africa. If it helps to inspire the ruling race to stay their

hands from enacting unjust and unrighteous measures against the voteless and voiceless sections of the community Sir Radhakrishnan's mission to South Africa will not have been in vain.

To Indians in South Africa Sir Radhakrishnan has come as an oasis in the Sahara desert. He has brought us, who have been separated from India by thousands of miles, the warmth of our Motherland. But if Sir Radhakrishnan has said sufficient things to the Europeans to awaken in them the consciousness of justice and humanity he has said more than enough things to awaken in us the consciousness of our duties and responsibilities as representatives of a great and ancient culture and civilisation. It is our duty to honour such a noble son of our Motherland. We have been doing so by profusely showering upon him sweet flowers as a token of our love and respect. But that is not all. True honour would be to try to follow his advice, and that is, that we should all stand united together as brothers and sisters and refuse to submit to humiliations inflicted upon us and fight against them with all our might at all costs disregarding the consequences. We can do no greater honour to Sir Radhakrishnan than to give him an assurance of our sincere effort in this direction as a mark of our appreciation of his visit to South Africa. It was with great joy that we welcomed Sir Radhakrishnan in our midst. It is with great anguish and a heavy heart that we have to bid him farewell. Whatever our weaknesses may be we can give him this assurance that the happy memories of his visit to this country will be treasured in the hearts of his brethren in this sub continent for many years to come.

ASIATIC LAND LAWS COMMISSION

WE hope to reproduce extracts from the reports of the Asiatic Land Laws Commission, which has just been published, in our future issues. Below we reproduce the summary of the recommendations of the Commission and the reservations by Mr. Bloemsma, a member of the Commission. The Commission headed by Mr. John M. Murray, it will be remembered, was appointed to enquire into and to report whether, and to what extent, the letter and spirit of any law restricting or prohibiting the ownership, use or occupation by Asiatics of land is being evaded, and to make recommendations in regard thereto.

Summary Of Recommendations

156. For convenience of reference the recommendations of the Commission are here summarised:—

(1) and (2) No expression of opinion is volunteered by your Commissioners as to the abolition of all statutory disabilities to which Asiatics are at present subject in regard to ownership or occupation of land, nor as to the principle of conceding to them ownership of land in certain areas where their residence is encouraged and not merely tolerated.

(3) If these statutory disabilities are to remain they should be enforced by deputing to some special sub-department of a Department of State the duty of investigating and punishing contraventions of the law and ascertaining and frustrating new methods of evasion.

(4) The validity of certain special types of company used to evade the law should be legally tested. If the Courts pronounce in favour of such validity an amendment of the definition of "controlling interest" in section 11 of Act No. 37 of 1919 (as amended) should be effected so as to treat these companies in law as Asiatic controlled.

(5) (a) No steps are necessary to restrict the land-owning rights of European woman civilly married to Asiatics.

(b) At present no steps are necessary to deprive Cape Malay women of the right to own fixed property. The position requires careful watching, and legislation of this character may have to be considered if a marked increase is subsequently disclosed in the number of matrimonial unions between Cape Malay women and Asiatics, and the acquisition by such women of fixed property, especially if this coincides with the prohibition of the special type of company referred to.

(6) The Commission does not recommend restoration of the validity of nominee holding, nor, in the alternative, the grant of permission for such holding to continue in favour of heirs.

(7) Mitigation of the prohibition of nominee holding is recommended to the extent of amending section 2 (4) of Act No. 37 of 1919 (as amended) so as to invalidate such holding only as from 1st May, 1932, and no earlier.

(8) An amendment to be made to section 4 of Act No. 37 of 1919 (as amended) is recommended to allow the disposal by an Asiatic to another Asiatic of shares in a private company owning land, provided that such other Asiatic was, at the 1st May, 1932, a shareholder in such private company.

(9) The Commission is not prepared to recommend a relaxation of the policy of the Department of the Interior in the administration of section 8 (6) of Act No. 35 of 1932 (as amended) of refusing where one portion of the fixed property in question is let, or intended to be let, in order to provide rentals for the purpose of endowing the religious or educational institute established on another portion.

(10) Three amendments, viz. in section 8, section 2 (4) and section 6, of Act No. 37 of 1919 (as amended) are recommended in order to supply what the Commission considers to be *casus omissi*.

Reservations By Mr. Bloemsma

Subject to reservations here following, I agree with the above report.

1. TRANSFER OF SHARES IN PRIVATE COMPANIES OWNING FIXED PROPERTY [Referred to in paragraphs 152 and 156 (8).]

The object of all Asiatic land tenure legislation in the Province of the Transvaal has been to prevent Asiatics and Asiatic companies from becoming owners, or obtaining control, of fixed property. The Commission's mandate was to enquire into the evasions and contraventions of that legislation and to submit suitable recommendations for their prevention.

It appears to me therefore contradictory that the Commission should recommend an amendment of Act No. 37 of 1919 which would have the effect of improving the legal position of certain Asiatic shareholders in private companies which were originally formed with the specific object of evading the provisions of the Asiatic land tenure laws. For this reason I must dissent from the recommendation.

