

INDIAN OPINION

Founded by
MAHATMA GANDHI
IN 1903

No. II.—Vol. XXXII

Friday, March 15th, 1935

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

NOTES AND NEWS

Negative Gains Of the Ex-Agent

In an editorial note *The Hindu* (Madras) dated Jan 21 writes:—
Kunwar Sir Maharaj Singh, Agent of the Government of India in South Africa, who sailed for India has had a very strenuous and anxious time in that country. Anti Indian prejudice is so strong that the Agent, however able he may be, cannot show tangible results. In his farewell speech, Sir Maharaj Singh is stated to have observed that there was no Indian policy in South Africa. He could well have said that there was a policy and it was anti Indian. It is true that there has been no Asiatic legislation during the last few years; that is a negative gain and in the circumstances prevailing in that country, it has its value. But the grievances of the Indian community remain unredressed, the state of unemployment is still acute and the promises made at the first Round Table Conference at Capetown regarding the uplift of Indians are still unredeemed for the most part. The retiring Agent made two observations which are noteworthy. He called upon Indians to stand united; this is absolutely essential if the community is to exercise any influence over the authorities. As regards the policy of the Government, he said that the Indian should be considered to be a potential citizen and be given citizenship rights in course of time. The Rhodes principal of 'equal rights for every civilised man' is one which the Union Government have never been observing in practice and so long as this policy is pursued, neither the native nor the Indian problem can be solved.

Roos And His Central Party

Mr Tielman Roos proposes to advise his followers to dissolve the Central Party and join the United Party. His proposals will be considered by the Party's Head Committee in the Free State at Bloemfontein on March 22 and by the Head Committee in the Transvaal at Johannesburg on the following day. Because of the "considerable amount of bitterness in Ministerial circles about the happenings at the end of 1932 and the beginning of 1933," Mr Roos proposes that no terms whatever should be stipulated and no pourparlers entered into with any Minister. "When conversa-

tions take place," said Mr. Roos, in explaining his proposals, "garbled and false versions reach the public, as, for instance, the false statement that I made claims for myself at the beginning of 1933." In an interview Mr. Roos said: "The Central Party was formed with the object of suggesting ways and means of relieving the economic plight of the European population of South Africa. At that time the Malan Group and the Stallard Group had not formed Parties, and therefore the Central Party played an important part in focussing attention upon economic questions. Thereafter various Parties were formed, and it is now obvious that this multiplicity of Parties is not in the interest of South Africa. Owing to the economic danger threatening our European population and dangers from outside the Union, it is essential that Party and personal interests should make way for the interests of the State.

An Example To Follow

MR. Tielman Roos's proposal serves as a good example to the Indian community at this critical juncture. The Colonial Born and Settlers Indian Association is almost identically in the same position as the Central Party of Mr. Roos. They had to form themselves into a separate organisation as on the Colonisation issue the policy adopted by the Congress was wholly inconsistent with their past resolutions. The purpose for which the Association was formed has been served. Cannot now the Colonial Born and Settlers Indian Association show the bigness of mind and heart even as Mr. Roos is doing, and dissolve their Association and join the Congress without stipulating any terms or entering into pourparlers with anyone. We hesitated to make this suggestion as we were not quite sure if it was not a little too early to do so, but with Mr. Roos's example before us we have been emboldened to offer it in all sincerity for the simple reason that the dangers threatening the Indian population are far greater than those imagined by Mr. Roos to be threatening the European population, and as Mr. Roos very rightly, says it is essential that Party and personal inter-

ests should make way for the interests of the community as a whole.

British Fairplay And Justice

A CORRESPONDENT from Durban kindly sends us clippings from the February number of the Durban Municipal Employees' Magazine. One is from an editorial written under the caption "A Matter of Principle." The paper writes: "The British do not as a rule speak of fairplay; they expect it. They do not talk about justice; it is their heritage. Even more so is their right that every man shall receive from those in power the same treatment as the next. Perhaps it may seem insular that in this land and of two white races, the term "British" should be employed. Our answer is that we are concerned with Durban, that most British of the towns of the Union, and where—for the reason—fair play, justice and equal treatment for all men should all the more be the case; more especially, too, in a land where the barriers of society are less rigid and definite than in the older countries of our civilisation, and where men are judged more or less on their own merits. In respect of "equal treatment for all men," there have been cases in the past—and in the present—where equality of treatment in the Service has been conspicuous by its absence. The same paper under Durban Municipal Employees Society News reports: "In view of the large number of Indians in the Service employed as messengers and other clerical duties, the Society has asked the Town Clerk to submit the matter to the Staffs Sub Committee for consideration with a view to the employment of more white youths throughout the Service."

How our contemporary reconciles this attitude with its boasts about "British fairplay and justice" and "equal treatment for all men" is beyond our comprehension. Of course it complains about the absence of such treatment in the service but quite obviously the poor Indian employees are out of the picture.

Another "Mission" School For Indians

THE foundation stone of a new day school for Indians, which is being erected in Maritzburg by the Methodist Indian Mission, was laid by Mr. J. Macleod, Inspector of Schools on Saturday March 9. The Rev. A. E. F. Garret, as school manager, read the financial statement showing how the school committee of the mission had decided to take immediate action in the erection of a proper building as far back as 1927, but had been handicapped by lack of funds. With, however, generous aid from various bodies and people, and with a grant-in aid of £600 from the Natal Education Department, they had seen their dream of many years consummated; and although they had a debt of £750 to wipe off, an amount that would prove at first a great strain, they felt confident that with further help from people who realised the value of Indian education, this would not prove an unsurmountable difficulty. After laying the stone, Mr. Macleod said that the assistance given by the Education Department was one of the results of the policy of the Department to further Indian education in Natal.

Services Of The Missions

WE are greatly indebted to the Christian Missions for the educational work they have been doing among Indians, and with the lack of sufficient facilities from the Government and all too little interest on the part of Indians themselves in the education of their own children we do not know where we should have been had it not been for these generous Missions coming to our rescue. We still do believe that the Indian community ought to rise above the state of being spoon-fed. This is nothing less than living on charity, which does not redound to the credit of any self respecting community which boasts so much of its ancient culture and civilisation. There should either be, we think, Government schools for Indians or schools run not by any one religious body but by the Indian community on purely national lines. In expressing these views let us not be misunderstood. We do not in any way wish to pour cold water over the philanthropic work done by the Missions or to cast the slightest reflection on them for the work they are doing among Indians. We would be guilty of extreme ingratitude if we failed to humbly acknowledge what they are doing. But at the same time we would like to see our community standing independently and working its salvation on national and not sectarian lines.

Wives And Children Of Condonees

Mr. Marwick's questions in the Union Parliament last week with regard to the admission of wives and minor children of Indians whose illegal entry

to the Union was condoned under the condonation scheme of 1928 has created a suspicion among the people generally that the Colonial Born and Settlers Indian Association are conducting an active propaganda against such admission. We do not believe that the Association could be a party to such a move. The Government promised to sympathetically consider the case of the condonees for the admission of their wives and minor children should the former's number be not too large. It was found that the number of illegal entrants was comparatively small and since their illegal entry had been condoned representations were made to the Government requesting them to fulfil their promise. It is only fair and just that these people should be allowed to live a clean and happy family life. In view of the fact that the Colonial Born and Settlers Indian Association have been mentioned in Parliament it would be only right for the Association to make their attitude in this matter quite clear.