2. NOMINEE HOLDINGS ORIGINATING BETWEEN 15TH MAY, 1930 AND 2ND JUNE, 1932

[Paragraphs 93 and 94, 151 and 156 (7)]

No section of the population of the Transvaal is more conversant with the legislation affecting Asiatics than the Indian community itself.

When at the beginning of 1930 the Bill, which, with minor amendments, subsequently became Act No. 35 of 1932, was published, interested persons must have been aware what the main provisions of the Act would be, and that at least some of these provisions would have retrospective effect.

Anyone, therefore, taking transfer of land after the beginning of 1930 as nominee for persons prohibited under Law No. 3 of 1885, as amended, from being owners of fixed property, must have been acquainted with the risk that such holding might be invalidated on the passing of the Act.

Act No. 35 of 1932 was promulgated on the 2nd of June, 1932, and in terms of section 7 thereof in its amendment of section 2 (4) of Act No. 37 of 1919, nominee holding was definitely decreed illegal as from the 15th May, 1930. All nominee transactions originating between that date and the 2nd June, 1932, thus became invalidated, and the indicated course for nominee holders was therefore to divest themselves of their properties at the earliest opportunity. I have no doubt that in a large number of instances such nominee holders did dispose of their properties; those who did not do so and have not done so to the present day, six years after the Act came into force, must be considered as having had no intention of parting with their holdings, probably in the hope that the true position would not be discovered.

Having thus defied the law, they deserve, in my view, scant sympathy, and I consider that in the instances brought to the notice of the Commission the law should take its course.

3. OWNERSHIP OF LAND AND SHARES IN LAND HOLDING COMPANIES BY EUROPEAN WOMEN MARRIED TO ASIATICS

[Paragraphs 116-120 (8) and 156 (5) - (a).]

Marriages between European women and Asiatics, whether entered into according to civil law or Mahomedan rites, are contrary to the traditions of the country and repugnant to 98 per cent. of the European population.

I submit therefore that in all cases where a European woman contracts such a marriage, she should forfeit her status as a European and automatically assume that of her Asiatic husband, thus debarring her from becoming the

owner of fixed property in the Transvaal. If such a woman should own fixed property in that Province at the time of her marriage it should be obligatory upon her within six months from the date of marriage to divest herself of such property in favour of a *bona fide* approved purchaser.

Such a course would not be considered an undue hardship, as she would be aware of the penalty before her marriage, and on disposal of the property there would not be the least difficulty of investing the proceeds of the sale in many profitable ways apart from the purchase of land.

In cases where such a European woman has acquired property during her marriage, she should merely be regarded as the nominee holder for her Asiatic husband, for the reason that in instances of this nature brought to the notice of the Commission the properties had been purchased with funds provided by the husband and the properties were selected, purchased and controlled by him. Such nominee holdings should have retrospective effect as from 15th May 1930; the woman to have the right, however, to dispose of the property to an approved *bona fide* purchaser within twelve months from the date any legislation to this effect may come into force.

The same disabilities should extend to the issue of a marriage between a European woman and an Asiatic.

The restrictions in regard to fixed property as above set out should likewise apply to share in private land-holding companies.

4. OWNERSHIP OF LAND AND SHARES IN PRIVATE COMPANIES BY CAPE MALAYS

[Paragraphs 121 to 143, 144 (g), and 156 (5) (b)]

In considering the question of the acquisition of land by Cape Malays—both men and women—since 1930, one should keep certain factors in view.

In the first place the Cape Malays in the Transvaal are a small community, at most 400 families, the great majority of which reside in Johannesburg along the Reef.

In the second place the Cape Malays in the Province as a class are a poor people; they follow humble callings, the men as craftsmen and transport-workers, the women taking in washing; they do not engage in commerce except in a few instances on a modest scale; in consequence their savings must be small and accumulation of capital is hardly possible.

In the third place the acquisition of land by Cape Malays up to 1930 was sporadic except in certain "coloured" and "mixed" townships in the vicinity of Johannesburg and Pretoria.

If one then considers the large number of properties of considerable value in all parts of the Transvaal which have been registered in the name of Cape

Malays since 1930 and the numerous instances in which Cape Malays of late years have figured as majority shareholders and directors of private land-holding companies the position cannot be regarded otherwise than as alarming and one can only reach one conclusion and that is, that they as a class have allowed themselves to be used as nominees by the Asiatic community for the purpose of evading the Asiatic land tenure laws.

There can be little doubt therefore that the Cape Malays as a community have misused the rights conferred on them by Act No. 12 of 1924 and their position in the Transvaal as regards the right to ownership of land, except in certain circumscribed localities, requires serious reconsideration.

As in the case of marriages between European women and Asiatics, I hold that Cape Malay and Coloured women by becoming the spouses or concubines of Asiatics should automatically assume the status of the Asiatic husband and thus be debarred from holding fixed property or from obtaining the controlling interest in land-owning private companies.

A Cape Malay or Coloured woman holding fixed property or a controlling interest in a land-owning private company at the time of entering into such a union should be obliged to divest herself of her property or controlling interest within six months from the date of such union, in favour of an approved *bona fide* purchaser.

A Cape Malay or Coloured woman who has acquired fixed property or a controlling interest in a land-owning private company during the course of her union with an Asiatic should be regarded merely as a nominee holder for her husband with retrospective effect as from the 15th May, 1930, but with the right to divest herself of such property or controlling interest in favour of an approved *bona fide* purchaser within twelve months from the date any legislation to this effect may come into force.

The same disabilities should extend to the offspring of such unions.

In justification of such a measure it may be stated that in practically every instance of this nature which came to the notice of the Commission, it was proved beyond any reasonable doubt that the property or share interest had been acquired with funds provided by the husband or reputed husband who had personally selected and purchased such land or share interest and had controlled the same himself or through a relative ever since.

In the few instances where no absolute proof to this effect was furnished to the Commission there still existed suspicious circumstances which seemed to point to the fact that the husband or reputed husband was the real owner

of the land or share interest and that the women in whose name these were registered was merely a nominee.

5. CONCLUDING NOTE

In conclusion I would like to make the following observations.

It is a known fact that ever since the promulgation of Law No. 3 of 1885, which prohibited Asiatics from becoming owners of fixed property in the Transvaal, the Asiatic community has by various means consistently succeeded in evading the law.

Every successive amending law has merely resulted in the invention of fresh modes of evasion, and the matter has gradually developed into a sort of game of move and countermove.

I am convinced, therefore, that whatever measures may be devised to tighten up the existing laws and to stop apparent loopholes, new means of evasion will readily be found and utilized.

Representatives of the Transvaal Indian Congress when they appeared before the Commission frankly stated that they aimed at nothing less than total abolition of all discriminatory legislation against Asiatics, political or otherwise, and they gave the Commission to understand that as long as there existed laws prohibiting or restricting the ownership of land by Asiatics so long would ways be contrived of evading these laws.

Apart, however, from actual ownership of land, I would point out that, as long as any person or company entitled by law to hold fixed property in the Transvaal can at will lease such property to Asiatics for any period short of ten years, there is no impediment whatever preventing Asiatics from establishing themselves in any part of that Province except in cases where the title deeds of land contain a clause prohibiting occupation by coloured persons or in regard to areas subject to the provisions of the Gold Law of 1908, as amended.

There can be little doubt that penetration by Asiatics into European areas in various subtle ways has been proceeding for many years and is still going on at the present day, some glaring instances of which were brought to the notice of the Commission in the course of its investigations.

There can be no doubt either, that this continued penetration has evoked in many parts of the country a considerable feeling of irritation and resentment, and I have no hesitation in saying that unless measures be taken to terminate this position it is possible that unpleasant incidents may result.

I would suggest, therefore, as the only way out of this impasse, that early steps be taken by the Legislature to restrict the right of occupation of land by Asiatics and other coloured people in the Transvaal.

(Sgd.) B. BLOEMSA.

Professor Sir S. Radhakrishnan

PROFESSOR SIR RADHAKRISHNAN was in Johannesburg from March 27 to April 4 during which time he gave several most interesting and educative lectures on Indian philosophy under the auspices of the Witwatersrand University, and were listened to with rapt attention by hundreds of Europeans. On Tuesday, March 28, a welcome reception in his honour, was given at the Selbourne Hall of the City Hall, Johannesburg, under the auspices of the Transvaal Indian Congress when garlands were presented by various public bodies including the Congress, the Hindu Seva Samaj, the Transvaal Patidar Society, the Muslim Association, the Tamil Benefit Society, etc.

Professor Radhakrishnan gave an interesting lecture on modern India. Speaking on South Africa, he gave sound advice to the ruling races by saying that when you humiliate others you humiliate yourselves, and he advised Indians to look to South Africa as their home. Indians should unite, said Sir Radhakrishnan, and should keep on fighting for their just rights disregarding the consequences.

On Wednesday, March 29, Sir Radhakrishnan attended the Rama Navami festival arranged by the Gandhi Bharat Vidyalaya, at the Trades Hall. He gave a lucid explanation of what Ramayana was and said that, that great book was instructive of how every humanbeing should mould his life.

Mrs. Rama Rau delivered a beautiful speech and said that every Hindu man should endeavour to become like Rama and Lakshmana and every Hindu woman should try to become like Sita.

On Saturday, April 1, Sir Radhakrishnan visited Pretoria where a welcome reception was held in his honour, under the auspices of the Pretoria Branch of the Transvaal Indian Congress. The honoured guest was garlanded on behalf of various bodies. The Mayor presided and many Councillors and other distinguished Europeans were present.

Professor Radhakrishnan, in the course of an interesting lecture, compared the Western philosophy with the Eastern philosophy showing the beauty of the latter which was based on spiritualism and individual suffering for the greater good of the universe.

On Sunday, April 2, an "At Home" was given in honour of Sir Radhakrishnan at the Langham Hotel, by the Johannesburg Hindu Youth League.