Another Act Of Brutality On Native Mitigated

CHARLES A FRANCOIS, medical practitioner of Currie Road, Durban, son of the well-known late Dr. Francois, was fined £20 or two months hard labour by Mr. Conway in the District Court on a charge of assaulting his native servant, Mgokolo Zungu, with intent to do grievous bodily harm. Accused with Sidney T. Duncan and three natives were all charged specifically with having at Durban and at Westville on Jan 23 and 24 assaulted Mgokolo by handcuffing chaipping and detaining him, sjamboking him severely, tying him with a rope and moving the rope until it tightened and he lay on the ground, threatening to perform an operation on him, performing the actions of hanging him to a beam and actually stretching the rope attached round his neck until his toes barely touched the ground and he was choked, and rubbing salt into the many wounds and bruises caused by these acts. The magistrate in passing the sentence said the accused's action in doing what he did was foolish in the extreme apart from the fact that it was also brutal. With regard to the penalty the Magistrate said he took into account the representation of counsel that it was Dr. Francois' intention to compensate the complainant. Had it not been for this the penalty would have been higher than the court intended to impose. This is yet another case in which a native is the victim of the white man and the punishment is not adequate to suit the crime.

Snatching The Bread Out Of Native's Mouth?

A petition, signed by six out of the seven European shoemakers of Lichtenburg, was laid before the Council at the monthly meeting. The petitioners asked

the Council to protect them from being forced out of business by the native shoemakers who do business in the town, by restricting the latter to carrying out their trade in the location. They contended that there was a steady increase in the numbers of these shoemakers. The Council decided that the petitioners should be notified that the Council had no power to keep the natives out of the town, but that efforts would be made to assist the petitioners in another manner.

Native Question As Viewed By Outsiders

MR. A. A. Hayles editor of the *Madras Mail* one of India's delegates to the Imperial Press Conference said to a press representative that "you have to raise their (the natives') standards of living and their wants, and it will benefit you in the long run, because of their buying power. Mr. D. B. Mc Rae, of Regina, Canada said: "Frequently as you go about South Africa you hear people discussing the problem of what they are going to do with the natives. Looking at it from an economic aspect, the visitor might wonder what you would do without them.

Awakening Among Natives

IN the course of an interesting address, Dr. Seme, President General of the African National Congress, referred to the necessity of a new spirit among Africans—the spirit of independence in trade. He pointed out that the African National Congress was asking the Africans everywhere today to study the ways and means of doing business "on their own." Many must start by clubbing together as producers in various trades and to organise shops for distributing their products or manufacturers to the Africans. National shops, if properly organised, would absorb all unemployed Africans in South Africa and would "make our people free."

Is This Disarmament?

THE Army Estimates for Great Britain provide for additional expenditure of £3,950,000, and an addition of 2,700 in personnel compared with last year, bringing the respective totals to £43,500,000 and 152,200. The Government considers, says a Reuter's message from London, that the time has now arrived when Britain's military preparations should be more up-to-date, and for this purpose provision is made in the Estimates, as part of a programme spread over several years. The Air Estimates for Great Britain for 1935 provide for an extra £3,080,000, bringing the net total to £20,650,000, though the gross total is £23,851,000, reflecting an increase of £3,685,000 over 1934.

Khanbahadur Proceeding To England

KHANBAHADUR Hajee Cassim Adam who intends attending the King's Jubilee in England has booked a state cabin for himself and his family on the Kenilworth Castle sailing on April 6. We wish the Khanbahadur and Mrs. Hajee Cassim Adam and family a very happy voyage.

Indian Opinion

FRIDAY, MARCH 15TH, 1935

MR. POLAK'S PROTEST

MR. HY. S. L. POLAK writes to us from London in a letter dated February 25:

"Sir, I should be obliged if you would kindly register my protest against the attack made by you upon Kunwar Sir Maharaj Singh on the eve of his departure from South Africa and when he could not reply to your charge that he had disunited the Indian community.

"Having kept myself well informed on South African Indian affairs from many sources, including your own columns, I can only describe your attack as unfair, improper and ill-deserved. The editorial comment of the *Leader*, Allahabad, upon the events of the last two years is very much to the point; "We in India expect the Indian community of South Africa not to quarrel amongst themselves. Sir Maharaj Singh was greatly handicapped in his mission because of this lack of unity. It is to be hoped that Sayed Raza Ali will be saved that unhappy experience.

"When I remember that Mahatma Gandhi was the founder of *INDIAN OPINION* and that I had the honour to be its Editor during perhaps the most critical period of the history of the South African Indian community, I feel distressed and ashamed that such an article should have appeared in the columns of the paper."

If Mr Polak had been a regular reader of this journal he could surely not have failed to see that the article referred to by him contained only a reiteration of the opinion we have expressed not once but on several occasions since the unfortunate split in the community. It is therefore unfair to say that the ex-Agent of the Government of India had no opportunity to reply. Whatever Mr. Polak's judgment may be—and we believe that no outsider, however conversant he may be with South African Indian affairs, is competent to give a judgment, unless he has studied the situation on the spot—we are not in the slightest degree repentant for what we have done, and we have done nothing more than to express our frank opinion on what we have known to be facts, without in any way transgressing the bounds of journalistic etiquette. We have not made any attack on the personal character of Kunwar Sir Maharaj Singh. We have only criticised his policy as Agent of the Government of India. We would undoubtedly have

had reason to be distressed and ashamed had we sunk to the low depths of flattery and hypocrisy for the sake of material gains. But it has been always our honest and sincere attempt to follow implicitly the path of truth in conducting this journal, fearless of all consequences, which has been the main principle laid down by its founder Mahatma Gandhi.

We, however, entirely agree with and whole heartedly endorse the advice quoted by Mr. Polak of the *Leader*, Allahabad, that the Indian community of South Africa should not quarrel amongst themselves. Unfortunately the same advice applies even to India with all the intelligentsia to guide her destiny. We only bemoan the fact that the infection has been introduced into South Africa. If the responsible leaders representative of every section of the community neglect their duty to take the necessary steps to uproot the evil before it sets in deeply, they will be held guilty for the downfall of their people in this country. There seems unfortunately to be a growing hatred amongst the leaders of the different sections and the busy bodies who take delight in mischief making are setting people against one another by spreading mischievous rumours. If this propaganda does not cease antagonism will never subside, and there will be no peace.

Whilst turning over the old files of *INDIAN OPINION* we have come across an article written twenty five years ago by Mahatma Gandhi on the need for unity. Some of the words contained therein are suitable to the present occasion and we make no apology for reproducing them. They are as follows:—

It is urgently necessary that all sections of the Indian community in South Africa should sink whatever differences may exist amongst them, and unite.

There is no doubt that this is a critical time for all Indians in South Africa; their fate hangs in the balance, and if they do not use the utmost care, the scale will go down against them. They must remember that that section of European population which is hostile to Indian interests objects to all alike, and does not choose or differentiate with them. The Indian community in South Africa is small, and its tendency is to decline in numbers during the coming years. All the more need, then, for a concentration of our forces and for the utmost

unity and persistence in action. We cannot afford to dissipate our energies in communal strife."

The leaders of our community will do well to treat as their watchword the foregoing words as well as Mahatma Gandhi's message which has already appeared in these columns before and is reproduced elsewhere in this issue.

In conclusion while we have shown the courtesy of giving publicity to Mr. Polak's letter on the subject of our criticism of the ex-Agent's policy; owing to his connection with this journal we shall entertain no further correspondence on the subject.

THINGS WE'VE FORGOTTEN.

Twenty-five Years Ago

EXTRACTS FROM "INDIAN OPINION,"
August 28 1909.

Our True Goal

Writes *INDIAN OPINION*:

THE review that will clear our eyes and reveal that vision is worth attempting. First of all, then, in this movement our goal is not chiefly material gain, but the development of all the God-given powers which we possess. It may be that not a few of our number are unable to see beyond the material benefits which a just settlement will mean, just as many are quite unable to appreciate the value of a principle. But for some of us at least, the most determined and unflinching, the true goal lies beyond.

We do not wish to live as, in many cases, we have been forced to live, on a low plane of civilisation. We do not want to be the creatures of mercenary passions. We desire to take a position morally as well as commercially, in the life of our adopted country, such as the children of centuries of Eastern civilisation should be fitted to do. And because of this we passively but determinedly resist every effort which men make to degrade us, or hold us down.

Fountain of Wisdom

He's true to God who's true to man.—
J. R. LOWELL.

The greatest homage we can pay to truth is to use it.—EMERSON.

The world is my country and to do good is my religion.—THOMAS PAINE.

Thought builds the universe. The mind alone is real. All that is seen is but a dream. There is such a thing as the conscious holding of a thought. When his is done, all that opposes it or seems contradictory to it, gradually melts away, and we wonder what has become of it, or we were at one time under its illusion.—AGROBINDO GHOSE.

MR. SASTRI ON GOKHALE

HIS VISIT TO S. A. RECALLED

The following is extracted from the report of a series of interesting lectures delivered by the Rt Hon. Srinivasa Sastri on "Gokhale and his Work" at Mysore under the auspices of the Mysore University in which Mr. Sastri recalled the Late Mr. Gokhale's visit to South Africa.

MR. SASTRI dealt with Gokhale's visit to South Africa in 1912 at the instance of Mahatma Gandhi who brought up the question of the treatment of Indians in South

to make their home and that they would be deprived of those standards and methods of governments which they highly valued. Gokhale thought that there was a good deal in it, and

Africa into the forefront of Indian politics and who realised that Gokhale was a statesman of first-rate calibre in India whose handling of the question, if it had behind it a study of it on the spot, would give it at once an importance which otherwise it could never obtain. It proved true. Under the £3 tax imposed on every Indian—man, woman and child—in South Africa, who chose to remain there after the period of his or her indenture was over, every Indian must be an indentured labourer and not a free citizen. Gokhale obtained an undertaking from the Ministers in South Africa that this tax should be abolished. Unfortunately however the Ministers had not made clear to Gokhale whether they had made a binding promise or only that political promise which statesmen know how to make, viz., that the subject would receive the most sympathetic consideration. Word came that the Ministers had made no promise to abolish the tax. Mr. Gandhi was obliged to resume the Passive Resistance campaign on a large scale. When Gokhale came back to India, he was subjected to very severe criticism at the hands of his countrymen including Sir P. Mehta, who condemned Gokhale's compromise in no moderate terms. Gokhale was condemned because in return for the abolition of the £3 tax, he had agreed that there should be a limit placed upon the migration of their countrymen to that sub-continent. The ill-treatment of their people was due primarily to the fear of a small minority of South African whites that if this large and well-peopled country should make South Africa an outlet for this population, they (whites) would be swamped in a country which they wanted

in his judgment Mr. Gandhi concurred. They agreed that in order to secure good treatment for Indians already settled in South Africa there should be no more influx of Indians and that the Indian Government should prohibit Indians emigrating to that part of the world. Sir P. Mehta and others contended that this was too big a price to pay for the welfare of a hundred thousand Indians. Gokhale was eventually able to convince the critics that a compromise of that kind was a legitimate procedure in the conduct of public affairs.

Compromise in Politics

Continuing Mr. Sastri said: "If you are to serve your countrymen in your generation, you must learn that if in a conflict with another nation who hold their rights sacred, it is not possible to get all at once, some of these may have to be given up in order that certain others may be gained. So managed, a compromise is legitimate, and that is the only practicable course in politics. Nevertheless how often do we not hear people saying that he is a 'man of compromise.' No man can do anything unless he understands the secret of compromise. Mr. Gandhi began his life with this principle of compromise. You may dispel from your head the idea that Mr. Gandhi knows no compromise. He knows the secret of compromise. He knows that he must surrender in order to gain. This compromise in South Africa gained some amelioration in the fate of a

hundred thousand Indians in South Africa.

"So tangled in this unfortunate world," Mr Sastri observed, "that this compromise, wise and necessary as it seemed at the

LEST WE FORGET

Extracts from an appeal addressed to Indians in South Africa by Mahatma Gandhi through *Young India* in July, 1927, as to their conduct in respect to the presence of the Agent of the Government of India amongst them

SHOULD EVER BE KEPT BEFORE THEIR EYES:—

"It rests with you to make the best use of his (the Agent's) service and his presence amongst you. You cannot do so unless you fulfil the following conditions:—

- (1) You will not expect too much;
- (2) You will not try to seek relief in purely individual cases through him.
- (3) You will not swerve from truth in your dealings with him, to be false to him would be to be false to yourselves.
- (4) You will remain completely united.
- (5) You will put your own house in order and purify yourselves.

"He (the Agent) is going there to uphold the prestige of India. Therefore you will not run to him for relief in every individual case. If you do, you will make the mistake of expending a pound for the matter of a penny.

"Our strength depends solely on truth. No matter how you behave in your business dealings, you will never in the interests of the community think of swerving from the path of truth . . .

"If you go on creating different interests, e.g., the rights of the rich as distinguished from those of the poor, the rights of the North Indians as distinguished from those of the South Indians, of the Colonial-borne as distinguished from those of the merchants, of the latter from those of indentured, of the Transvaal Indians as distinguished from those of the Cape Indians and Natal Indians, you will lose the little that you have gained. If you want to better the position of the whole community, you will always stand united.

"We are ultimately to win by our own endeavour which does not mean sharp practice, but self-purification, which again means reform from within and purging ourselves of evil customs and superstitions, educating our children, and contributing money for education as well as other measures of social reform . . ."

time, did not, however, give a helpful turn to the solution of the South African problem. The compromise did not result in much good to our people, and although many further stages have been passed in the development of this problem it is impossible even now to say that the position of our countrymen in South Africa is substantially an improvement on what it was in 1912. But for that neither Mr. Gandhi nor Gokhale nor any of those who went there as Agents

under the Capetown Agreement is responsible. The whole of the position is due to the very unfortunate circumstances in which our people live there. As far as I can see, there is no permanent solution of this problem until India gets a place of complete equality with South Africa in the sisterhood of the Dominions called the British Commonwealth. Until that consummation is reached we shall not be able to assert our full voice in Imperial councils.

Although this point is lost sight of in our national demand for equality and although this point finds mention in the speeches of ordinary statesmen of this country, myself and others who have paid attention to this problem hold that it is one of the chief reasons why we seek as early as possible the attainment of Dominionhood and we cannot secure for our countrymen abroad a self-respecting status until we have achieved it here for ourselves."

THINGS IN GENERAL

Indian Communal Question

Mr. Rajindra Prasad, President to the Indian National Congress and Mr. Jinnah, President of the Moslem League says a Renter's Message from New Delhi have issued a joint statement announcing the breakdown of negotiations on the communal question. They regret that despite their best efforts they were unable to find a solution satisfactory to all the parties concerned. The statement adds: "We realise that communal harmony and concord are essential for the progress of the country, and we can only hope that forces will arise which will make a future attempt more fruitful."

To Represent India at King's Jubilee

The Hon'ble Sir Joseph Bore has been chosen as official representative of India at the Silver Jubilee celebrations to be held in London. His Majesty the King-Emperor has been graciously pleased to invite his four Honorary Aides-de-Camp, namely, Lieutenant-General his Highness the Maharaja of Bikaner; Lieutenant-General his Highness the Maharaja of Patiala; Colonel Nawab Malik Sir Umar Hayat Khan; and Colonel his Highness the Maharaja of Jammu and Kashmir to attend His Majesty upon the occasion of the celebrations to be held in London in connection with Their Majesties' Silver Jubilee.