Professor Sir Radhakrishnan left Johannesburg on Tuesday, April 4, and arrived in Durban on Wednesday morning April 5, by train. An elaborate programme has been arranged for him during the seven days he is to stay in the City. On Wednesday night, he addressed the Indo-European Council, at the Parsee Rustomjee Hall.

Foundation Of S. A. Prosperity

Professor Radhakrishnan's Criticism

IN the course of an interview with the *Natal Daily News*, Professor Sir S. Radhakrishnan said: "You in South Africa are building a wonderful structure of prosperity and progress, but this structure is built on an unsound foundation." He said that the whole economic and political planning of this country was for the benefit of one particular section of the community. There was a tendency to exploit other sections for the sole benefit of the European.

At present nothing was being done to instil into the Native, Coloured and the Indian peoples the feeling that South Africa was a country of which they might be proud and which they could live for. Thinking members of these communities could not help feeling that they were putting all they could into the country to further its progress, but were getting practically nothing out of it. It was a feeling among these peoples that they worked only for the benefit of the European class.

"It is these feelings that will ultimately cause the destruction of this country, for it is impossible for a country that believes in subduing the ideas and feelings of one section of the people by force, to last in the long run," he said.

"The European people say they must have security. Well I say to them that the only way to have complete and lasting security in this country is to evolve a policy that will be for the well-being of every member in it, irrespective of class, race or creed."

"The policy that is being pursued is extremely shortsighted and un-social; in the end it must fail. We need only look back into history to see that."

Sir Radhakrishnan thought Gandhiji one of the most brilliant men of this age and that the political theory he held was bound to succeed. Gandhiji's particular greatness lay in the fact that he was not trying to impose a foreign political theory on the people of India, but rather to evolve a new theory modern in its ideas, but based on the old beliefs of Hindu philosophy.

Sir Radhakrishnan was in favour of self-government for India. India should, of course, maintain its connection with the British Empire so long as the British Empire stood for the freedom of all classes and races and for the rights of humanity.

Indian Philosophical Congress

THE Indian Philosophical Congress, which met at Allahabad under the presidentship of Rev. C. F. Andrews, was attended by some 50 delegates from all over India. The proceedings opened with an address of welcome by the chairman of the Reception Committee, Prof. Amarnath Jha, Vice-Chancellor of the Allahabad University. In the course of his address Dr. Jha stressed the need of the philosophic mind in these days. He said, "Those of us who spend their time in pursuits that are not considered philosophical, feel that the future welfare of mankind depends on the increasing recognition of the truth that the principles of right action are identical for individuals as well as for States, and that the philosopher alone can be trusted to lay down what these principles are."

"If one may venture to diagnose the cause of the present disease, it is the decline of religious belief; not of faith dogma, in effete formalism, in superstition, but of real, abiding, burning devotion to the highest good. I am aware that in thus emphasising the supreme necessity of religion in life, I am treading on dangerous ground. But I recall the words of Bacon: 'A little philosophy inclineth man's mind to atheism, but depth in philosophy bringeth man's mind to religion.'"

Rev. C. F. Andrews chose an appropriate subject for his presidential discourse—the philosophy of *ahimsa*—which might be translated into Christian term as "the Word of the Cross." He referred to the amazing spiritual potency of early Buddhism as a vital force in the history of Asia and its wonderful influence through the ages on the thought of mankind. He went on to explain how Mahatma Gandhi in recent times had been showing to the world more and more truly the amazing power of this principle of *ahimsa*, not only through individual life but by corporate moral resistance. The East, Rev. C. F. Andrews concluded, had already found a commanding moral genius in Mahatma Gandhi, who had been able to put this power of *satyagraha* into effective action. What was needed in Europe, if the West was to be saved from another internecine strife, was that some personality should arise over there of such calibre as to be able to organise the various sporadic efforts for world peace into one overwhelming movement of society, which might sweep away for ever the awful menace of a world war.

—Indian Review.

India Letter

(FROM OUR SPECIAL CORRESPONDENT)

22nd March, 1939.

Jaipur Satyagraha

MAHATMA GANDHI who at the time of writing is still in Delhi has advised the suspension of Jaipur Satyagraha. It is believed that he would not hesitate to advise resumption of Satyagraha if and when he finds that it is essential in the interest of the movement. People in Jaipur have willingly accepted Mahatmaji's advice in view of the circumstances in which it has been given. They know that he is tackling the larger problems of the States and perhaps his hands would be strengthened if they suspended the Satyagraha. In the meantime, the favourable atmosphere thus created by the suspension is expected to lead to substantial improvement in the attitude of the States authorities.

The Congress

A number of former members of the Congress High Command had a prolonged talk with Mahatma Gandhi in Delhi. The situation following Tripuri was reviewed with special reference to Mr. Subhas Bose's illness which has stood in the way of the President implementing the terms of Pandit Pant's resolution enjoining on him to appoint the Working Committee in accordance with Mahatmaji's wishes. Mr. Sarat Bose was also expected in Delhi but at the eleventh hour he cancelled the visit. The absence of emergency or breaking down provisions in the Congress constitution to deal with an interregnum during which no Working Committee is in existence is the topic of the day. It is commented in the Congress circles that the A. I. C. C. should be summoned early to deal with the situation.

Socialist Party's Attitude

Mr. Jai Prakash Narain, General Secretary of the All-India Congress Socialist Party, in the course of a Press statement explains the circumstances which led the party to remain neutral on the occasion of voting on Pandit G. B. Pant's resolution before the open session of the Tripuri Congress.

They did not oppose the resolution because they did not want to be a party to driving Mahatmaji and his followers out of the Congress, for, that and nothing short of it would have been the consequence if that resolution had been defeated. Particularly such a consequence would have been disastrous at the juncture when a crisis was impending and we were thinking in terms of a nationwide struggle. The need and importance of unity in our ranks in

such circumstances became far greater. They further did not oppose the resolution because it was made clear that it did not imply in any manner a vote of censure on the President, and because they firmly believed that it was in the interest of the Congress and the national movement as a whole that the Working Committee should command Gandhiji's implicit confidence and be appointed in accordance with his wishes.

South Africa

Pandit Bhawani Dayal Sanyasi has arrived from South Africa. He has issued a Press statement on the Asiatic Segregation Bill. He says that the Bill is not only a deep affront to the sentiment of an ancient civilisation, but a clear breach of the Capetown Agreement. He was shocked to know that Sir Girjashanker Bajpai stated in the Central Legislative Assembly that the Government of India had no information in connection with the segregation scheme of the Union Government. He says: "Such a Government would not exist even for a day in any democratic country but unfortunately we are placed in a different position. The Government of India cannot escape from their responsibility by misleading the chosen representatives of the people in the Assembly..."

Pandit Bhawani Dayal had a conference with the Council of the Imperial Indian Citizenship Association at which he explained the implications of the new Segregation Bill. The Association has addressed the Government of India with regard to the position of Indians in South Africa as it is affected by the proposed Bill.

Kenya Highlands

Sir Purshotamdas Thakurdas, chairman of the Association, has sent a very strongly worded representation to the Government of India regarding the reservation of the Kenya Highlands for Europeans in the course of which he says:—

"Therefore, in the opinion of the Council of this Association, the Order-in-Council perpetuates the policy of racial discrimination. It is an insult to India which no self-respecting Indian can tolerate. The Government of India can be said to have failed miserably to do their duty by their nationals abroad. They have let down Indians even as they deserted the Indians in Zanzibar when their legitimate rights were assailed by the Colonial Office. Indians abroad feel that the Government of India have ceased to inspire confidence

in them, and the general feeling among them is that by their recent policy they cannot be looked upon even as their "step-mother." Our countrymen in the Colonies are groping in the dark without a National Government, a friend or a guide. At every step, in every colony they are being systematically deprived of their just and legitimate rights which were assured by previous British Cabinets. The Government of India by their deplorable lack of sympathy, masterly inaction and complacency appear to Indians abroad to be entirely responsible for this degrading status to which they are being reduced at every opportunity. Fiji, Ceylon, Malaya, Burma, British Guiana, South Africa, East Africa,—within and without the British Commonwealth—everywhere it is the same deplorable tale.

"It is no more the fault of the Indian if he feels that the Government of India can no longer be trusted with the affair of Indians abroad, and the sooner the hopelessness of the situation was realised, the better it would be for all concerned. 2,500,000 Indians abroad (this does not include Indians in Burma) are being hunted from pillar to post; their personal honour assailed, their national pride humiliated; their manhood degraded, their time honoured and honest means of livelihood robbed; and all this happens when the Government of India claims to have safeguarded the legitimate rights of Indians abroad. Can the Government of India point to one specific instance in which their influence or intervention saved Indians when their rights were taken away? They might have been able to afford temporary relief, and that is all—nothing beyond it. Do the Governments of India exist for being able to give only temporary relief to Indians abroad? We are really grieved to contemplate that our nationals abroad have no Government capable of supporting or helping them in time of trouble and they are perpetually in trouble. The Jews of the world would appear to be better placed as compared to poor Indians abroad. If they are driven out of Germany, the British Empire and America are thrown open to them for settlement. The tragedy of the situation is that Indians, who are the subjects of the British Crown, are being turned out from territories within the British Empire, which they have materially helped to develop. Now, they are asked to make room for the German, Austrian and Italian Jews in the Highlands of Kenya. Indians abroad have no one if

the whole world to take up their cause. Is it proper, just or right, the Council ventures to ask, that non-British subjects should be given preference over

Indians in Kenya?...The Council of the Association is emphatically of the opinion that there will not be, as indeed, there cannot be, any cessation of agita-

tion in India and amongst Indians abroad so long as the racial stigma against Indians remains on the statute book of Kenya."