The Future With The East Not With The West

Paul Robeson the distinguished American Negro is restless. He told the League of Coloured Peoples in London recently that he was leaving the country. "I refuse," he said, "to live under the sword of Damocles all my life. I want to be where I can be an African, not have to be Mr Paul Robeson every hour of the day. I am not sure where I will go. For myself, I belong to Africa; if I am not there in body, I am there in spirit." Mr. Robeson said he had not found being an African had hampered his progress in life, rather, it had assisted him. What he meant by that was that not much was expected of him because he was a man of colour and his success as an athlete, a scholar,

an actor and a singer had gained him a greater credit than he really deserved. His individual success in life does not give Mr. Robeson much satisfaction. "I can come in but my own brother, my own father, cannot come in behind me. I do not want that sort of thing. It is no use telling me that I am going to depend on the English, the French, or the Russians. I must depend on myself." Speaking "as a negro wandering through the world," Mr. Robeson said: "For myself I have never had a feeling that I was in any way inferior. We know we are intelligent. We prove it every day. I do not see why we cannot accept a higher evaluation of ourselves. I definitely believe that the future of the African is tied up with the people of the East, not with the West."

Social And Personal

Major and Mrs. G. R. Richards, of Mooi River, who have been on a visit to India, arrived in Durban on the *Taree*. Major Richards is a former member of Parliament.

Mr. C. P. Cowan, Assistant Magistrate of Newcastle, has been notified of his transfer to Hanover, Cape, where he will be Magistrate. He has been in Newcastle for about two years.

Mr. V. S. Vadival (Assistant Secretary and Inspector of the Bus Owners Association) and Secretary of the Mayville Indian Young Men's Society, accompanying his mother will be sailing for Madras by the *Luzmi* on Saturday the 23rd March 1935 on a 6 months' holiday.

George Bernard Shaw, has booked to sail in the *Llangibby Castle* on March 12 on a trip round Africa.

Answers to Correspondents

CORRIGENDA (P. M. Burg).—We cannot publish your letter as it would lead to a controversy we do not wish to entertain in these columns.—Ed. I.O.

BAL GANGADHAR JOSEPH.—Publication of your letter will serve no purpose. You make no practical suggestions.—Ed. I.O.

Obituary

THE LATE MR. J. R. MAHARAJ

The death took place on Sunday March 3 at Malvern of one of the largest Indian fruit farmers in Natal, Mr. J. R. Maharaj, after a sudden attack of heart trouble at the age of 59 years. Mr. Maharaj was born in Calcutta, India, in 1876, and came to Natal when quite a young man, starting business at Ottos Bluff, near Maritzburg. Afterwards he moved to Richmond, and from there to Malvern, where he finally settled over 30 years ago. He owned very extensive lands and went in for fruit cultivation on a large scale, dispatching fruit all over South Africa and also overseas. Mr. Maharaj was keenly interested in Indian sporting bodies, being the originator of the Malvern and District Deepavali Sports, of which he was Hon. Life President, and also the Malvern Indian Football Club. He devoted much time to public and religious associations on behalf of the Indians and as a leading Indian citizen his advice was sought by many of his countrymen. He was also often consulted by many European bodies in connection with matters concerning the Indian population. Mr. Maharaj was the founder of the Malvern and District Sanatan Dharma Maha Mundal Sabha of which he was the President and Trustee, and founder of the South African Brahmin Maha Mundal Sabha of which he was secretary. He was treasurer of the Malvern Indian Progressive Association and a Committee member of the Influenza Epidemic Committee and the Malvern Indian School. The funeral took place from his residence to the river bank of his farm, where the body was cremated, the ceremony being performed according to the Sanatan rites by Pandit Ramlakan Thiwari. There was a number of Europeans present, the deceased being well respected in the community. The chief mourners were his seven sons. There was a large attendance of Indians from Durban representative of religious, educational, sporting and public organisations.

SOUTH AFRICAN NEWS IN BRIEF

Indians And Personal Tax

A DEPUTATION from the Colonial born and Settlers Indian Association met the Provincial Executive on Thursday March 7 on the question of Personal Tax. The deputation, which was headed by Advocate A. Christopher, included Messrs. P. R. Pather, P. G. Naecker, S. Roopsingh, J. P. Lutchmarsingh, V. K. Pillay and K. Subramoney. The deputation pointed out that the imposition of the Personal Tax on all Indians, irrespective of their earning capacity, was a distinct hardship on many. The 300 relief workers, who were receiving 12s. 6d. a week for a five-day week and who had to find their own quarters, were asked to pay the Tax. The deputation submitted cases where Indian relief workers with four children to support were asked to pay the Tax. Mr. Christopher, while submitting that the Receiver of Revenue and his staff were sympathetic, pointed out that they were tied down to exempt very few cases. It was suggested that all Indians earning a wage of £4 and lower should be exempted. If the Indians were required to live decently on a wage which was not an economic one, it was unfair to mulct him of a further £1 per year. The Executive heard the deputation sympathetically and requested the Association to submit cases which should have been exempted. The deputation, in response to the executive, undertook to put up a statement on the question.

The Viceroy on South Africa

In the course of his address to the Indian Assembly the Viceroy referring to South Africa is reported to have said: Before leaving the subject of Indians overseas I wish to refer to the impending change in the office of the Agent of the Government of India in South Africa. For domestic reasons Kunwar Sir Maharaj Singh has decided to return to India a few months before the expiry of the normal term which is three years. My Government will be sorry to lose his services. His successor, the hon. Syed Raza Ali, who is known to many of you personally, has already served in the Union as a member of the deputation which the Government of India sent there in the difficult days when the Class Arian Bill was under consideration. His previous knowledge of the country and general experience as a man of affairs should enable him to continue with success the work of his distinguished predecessors.

Slum Clearance at Toll Gate

An important resolution dealing with the Borough Engineer's slum clearance proposals near Toll Gate was adopted at

a recent meeting of the Mayville Ward Indian Ratepayers Association. It reads:

That this meeting of Indian ratepayers of Mayville, while willing to co-operate with the Durban Corporation in removing slum conditions in the Mayville area, strongly protests against the action of the Borough Engineer in recommending the expropriation of property owned by Indians for many years and setting aside such property for European occupation. The meeting is of the opinion that this is a violation of the spirit and intention of the Slums Act."

Other resolutions adopted by the meeting were as follows:—

"That this meeting, while appreciating the efforts of the Public Health Department for taking precautionary methods against the breeding of malaria larvae in the Mayville area, deplors the fact that

A Disgrace to Religion

IN view of the impending annual Easter festivals at Isipingo when a river of blood is witnessed as a result of animal sacrifices we draw the attention of our readers to the following statement made by Mahatma Gandhi in India:—

"Killing animals in the name of religion amounts to putting that religion to disgrace. People could neither expiate their sins by sacrificing dumb animals nor could such actions bring them nearer God."

It will be well for all social workers to widely circulate this message and to bring home to our ignorant brethren the desirability of abolishing this barbarous custom.

the expense in carrying out such operations should be borne by ratepayers, and requests the Durban Corporation not to depart from the practice carried out hitherto."

"This meeting of Indian ratepayers of Mayville is of the opinion that the time has now arrived for the establishment of a Mayville Indian General Welfare Society."

"This meeting of Indian ratepayers of Mayville strongly feels that the granting of recreation facilities by the Durban Corporation for Indians in Mayville can no longer be delayed and that the Durban Corporation set aside suitable land for this specific purpose."

Congress Taking Action

On behalf of the Natal Indian Congress Mr. J. W. Godfrey has protested against the Town Council's action in renaming certain roads which previously bore In-

dian names or names which had come to be associated with the Indian community. Writing to the Town Clerk, Mr. Godfrey cites the renaming of portion of Grey Street as Broad Street, and of Gary and Tanjore Road as Waterfall Road and Brown's Avenue. The Natal Indian Congress feels, Mr. Godfrey states, that the Council in changing these names has acted upon racial lines, "and the Congress is desirous of contesting the position in the Courts." Before taking any action, however, he asks to be supplied with copies of any petitions bearing on the renaming of these roads, and of the Council's minutes. Meanwhile, certain property owners and tenants of Little Grey Street have petitioned the Council to change the name of this thoroughfare to Baker Street. No decision has yet been taken.

Lower Tugela District Branch Of C. B. And S. I. A.

A largely attended mass meeting of Colonial born and Settler Indians resident in the Lower Tugela District was held on Sunday March 10 at which a branch of the Association of the Colonial born and Settler Indians was unanimously decided upon and officers elected as follows:—President: Mr. A. P. Naidoo; Vice-President: Mr. S. Roopsingh; Treasurers: Messrs. B. Veerasamy and V. A. Padayachee; Secretaries: J. P. Lutchmarsingh and Peter Luke. Mr. J. P. Lutchmarsingh of Umhlabi presided, and among those present from Durban were Messrs A. Christoper, D. S. Ghetty, S. P. Nicholas, P. R. Pather, P. G. Naecker, C. Sewduth, S. L. Singh and Dr. M. Naecker.

South African Institute Of Race Relations

A Conference on Race Relations, convened by the institute, will be held in the Wesley Hall East London on Saturday, April 6, 1935 at 9.30 a.m. The Conference, which is convened by the South African Institute of Race Relations in conjunction with the Consultative Committee of Joint Councils, will be concerned with important questions of racial policy and with the extension and co-ordination of welfare work among the Non-European communities in the Eastern Province and the Transkei. All organisations interested in Race Relations and in social welfare work among Non-Europeans (Bantu, Coloured or Indians) are invited to send two representatives to the Conference. In addition to any women delegates specially appointed for Women's Conference to be held on the previous day. Delegates or their organisations will pay their own expenses and make their own arrangements for accommodation. Communications regarding the Conference should be addressed to:

W. B. Caley, Campbell Street, Fort Beaufort, C.P. The Adviser on Race Relations to the South African Institute of Race Relations (Mr. & Mrs. J. D. Rheimill Jones) will be in attendance at the Conference.

Orient Club Honours Press Delegates

Three members of the Imperial Press Conference—Mr. and Mrs. Hayles, of Madras, and Mr. G. Groom, of Queensland—were the guests of honour at the weekly luncheon of the Orient Club at Isipingo on Sunday March 10. They were each presented with beautiful bouquets and were welcomed by the chairman, Mr. Mahomed Ebrahim. Both Mr. Hayles and Mr. Groom spoke of their appreciation of the hospitality extended to them and afterwards inspected the grounds.

Union Provincial Revenue for January

Transvaal revenue during January amounted to £322,813, which is about £31,000 more than during January 1934. The Cape Province revenue during January amounted to £650,562, which is about £114,000 more than in January, 1934. Natal's revenue during the month was £232,235, which is an increase, and the Free State collected £65,016 during January, which is also a substantial improvement on the previous year. Up to the end of January the total Provincial collections amounted to £50,040,173.

Mr. Karl Gundelfinger's Will

The will of Mr. Karl Gundelfinger, who died at sea 50 miles South of Durban on Feb. 25, was filed at the Master's Office. It was dated "Volks Hospital, Capetown, February 10, and revealed that the estate was proved at

£29,769 2s. 2d. The very brief will appointed the executors of his estate, who include his wife, Mrs. D. Gundelfinger.

Child Welfare Clinic

A petition signed by 59 Indians was presented to the Maritzburg City Council last Tuesday asking the Council to reconsider its decision to employ a male doctor at the Indian Child Welfare Clinic. At present a woman doctor is employed. The petition was sent to the Health Committee.

Maulana Mukhtar at Pietersburg

Maulana Moulvi Ahmed Mukhtar Sahib of Durban recently visited Pietersburg (Transvaal), where he gave interesting discourses on Islam at the local Muelim Mosque under the auspices of the Pietersburg Young Muslim Society. The Maulana was the guest of Mr. Hassim Moti, a prominent merchant of the town.

RHODESIA.

HERE AND THERE

(FROM A BULAWAYO CORRESPONDENT)

KINGS JUBILEE

All Schools included in the Plan and Coloured are to gather in one place on Jubilee day and the Municipality will give them sweets, cold drinks and medals. Nothing so far has been heard for the grown ups.

o o o

NEED FOR HALL AT BULAWAYO

I hear there is need for a Hall for Indians in Bulawayo. Why not make a £ fund. There are about 2,000 Indians in Rhodesia. The amount can easily be collected if the Bulawayo Indians are serious about it. Will anybody make a start? INDIAN OPINION I am sure will not mind publishing the donation list.

o o o

INDIA AND RHODESIA

There is a chance now for India to make a trade agreement with Rhodesia. The Indian Government should not miss it.

o o o

NEW MINING LAW

A new clause has been inserted in the Mining Laws in terms of which the mining Commissioner may refuse to issue licence, but must forthwith report such refusal to the Secretary for mines. Thereupon the secretary for mines shall, if so instructed by the Minister, direct the mining commissioner to issue such a licence. But if the Minister does not so instruct the secretary for mines he will refer the matter to the Governor for final decision. I do not know how this clause will affect Indians. Indians interested in mining will do well in getting in touch with the secretary of the British Indian Association.

LICENSING STATISTICS

The following licences were issued in Southern Rhodesia during the year:—

General dealers:—	
European	1695
Asiatics	208
Native	21
Hawkers:—	
European	15
Asiatic	71
Native	91

o o o

STATE LOTTERIES IN RHODESIA

The Southern Rhodesia State Lotteries Bill, which provides for the promotion and conduct of the State lotteries by the Government and which was introduced during the present session of Parliament, has been published. The Government's powers and interests in connection with State lotteries are vested in the Minister of Finance, and among the things he is empowered to do are to promote and to conduct from time to time a State lottery, to appoint ticket sellers and fix the places and times for the sale of tickets, to design and create the official stamp to be used for the stamping of tickets sold, to fix the selling price of tickets, and to make all arrangements for the drawing of prizes, to determine the number and value of prizes, to decide the mode of payment of prizes and to publish lists of prize-winning numbers.

o o o

ADVERTISING MEDIUM

INDIAN OPINION is going to every Indian house in Rhodesia. Why not advertise your products? Big wholesalers should take this tip. If Rhodesian merchants will be interested, the advertising agent for INDIAN OPINION in Rhodesia Mr. Nagrani will gladly make

a layout and frame their adverts. After all nothing like trying.

o o o

Major Brundell the Chief Immigration Officer for Rhodesia I hear will return at the end of this year, he had been quite sympathetic and helpful in several ways to the Indian community.

o o o

There are only two Limited Liability Companies of Indians in Southern Rhodesia. One in Salisbury and another in Umtali, why not one in Bulawayo?

o o o

I hear the Bulawayo Cricket Club is making preparations to go to Salisbury in Easter. It would not be a bad idea to take the Bulawayo Indian School team to Salisbury.

o o o

Easter will bring a flow of Indians to Salisbury. It will be a good opportunity for Salisbury Indians to hold a conference then, for almost every important Indian will be there. Why loose this opportunity.

o o o

The Bulawayo British Indian Association has on hand £50 for Gynakana Hall contributed by the Trustees of Messrs. Landau Bros Ltd. Why not make a move?

o o o

With regards to the £50 charity for an Indian cause, the intending donator regrets that up to now only 3 applications have been received, of which one has no name, one from Bulawayo, and one from Salisbury. Owing to the lack of suggestions money is to be used for charities in India.

o o o

The Rhodesian Parliament will meet at Salisbury in April. The debate on the Customs agreement with the Union of South Africa will cause some sensation. Rhodesia cannot now buy freely from the Union.