Things In General

Poverty The Legend Of Coloureds

MR. WILLIAM M. FOSTER, Mayor of Capetown, described the condition in which the coloured people of Capetown live, in his presidential address to the Cape Parliamentary Debating Society. In Capetown, he said, during 1935, 3,352 coloured people died, of whom 485 were buried as paupers. A survey of total family incomes in 15,000 families revealed that in several hundred cases the income was nothing, in 3,000 cases it was less than £4 monthly, and in two-fifths of the cases the bread-winner earned less than £1 10s. a week. "Poverty was the legend written across their dwellings, their food, their clothes—their whole existence. This evil dominated their mental and moral outlook, dwarfed their horizon, and followed them to the grave." Dealing with disease among these people, the Mayor said that 53 per cent. of coloured people died before the age of 25, and thousands who escaped early death were the victims of disease which crippled wage-earning power. In some centres the infant mortality rate was suggestive of child murder. To overcome this state of affairs one had to strike at the root of the evil, said Mr. Foster. One had to pay the unskilled man a decent living wage.

Non-European Day Of Prayer

In non-European churches throughout the Union, Sunday, March 26, was observed as a day of intercession and prayer in connection with the colour segregation proposals. The climax of the proceedings in Capetown was reached when more than 3,000 non-Europeans gathered on the Wynberg sports grounds in the afternoon to attend an open-air prayer meeting, which was led by Dr. F. H. Gow, of Bethal Mission Church, and the Rev. D. B. Wessels, of Athlone. The following resolution was unanimously passed: "This mass meeting of coloured people assembled in intercession and prayer to Almighty God, views with deep alarm the segregation proposals now before the country and earnestly prays that the Government will not sponsor any legislation in connection therewith."

Segregation Petition In

Johannesburg

A petition in favour of removing non-European townships from the European areas of Johannesburg and providing for development of Europeans and non-Europeans in separate areas, has been

submitted to the public of Johannesburg for signatures. The sponsors, including Mr. S. J. Tigby, hope to get anything up to 30,000 signatures. When the lists are closed, the petition will be sent to the Minister of Native Affairs, Mr. H. A. Fagan, with a request to institute a Commission to inquire into the proposal, as it affects Johannesburg, principally the western areas, and also the areas adjoining Alexandra and the eastern native township. Meetings are also being called to support the petition. Representatives of all vigilance and ratepayer associations, with other public organisations, have been invited to attend.

Sastri College Old Boys' Club

A social meeting of the Sastri College Old Boys' Club will be held on Saturday, April 15, at the College at 8 p.m. An invitation is extended to every ex-student of the College who may avail himself of this opportunity to renew contact with those others who have also passed through the College. Teachers and residents from the districts will be particularly welcomed, as it is hoped to gather as many Old Boys as possible under one roof for the evening.

Indian Eisteddfod

The secretary of the Indian Society for the Advancement of Music and Art states:—Vernacular sessions in choral, vocal, instrumental, elocution, folk dancing and dramatic classes will be held to-day April 7 in the Sastri College Hall commencing at 6.30 p.m., on Saturday April 8 at 9 a.m., and on Easter Monday April 10 (three sessions) 9 a.m., 2 p.m. and 6.30 p.m. Admission: Adults 6d., scholars and children 3d. (including tax). Season tickets for entire festival, English and vernacular, adults 5s., scholars and children 2s. 6d. (obtainable at the door).

Shree Gopallal Hindu Temple

The Ramnawmie festival was celebrated at the above temple. In spite of heavy rain and storm, the temple hall was full. Thanks are due to the secretary and treasurer of the temple who took all the trouble to bring the festival to a success. Thanks are also due to Pandit R. S. Patak, the priest of the temple, who took great interest in teaching the children for the evening's programme.

Shri Ram Naumie Day

The above day was celebrated under the auspices of the Arya Samaj, Cato Manor, on Wednesday, March 29, at their school hall at 7 p.m. An eloquent and interesting speech was delivered by Mr.

K. Baijnath (one of the patrons of the Samaj) on the life of Shri Ramchandrajee. Religious songs were sung by the Hindi school children and music was conducted jointly by members of the Arya Sangeet and Samaj's Bhajun Mandal. The occasion terminated at 8.30 p.m. by the recitation of Shanti part and pursads provided by the Samaj were distributed to all.

Death Of Mrs. I. E. Moola

The death occurred after an illness of four years, of Mrs. I. E. Moola, second daughter of Mr. A. O. Moola, Managing Director of Messrs. M. M. Amod & Co. (Pty) Ltd., of Ladysmith, Natal. The funeral took place at the Mahommedan Cemetery, and was attended by a large gathering of Muslims, Hindus, and others from all parts of Natal.

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

TRANSCAAL INDIAN CONGRESS (Pretoria Branch)

Notice is hereby given that the annual general meeting of the Pretoria Branch of the Transvaal Indian Congress will be held on Sunday, April 23, at 3 p.m. at the Empire Bioscope, Boom Street, Asiatic Bazaar, Pretoria. Agenda: (1) Secretary's Report, (2) Finance, (3) Election of officers.