AN OPEN LETTER

TO THE VISITING JOURNALISTS TO THE IMPERIAL PRESS CONFERENCE

LADIES and Gentlemen, — No, don't mistake me. I don't mean to be rude. I understand that most of you are journalists as well, but I stand in such awe of the modern journalist, so prosperous and respectable and well-dressed, and just a little—if I may say so—portentous, that I almost commenced "My Lords and Ladies."

This is a letter of explanation. You've had a good many things explained to you since you've been in South Africa, but this will, I hope, explain some of the explanations. Most of them—the explanations—badly need explaining.

Mr. Pirow—nice young fellow, Pirow, what?—explained why although we belong to the British Commonwealth of Nations we are not taking part in any general scheme of imperial defence. What he meant was that if anybody attacks us, the Empire—it would be called an empire under those circumstances—is bound to come to our aid, because we are all one family; but if we don't like the looks of any trouble in the way of war that overtakes the Commonwealth—it would then be called a Commonwealth—we shall exercise the priceless privilege of "self-determination," and stop out.

"Oh! But—" you will begin. Hush! It's quite all right. We shall come in, all right. We are in, between ourselves, only the so-called Republicans don't like the idea, or pretend not to like the idea, so the Government—which is also very good at pretending—pretends it isn't really in any general scheme of defence. You may find all this rather hard to follow, but it isn't really hard when you know South Africa and its politicians.

General Hertzog explained to you all about British citizenship. When is a British subject not a British subject? Answer: when he's a Union national. But all Union nationals are British subjects, so when a British subject is a Union national he's also, and still, a British subject. The Prime Minister's explanations of citizenship remind me of the Athanasian Creed. There is the Union British citizenship and the Canadian British citizenship and the Australian British citizenship, and yet there are not three British citizenships but one British citizenship; not three nationals but one national. And then there is the King of South Africa and the King of Australia and the King of Canada, and yet there are not three Kings but one King. There is the Union status incomprehensible and the Canadian status incomprehensible and the Australian status incomprehensible; and yet there are not three incomprehensibles but one incomprehensible.

(BY VERE STENT)
Former Editor of the "Pretoria News"

Between ourselves, the whole business is incomprehensible, but it doesn't really matter. It is not difficult to agree with the Prime Minister, exactly as it was not difficult to agree with St. Athanasius, because nobody knows what they mean, and the Prime Minister can no more explain his political creed than St. Athanasius could explain his religious creed. Which is, perhaps, just as well, since it saves a great many people from being damned economically and politically in this world, and a great many more from being damned eternally in the next.

A word as to secession. "Secession nothing!" as the Yankees would say. My friends, so long as you have a pound to lend us at 2½% or even 3½% so long as you've a gun afloat to defend our coasts and our oversea trade by which we live; so long as you buy our gold for sterling and give our produce a preference on your markets, we are and shall remain loyal, devoted and affectionate sons of the great empire upon which the sun, etc.

There are no secessionists at the moment in South Africa. We had a try at "ekonomiese onafhaaklikheid," and it all but ruined us. We haven't recovered yet. The glorious independence which we enjoyed from 1924 to 1932 cost us just on a hundred million. That's too much to pay for glory, what? Better a little less glory and a little more to eat. That's what friend Hertzog finally realised. It was bitter, but the truth is often bitter. We, my friends, can no more afford to leave the British zollverein than Natal can afford to leave the Union of South Africa, quite apart from any question of likes or dislikes, affinities or incompatibilities. We are a practical people and, therefore, as I have said, there isn't such a thing as a real secessionist to-day in the whole country, from Lion's Head to the Limpopo. To-morrow is another matter!

Now, as regards bilingualism, be at no concern over our language. South Africa is not and never has been or will be a truly bilingual country. To-day it is officially bilingual, but in practice Afrikaans is confined to the home, the farm—to some extent—and to certain colloquial uses. I've spoken the older forms of Afrikaans, known as Holland and Cape Dutch, for the last forty years, and written both, and I have an affection for them. I use them a good deal in my writings, and find them almost essential to the creation of a true South African

atmosphere in tales and reminiscences; but I realise that they are doomed, exactly as the old English dialects are doomed, and I treat them all the more kindly on that account.

Afrikaans, born of muchtrava il and ill-will, due to compulsory bilingualism, is being kept alive with oxygen, but it can't live very long, and we who know that are very gentle with it and with those who brought it into being and are attached to it; as gentle as one would be with a dying man. The Government pretends to think that it can establish Afrikaans by law, but it might as well try to establish a new religion or moral code by passing Acts of Parliament. We shall continue nominally bilingual for many years, but, even to-day, English is the language of the towns, and of a great many of the country folk; and English is the language of commerce and finance and industry and amusement.

Some day—in our own time, perhaps—we may become a republic, but it will be an English speaking republic. Language is something uncontrollable by law or even religion. The great English language is itself uncontrollable, and not even the British Broadcasting Commission can force either pronunciations or stresses upon its listeners. People will speak whatever language they find most convenient, and the people of South Africa, Afrikaners and British, black and white—the great mass of people—find English increasingly the most convenient, expressive and elastic language at their disposal.

Into the native question I'll not venture. It would take columns merely to set out the problems that confront us. Why on earth we should want to add to those problems by annexing the Protectorates, high heaven, and the Government, alone know. Do you remember Naboth's vineyard? But there will be no annexation, for the simple reason that the natives will resist, under arms, as the Basuto resisted annexation by the Cape fifty years ago. That they should be compelled by force of arms by the British Government to submit to annexation is unthinkable. We are not going back over the native question but advancing, slowly and surely, to a more civilised, humane and Christian attitude toward them. We can't give them the vote, for the obvious reason that they would out-vote us at once and rule the country. Indeed, we need to lift rather than lower the franchise in this Dominion. There are too many incapable exercising the vote already. We can, however, give them some representation in Parliament,

March 15th, 1935

INDIAN OPINION.

and see that they have something like justice before the law—and that we are on our way to do.

As for our journalism, most of our big editors—with none of whom I agree politically, though they are good friends of many years' standing—do not write to order, and would not, but they with difficulty nowadays keep the leader page for themselves and their opinions. The rest of the paper is in the hands of the advertising managers. The *Afrikaans Press* must be excepted. That Press is devoted entirely to the expression of opinions. This is greatly to its credit ethically, but economically, I'm afraid, most of them are suffering.

South Africa is full of the new journalism, and the new journalism is eminently successful financially.

But, by all accounts, things are no better in London. There's no freedom of the press to-day, as there's no freedom in politics. We're all bound, lashed, chained to the economic. It's an old tag but it's never been more true all the world over, and that in a far wider and wickeder sense than Bryan gave to it, when first he asserted that "Mankind is crucified upon a cross of gold."

Well, well. We provide the gold at something like £7 an ounce, so things here aren't too bad after all, what?

I have written optimistically—more optimistically, perhaps, than I really

feel—about this Woman Wonderful of ours—

Neither simple, kind nor true,
But her pagan beauty drew
Christian gentlemen a few
Hotly to attend her.

I have written optimistically because I would not have you leave us with the tang of disappointment in your mouths. There is still hope, We are, as you know, a land of everlasting Good Hope, "Bon Esperance" and there is still "Christian gentlemen a few"—very few now, but faithful—left to attend her.

And so I wish you well upon your way, and subscribe myself, yours fraternally.

VERA STENT.

OUR CRITICS

OTHER SIDE OF THE PICTURE

The Samachar (Zanzibar) commenting on a statement sent from South Africa in reply to our criticism of the policy of the ex-Agent of the Government of India, Kunwar Sir Maharaj Singh, writes as follows:—

WE have published in this issue a statement which we have received from Durban in connection with the serious controversy which is raging among the Indians in the Union of South Africa. The whole controversy centres round the different opinions held about the achievements (or want of them) of the just retired Agent there of the Indian Government, Kunwar Sir Maharaj Singh. *INDIAN OPINION* of Durban, representing one side of the controversy, published an article maintaining that Kunwar Sir Maharaj Singh was unable to achieve anything of real value to the South African Indian public; but that, what was worse (in the opinion of that paper) the steps taken by this Agent only led to the creation of a very serious split among the Indian community!

At a distance, it is not possible for us to form a correct judgment in connection with this controversy, though we can only see some of its outstanding features. What concerns us more is that this controversy only furnishes another proof of that death of Indian nationalism, which Sir Tej Sahra witnessed in London.

As for the said South African controversy, what strikes us in the first place is the fact that the article in *INDIAN OPINION* which has raised all this storm, is only guilty of having publicly maintained its opinion that it does not think much of the achievements of the 3rd Indian Agent in the Union, but that on the contrary, it thinks that this Agent has been instrumental in causing a permanent harm

to the Union Indians owing to his having so managed the affairs as to lead to a serious split among them! It is clear that the party which maintains these opinions is in a minority.

The other side seems to represent the opinion of the majority. And their organ is the *Indian Views*, also of Durban. Both these Indian newspapers of the South are in our opinion, doing their best to help the Indian public there, each in its own way. We cannot, however, help saying that though the said article in *INDIAN OPINION* has so seriously roused the ire of the majority, it does not contain anything of the type of the language used by the *Indian Views*. The very heading of the article in this latter paper in reply to the offending one in the former bears the caption "Gutter Journalism." If *INDIAN OPINION* has dared to offend the majority, it has, at least, never used such language! We need not refer to other somewhat similar phraseology to be found in the article of the *Indian Views*.

Another point which strikes us is that in the article in the *Indian Views* we do find any refutations of the arguments which are stated by *INDIAN OPINION* in its article in support of its contention that the Agent took certain steps which have led to the creation of a wide gulf among the two factions of the Union Indians. The former simply accuses the latter in general for its attack on the Agent and for its stabbing him in the back, so to say, and so on. Now one of the main points of *INDIAN OPINION* is that by inducing the South African Indian Congress to cooperate with the Commission appointed

by the Union Government some time back to consider the scheme of colonisation of the South African Indians in some other British Colony outside the Union the Agent was responsible for creating a split among them!

The very idea for which this Commission was appointed was so preposterous as to put into shade the former doings of the Union Government to the detriment of the Indians settled there! And if we remember correctly, the very mention of the colonisation scheme raised a veritable storm of indignation not only among the Indians of the Union, but also those in India. And, if we do not err, it was the original intention of all the Indians in the Union to have nothing to do with this scheme and thus to non-co-operate with the Commission appointed by that Government to consider it.

Not being on the spot, it is not of course, possible for us to know anything of the internal history which led to the remarkable *volts face* in the attitude of the majority of the Union Indian public towards this Commission.

And, thus, in our opinion, the only fault of which the party represented by *INDIAN OPINION* seems to be guilty of is that it still sticks to the first decision of the Union Indians to ignore the said Commission altogether and that it accuses the third Agent of having been responsible for bringing about the said curious *volts face* in the attitude of the South African Indians in respect of the said Commission, and being thereby responsible for causing serious split among their ranks.

ઈન્ડિયન ઓપિનિયન

મહાત્મા ગાંધીજીના હસ્તે
સને ૧૯૦૩માં સ્થપાયું.

પુસ્તક ૩૩ મું.

ફ્રીડેડે, શુક્રવાર, તારીખ ૧૫ માર્ચ ૧૯૩૫

અંક-૧૨.

નોંધ અને સમાચાર

મી. રૂસ અને તેની પાર્ટી

મી. ટીલમન રૂસે પોતાની સેન્ટ્રલ પાર્ટીને વીખેરી નાખી યુનાઇટેડ પાર્ટીમાં જોડાઈ જવાનો વિચાર દર્શાવ્યો છે. માર્ચ તા. ૨૨મી એ પાર્ટીની કોન્ફરન્સને હેડ કમીટી આ વિચાર પર બ્લોમફીલ્ડનીમમાં અને ટ્રાંસવાલની હેડ કમીટી ખીન્ડે દિવસે બેહાનીસબર્ગમાં ચર્ચા કરશે. મી. રૂસ જણાવે છે કે ૧૯૩૨ની આખરી એ અને ૧૯૩૩ની શરૂઆતમાં પ્રધાન મંત્રી માં ઘણી કડવાશ ઉત્પન્ન કરનારા બની ગએલા બનાવોને લીધે આ પગલું લેતાં કોઈ પણ બંધની શરૂઆત કે કોઈ પણ પ્રધાનની સાથે ચર્ચાઓ થવી નહીં જોઈએ. પોતાની સ્થિતિ સમજાવતાં મી. રૂસે જણાવ્યું કે, “ચર્ચાઓ થાય છે ત્યારે લોકોને તેના ખોટા રીપોર્ટ પહોંચે છે જેમકે ૧૯૩૩માં મેં હોદાને માટે માગણી કરી હતી એવો ખોટો રીપોર્ટ બહાર પડ્યો હતો.” એક મુલાકાત દરમિયાન વધુમાં મી. રૂસે જણાવ્યું કે: “સેન્ટ્રલ પાર્ટી સાઉથ આફ્રિકાની યુરોપીયન વસ્તીની આર્થિક દુર્દશા સુધારવાના રસ્તા સુચવવાના હેતુથી સ્થાપવા માં આવી હતી. એ વખતે મલાન ગ્રુપ અને સ્ટેલાડ ગ્રુપે પોતાની પાર્ટીઓ નહોતી કરેલી. અને તેથી સેન્ટ્રલ પાર્ટીએ આર્થિક સવાલો તરફ ધ્યાન ખેંચવામાં અગત્યનો ભાગ ભજવ્યો હતો. ત્યાર બાદ અનેક પાર્ટીઓ થઈ અને હવે દેખીતું છે કે પાર્ટીઓ વધાર્યા કરવી એ દેશના લાભનું નથી. આપણી યુરોપીયન વસ્તીની ઉપર આર્થિક જોખમ ઝુમી રહેલું હોય અને યુનીયનની બહારના જોખમો પણ હોય અમુક પાર્ટીના કે વ્યક્તિગત લાભો એ દેશના સમગ્ર લાભોને માટે માર્ગ કરી દેવો એ અત્યંત જરૂરી છે.