B. MOOLOO, NANABHAI SITA,
Joint hon. Secretaries.

FOR SALE

Block of semi-detached dwellings in Knipe Street in heart of Indian locality. Present rental £14 per month. Price for the whole block £1,000. Terms can be arranged with approved buyers—S. R. NAIDOO, Land and Estate Agent, Fraser Lane, Maritzburg.

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Instruction on Dual Control Cars
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ઇન્ડિઅન ઓપિનિઅન

મહાત્મા ગાંધીજીના હસ્તે
સને ૧૯૦૩માં સ્થપાયું.

પુસ્તક ૩૭ મું.

ફીનીક્સ, શુક્રવાર, તારીખ ૭ એપ્રિલ ૧૯૩૯

અંક ૧૪

“ઇન્ડિઅન ઓપિનિઅન”

શુક્રવાર, તા. એપ્રિલ ૭ ૧૯૩૯.

સર રાધાકૃષ્ણન

પ્રો ફેસર સર રાધાકૃષ્ણનની યુની-
યનની ઉડતી સુલાકાતનો આવતા
બુધવારે અંત આવશે અને શુક્રવારે
‘ઇન્ડિઅન ઓપિનિઅન’ નો આવતાં અઠ-
વાડીયાનો અંક વાચકના હાથમાં પહોંચશે
તે પહેલાં તો તેઓ ઈંગ્લાંડ જવા વિદાય
થઈ ગયા હશે. સર રાધાકૃષ્ણનમાં દક્ષિણ
આફ્રિકાના હીંદીઓને માતૃભૂમીના એક
મહાન સુપુત્રનો પોતાની વચ્ચે સત્કાર
કરવાનો અલભ્ય લાભ મળ્યો છે. પ્રાચીન
ભારતીય સંસ્કૃતિ અને તત્ત્વજ્ઞાનનો દીપક
ધારણ કરી સમસ્ત જગત પર તેઓ
પ્રકાશ પાડી રહ્યા છે. એ મહાન સેવા
અર્થે તેઓ દક્ષિણ આફ્રિકાની સુલાકાતે
પધાર્યા છે અને એ સેવા બજાવવામાં તેઓ
કુશળતાની પરાક્રમ્ય પહોંચી ગયા છે.
જેઓએ સર રાધાકૃષ્ણનના પુસ્તકોનું અધ્ય-
યન કરેલું છે તેઓ તેમને જાતે સાંભળ-
વાના આ દહાવાને એક અશિર્વાદરૂપજ
ગણતા હશે.

નામદાર શાસ્ત્રીજી જ્યારે આ દેશમાં
હતા ત્યારે તેઓ વિષે કહેવાયું હતું કે
વકતૃત્વ શક્તિમાં આખા દક્ષિણ આફ્રિકા
માં તેઓ અજોડ હતા. જેઓને સર
રાધાકૃષ્ણનના વિદ્વતાભર્યાં બ્યાખ્યાનો
સાંભળવાનો લાભ મળેલો છે તેઓને એ
સ્વિકારવું પડશે કે સર રાધાકૃષ્ણન વિદ્યા-
માં એક વિશ્વરૂપધારી છે અને દક્ષિણ આ-
ફ્રિકાના યુરોપીયનો તેમજ બીન યુરોપી-
યનોને સદંતર આંજી દે છે. તેમના જેવા
પુર્વના તત્ત્વજ્ઞાનપર એટલો સ્પષ્ટ અને
નિઃશંક પ્રકાશ પાડનાર અને સુપ્રસિદ્ધ
વિદ્વાન વકતા જેવા યા સાંભળવાનો
દક્ષિણ આફ્રિકાને આ પહેલવહેલોજ લાભ
મળેલો છે. શાસ્ત્રનીય વસ્તુ માત્ર એટલીજ છે
કે દક્ષિણ આફ્રિકાના યુરોપીયન વર્તમાન

પત્રોને હોલીવુડની એક ત્રીજી પંક્તિની
નટીને તેઓ આપે છે તેના હજારમાં
ભાગની પણ પ્રસીદ્ધિ સર રાધાકૃષ્ણન
ના વિદ્વતાભર્યાં બ્યાખ્યાનોને આપવાની
અગત્યતા નથી જણાઈ. દક્ષિણ આફ્રિકા-
ની બુદ્ધિનું માપ એ આથીજ આંકવામાં
આવે તો ખરેખર આ દેશને માટે લલિત
ગણાય. છતાં એટલું તો અમારે કહેવુંજ
પડશે કે દક્ષિણ આફ્રિકાના પ્રકાશકોએ
જનતાને સર રાધાકૃષ્ણની હાજરીનો યોગ્ય
લાભ આપેલો નથી. વિદ્વાનોએ સર
રાધાકૃષ્ણનને સાંભળવાનો યેશક લાભ
લીધેલો છે અને અમે એટલીજ આશા
રાખીશું કે એ માત્ર સાક્ષરી હેતુઓ
અર્થેજ નહિ હોય પરંતુ તેમના મનનીય
બ્યાખ્યાનોમાંથી મળેલાં જ્ઞાનને વ્યવ-
હારમાં સુકવાવો પ્રયત્ન કરવામાં આવશે.