આપણી કેમ લેવાનો બોધ

મી. ટીલમેન રૂસનું પગલું હાંદી કોમને આ કોન્ફરન્સના સમયે આશ્ચર્યક છે. કોલોનીયલ બોર્ડ એન્ડ સેટલર્સ ઇન્ડિયન એસોસિએશનની સ્થિતિ લગભગ આબેહુમ મી. રૂસની સેન્ટ્રલ પાર્ટી જેવી છે. કોંગ્રેસે અખલાર કરેલી નીતી પોતાના આગલા દરોવોથી સર્વથા અસંગત હોય એસોસિએશનને પોતાની અલગ સંસ્થા સ્થાપવી પડી હતી. જે હેતુથી તે સ્વપાઈ હતી તે હેતુ પાર પડી ગયો છે. ત્યારે હવે કોલોનીયલ બોર્ડ એન્ડ સેટલર્સ એસોસિએશન પણ

મી. રૂસનો ઉમદા દાખલો લઈ મોટું મન અને મોટું દીલ રાખી બીનશરતે અને બીન ચર્ચાએ શું કોંગ્રેસ સાથે જોડાઈ જઈ નહીં શકે? અત્યાર સુધી આ સુચના કરતાં અમે સંકોચાયા હતા કેમકે હજી તેને માટે વખત પાકેલો હોવા વિષે અમને શંકા હતી. પરંતુ મી. રૂસનો દાખલો આપણી સમક્ષ ઉભેલો જોઈને અમે એ સુચના કરવાને હિંમત કરેલી છે. એટલી વાતનો નિર્વાહાદ્ય છે કે મી. રૂસ તો યુરોપીયન વસ્તીની સામેના જોખમોની માત્ર કલ્પનાજ કરે છે ત્યારે હાંદી વસ્તીની સામે ખરા-જોખમો ધુરડીયાં કરી રહ્યાં છે અને એવે વખતે મી. રૂસે વાજબી કહ્યું છે તેમ અમુક પાર્ટીના કે વ્યક્તિગત લાભો એ કોમના સમગ્ર લાભોને માટે માર્ગ કરી દેવો જોઈએ.

હિંદીઓને માટે નવી ‘મીશન’ સ્કુલ

મેરીટબર્ગમાં મેથડીસ્ટ ઇન્ડિયન મીશન તરફથી હાંદીઓને માટે બધાઈ રહેલી નવી સ્કુલનું ખાતમુહૂર્ત શનીવાર તા. ૯મીના રોજ સ્કુલોના ઇન્સપેક્ટર મી. જે. મેકલીયોડના હસ્તે કરવામાં આવ્યું હતું. રેવરન્ડ ગેરેટ સ્કુલ ના મેનેજર તરીકે હિસાબી રીપોર્ટ વાંચા સંભળાવતાં જણાવ્યું કે મીશનની સ્કુલ કમીટી એ ૧૯૨૭ની સાલમાં સ્કુલને માટે યોગ્ય મકાન બાંધવાના પગલાં લેવાનો ઠરાવ કરેલો હતો પરંતુ નાણાની તંગીને લીધે તે બની શક્યું ન હતું. ત્યાર બાદ જુદી જુદી સંસ્થાઓ અને વ્યક્તિઓ તરફથી ઉદાર હાથ લાંબાવતાં અને નાટાલના કેળવણી ખાતા તરફથી પાંડ ૬૦૦ની ગ્રાંટ મળતાં તેઓનું ઘણા વર્ષનું સ્વપ્ન ફળીભૂત થયું છે. હજી તેઓને પૌંડ ૭૫૦ નું ફેવું પતાવવાનું બાકી છે અને આશા રાખવામાં આવે છે કે હાંદીઓને કેળવણી આપવાની કીમત સમજનારાઓ તરફથી મદદ મળતાં એ મુશ્કેલી દુર કરતાં વાર નહિ લાગે. ખાતમુહૂર્ત કર્યા બાદ મી. મેકલીયોડે જણાવ્યું કે કેળવણી ખાતા તરફથી આપવામાં આવેલી મદદ નાટાલમાં હાંદીઓને માટે કેળવણીની સગવડો વધારી આપવાની એ ખાતાની ઇચ્છા તું પરીણામ છે.

મીશનરીઓની સેવાઓ

હાંદીઓમાં કેળવણીનો પ્રચાર કરવાના ખ્રીસ્તી મીશનના કાર્યને માટે અમે અત્યંત આ-

ભારી છીએ, અને સરકાર તરફથી પુસ્તી સગવડોના અભાવે અને હાંદી કોમની પોતાના બાળકોને શિક્ષણ આપવાની આવડતમાં શીથીલતાથી જે ખ્રીસ્તી મીશનો, ઉદાર મદદ કરવાને બહાર નહીં પડેલા હોત તે આપણી શું સ્થિતિ થઈ હોત એ સમજી શકાતું નથી. તેમ છતાં એટલું તો અમને ચોક્કસ લાગે જ છે કે હાંદી કોમે હવે આવી પરવશ સ્થિતિમાંથી મુક્ત થવું ઘટે છે. આ પ્રમાણે પરાઈ આશ ઉપર નબ્યા કરવું એ કોઈ પણ સ્વમાનપ્રીય પ્રબંધને અને જે પ્રબંધ પોતાનાં પ્રાચીન સંસ્કૃતિ અને સુધારાનો ગર્વ કરે છે તેને શોભા આપનારું નથી. અમને લાગે છે કે યા તો હાંદીઓને માટે સરકારી સ્કુલોનું હોવા જોઈએ અથવા તો, કોઈ પણ અમુક ધાર્મિક સંસ્થા તરફથી નહીં પરંતુ હાંદી કોમ તરફથી રાષ્ટ્રીય ધોરણે ચાલતી સ્કુલો હોવી જોઈએ. અમારી આ ટીકા થી કંઈ પણ ગેરસમજૂતિ થવી નહીં જોઈએ. મીશનો જે પરાપકારી કાર્ય કરી રહ્યાં છે તે પર પાણી ફેરવવાનો કે તમે, હાંદીઓમાં જે કાર્ય કરી રહ્યાં છે તેની જરૂર નીંદા કરવાનો અમારો આશય નથી. તેઓના કાર્યને માટે ઉંડા આભારની લાગણી નહીં દર્શાવીએ તો અમે જરૂર કૃતમ્મતાના દોષનેજ પાત્રજ ઠરીએ. પરંતુ તે સાથે અમારી કોમને સ્વતંત્ર બની પોતાનો ઉદાર વર્ગીય નહીં પણ રાષ્ટ્રીય ધોરણે કરતી જોવાને અમે જરૂર ઇચ્છીએ.

માજી એજન્ટની પરાક્ષ સિદ્ધિઓ

જન-પુઆરી તા ૨૧ મીનું મદ્રાસનું ‘લિફ્ટ’ પત્ર તંત્રીસ્થાનેથી નીચે પ્રમાણે લખે છે:- હાંદી સરકારના એજન્ટ કુંવર સર મહારાજ સીંગ જેઓ હાંદીસ્થાન આવવા ઉપડી ચુક્યા છે તેઓને એ દેશમાં ઘણી મહેનત અને ચીંતા ઉઠાવવી પડેલી છે. હાંદી વીરૂદ્ધ લાગણી એટલી પ્રબળ છે કે એજન્ટ ગમે તેવા શક્તિવાન હોવા છતાં કંઈ પણ મદતવા પરીણામો બતાવી શક્યા નથી. પોતાના વીદાયગીરીના લાપણમાં સર મહારાજ સીંગ કહેલું જણાવાય છે કે સાઉથ આફ્રિકામાં હાંદી નીતીજ નથી. ખરી રીતે તેઓએ કહેલું જોઈતું હતું કે હાંદી નીતી તો છે અને તે હાંદી વીરૂદ્ધની નીતી છે. છેલ્લાં થોડાં વર્ષ થયાં એશાઆટીક વીરૂદ્ધ કાયદો થયો નથી એ વાત ખરી છે પરંતુ