જેઓ વિચાર કરી શકે છે તેઓને સર
રાધાકૃષ્ણનના બ્યાખ્યાનોમાંથી આ દેશનો
બીન-યુરોપીયન સવાલ, કે જે દક્ષિણ
આફ્રિકાના યુરોપીયનોના મનને વિઘ્ન
કરી રહ્યો છે અને બીન-યુરોપીયનોને ભય
અને ચિંતા ઉપજાવી રહ્યો છે, તેને કેવી
રીતે હાથમાં લેવો એ બાબતમાં ઘણુંજ
શીખવાનું મળ્યું હશે. યુરોપીય જગત
ની શુદ્ધિ, જે આજે સર્વત્ર ફીણ થતી
જણાય છે, તે એ ઠેકાણેજ હોત તો સર
રાધાકૃષ્ણનની આ દક્ષિણ આફ્રિકાની
સુલાકાત ખરેખર અણધાર્યાં આશિર્વાદરૂપજ
થઈ પડી હોત. તેમ છતાં અમે ઉમેદ
રાખીએ છીએ કે તેમના શબ્દોનું માધુર્ય
અરણ્યમાં વેરાઈ ગયું નહિ હોય.

‘નાટાલ ડેલી ન્યુસ’ને તેમણે આપેલી
સુલાકાત દક્ષિણ આફ્રિકાના ગોરાઓને
એક ગર્ભિત સંદેશારૂપ છે. રાજકરતી પ્રજા
ને એ તેમાંથી મતાધિકાર અને અવાજ વિના
ના વર્ગોની સામે અન્યાયી અને અધર્મી

કાંચદાઓ ઘડતાં અટકવાનું પ્રોત્સાહન.
મળશે તો સર રાધાકૃષ્ણનનું આ દેશમાં
આગમન વ્યર્થ ગયેલું નહિ ગણાય.

દક્ષિણ આફ્રિકાના હીંદીઓને માટે સર
રાધાકૃષ્ણનનું આગમન સાહુરાના રણમાં
એક રમ્યસ્થાન સમાન થઈ પડ્યું છે.
ભારતવર્ષથી હજારો ગાઉ દુર ખેડેલા આપણને
તેઓ આપણી માતૃભૂમીની હુંક આપી
રહ્યા છે. પરંતુ એ સર રાધાકૃષ્ણને યુરો-
પીયનોમાં થાય અને મનુષ્યત્વનું લાન
જગૃત કરવાને ઘણું કહેલું હોય તો એક
મહાન પ્રાચીન સંસ્કૃતિ અને સુધારાન
મતિર્નિધિઓ તરીકેની આપણી દુરજો અને
જવાબદારીઓનું લાન આપણામાં જગૃત
કરવાને તેઓએ એ કરતાંયે અધિક કહેલું છે.

આપણી માતૃભૂમીના જેવા એક મહાન
સુપુત્રનો સત્કાર કરવાની આપણી દુરજ
છે. સુંદર પુષ્પોની વૃષ્ટિથી આપણે આપણે
પ્રેમ અને આદર વ્યક્ત કરી રહ્યા છીએ.
પરંતુ એટલાથી કંઈ બસ નથી થતું. ખરે
માન તો એજ ગણાય એ તેમણે આપેલી
સુચનાઓને અનુસરવાનો આપણે પ્રયત્ન
કરીએ. સર રાધાકૃષ્ણને આપણને કહ્યું
છે કે આ દેશમાં આપણે સૌએ સહોદર
ભાઈઓ અને બહેનો તરીકે એકત્ર થઈ રહેવું
જોઈએ અને આપણી ઉપર વર્ષાવવામાં
આવતા માનભંગોને સહી નહિ લેતાં તેની
સામે પરિણામનો ખ્યાલ કર્યા વિના અંત
લગી યુગ્મનું જોઈએ. દક્ષિણ આફ્રિકાની
તેઓની સુલાકાતને માટે આપણા આભારની
લાગણી તરીકે સર રાધાકૃષ્ણનને એ
આપણે આ દિશાએ સત્યનિષ્ઠાથી પ્રયત્ન
કરવાના આપણા સંકલ્પની ખાત્રી આપી
શકીએ તો આપણે તેઓને સોધી શ્રેષ્ઠ
માન આપેલું ગણાશે. સર રાધાકૃષ્ણનને
આ દેશમાં આવકાર આપતાં અમને ઘણો
જ હર્ષ થયો હતો. તેટલાજ શોક અને
ખિન્ન હૃદયે આજે અમે તેઓને વિદાય
છેલ્લીએ છીએ. તે સાથે અમે તેઓને ખાત્રી
આપીએ છીએ કે અમારી નખખાઈઓ ભલે
ગમે તેટલી હોય છતાં આ દેશની તેઓની
હુંક સુલાકાતના શુભ સ્મરણો આ દેશના
સમસ્ત હીંદીઓના હૃદયોમાં ઘણા વર્ષો
સુધી તાજાં રહેશે.