

Indian Opinion

No. 12—Vol. XXVII.

Friday, March 22nd, 1929.

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

NOTES AND NEWS

THE following is a copy of a letter received by the President of the S.A.I. Congress from the Secretary for Justice on the Liquor Act:—

"Sir,—With reference to the interview which a deputation from the South African Indian Congress had with the Acting Minister on the 22nd instant, I have the honour by direction to inform you that Mr. Havenga has come to the conclusion that a good case was made out for not enforcing literally the provisions of Section 102 (2) (a) of the Liquor Act, 1928, in regard to Indians who were, at the commencement of the Act, employed as wine-stewards. The Acting Minister, therefore, intends to convey to Magistrates of the Transvaal and the Orange Free State, which are the Provinces concerned, that it is not the Government's policy to prevent the employment of Asiatics who were actually employed as waiters or wine-stewards at the time when the Act came into force, and to suggest that letters of exemption be granted by them under section 101 (3) in all cases in which it is proved to their satisfaction that the applicant was at the time or at the commencement of the Act employed as a waiter on on-consumption liquor premises."

Pundit Motilal Nehru moved a cut in the total Budget demand for the Executive Council as a protest against the present system of Government. The motion was carried by 63 votes to 52. Pundit Motilal said that no report from the Simon Commission would satisfy the Indian National Party. The people demanded full responsible Dominion government.

During the debate in the House of Lords on the Hilton-Young report Lord Lugard made a suggestion that a body like the Simon Commission ought to be appointed to hear the views of all parties and races in East and Central Africa.

Calcutta was not satisfied with its demonstrations against the Simon Commission on the day it arrived at Calcutta. Another huge black flag procession was organised with no less than 20,000 black flags and at least twice as many men in the procession, says the *Bombay Chronicle*. It represented all sections of the people and included members of the Congress, the E. I. Railway Labour Union, Peasants and Workers' Party, Marwari Sabha, Rajput Nawa Yuvak Seval Dal, Oriya Samaj, the All-Bengal Students' Association and numerous other institutions. The procession is said to have been about a mile and a half long and the intensity of the feeling of the people may be gauged from the fact that as the procession approached the Government House, for one whole hour cries of "Simon Go Back" rent the sky. At the close of the procession was held a truly mammoth meeting with two overflow meetings, the crowd exceeding one lakh. These demonstrations furnish a record which Sir John Simon will not easily forget.

The *Forward* (Calcutta) writing on the amelioration of the depressed classes in India says:—It is one of

the most encouraging signs of the times that even high caste Hindus are fast realising the necessity of removing the curse of untouchability. The work that is being done in this connection by Pundits Madan Mohan Malaviya and Pramathanath Tarkabhusan is worthy of the highest praise. Politics is after all but an outgrowth of our social structure, and so long as Hindu society is composed of warring castes and sub-castes, each regarding the other as its inferior, it is unnatural to expect any united move in favour of national independence. It is not wholly the fault of the depressed and untouchable classes if they fail to make common cause with their social oppressors in matters political. Political dependence is a disease that has its roots deep down in social inequality, and we believe with Pundit Madan Mohan Malaviya that unless Hindus can drive away untouchability from their midst and embrace those whom they call Sudras or untouchables, their salvation, religious, political, social and economic, will never be within their reach.

TROUBLE CLOUD IN THE TRANSVAAL

INDIANS in no other Province are suffering the mental torture that they are during the last few months in the Transvaal. The Liquor Act and the holding up of certificates for trading licences by the Johannesburg Municipality are the two main things that cut at the very root of the existence of Indians in that Province. In so far as the Liquor Act is concerned the situation has been somewhat relieved by the fair action of the Acting Minister of Justice in granting administrative relief to those Indians who are already engaged in the liquor and catering trade. While that is a little better than the position created originally by Mr. Tielman Roos whereby every Indian employed in hotels was in danger of being thrown out of employment—an employment in which he was actually born, it closes for the future one of the very limited avenues Indians have open, especially in that Province, for earning an honest livelihood. This situation can be relieved only by the repeal of section 102 of the Liquor Act just as section 104 was deleted. The argument that justified the deletion of the latter holds good in the case of the former.

We are by no means proud to have to

beg-for employment for Indians as waiters. We would that our brethren rose above that level and we have no doubt that a better standard of education will render that possible. But when a menial service such as this is even grudged what hope is there for Indians attaining a higher standard being allowed to live in peace?

Thus while the position under the Liquor Act remains unsettled and causes great anxiety to a section of Indians about their future, a large section is troubled over the licensing question. The fate of hundreds of Indians is hanging in the balance. They do not know what it is going to be. Under the present condition of the law, if the law is administered harshly, they are in danger not only of losing their only means of livelihood but, in the case of the well-to-do traders, of suffering great financial loss and, in the case of the small traders, of total ruination. And, furthermore, they will be thrown into locations under conditions that would put to shame any civilised Government or people, 'to stew in their own justice.' This is indeed a very gloomy prospect and the suspense caused by the Council delaying the matter is becoming unbearable. That this should have come about soon after the Capetown Agreement is all the more alarming. Indians are not all educated enough to understand that in the letter this matter is not included in the Agreement and that it has resulted by the enforcement of a law which was in existence prior to the Agreement. Indians have all along protested against Law 3 of 1885 which deprives them of the right to hold landed property and the Gold Law and the Townships Amendment Act which prohibits them from residing in or occupying land in certain declared areas. These laws, though unfortunately allowed to blot the statute book of a Government claiming itself to be civilised, were never rigorously enforced by the Government that was responsible for having enacted them and Indians treated them as dead letters. But, however sympathetic the Government may be, the position was bound to be unsatisfactory so long as the laws remained on the statute book as any individual could take advantage of them. And where anti-Asiatic feeling is rife, as it is in the Transvaal, such laws were bound to be taken advantage of. The present position has arisen owing to individual anti-Asiatics having moved the Courts in regard

to these laws. But that was in regard to occupation by Indians of certain premises. It did not prevent Indians from holding trading licences. This question of licences was raised by a few anti-Asiatics in the City Council of Johannesburg like Councillors Jackson and Wilkinson.

In the course of a discussion on the subject in the City Council meeting Councillor Wilkinson is reported to have said: "In the matter we are now discussing, if Indian and coloured traders are to be given facilities by this Council to continue to break the law, the rights of a law-abiding and hard-working section of the white community of this City are being disregarded, and their assets and earnings are being depleted at the same time. I urge that the interests of the white people of Johannesburg who stand within the law should not be placed in a secondary position to the interests of the Asiatics and coloured traders who are on the wrong side of the law." He further expressed his objection to misusing the right of issuing or refusing certificates for trading licences in "assisting a section of the community who are not even voters, to violate the law."

It did not, evidently, occur to Councillor Wilkinson that a voteless and voiceless section of the community was entitled to greater sympathy and generosity than those who had a voice in the making and the administration of the laws.

This is the present predicament in which Indians find themselves and naturally their anxiety has no bounds. The position of the Indian trader generally in the Transvaal is like that of a lamb surrounded by wolves. Although the latter profess a friendly feeling there is no knowing when the former will be pounced upon and devoured.

The present situation can be relieved if only the Council issues certificates for licences and leaves the question of the right of Indians to occupy the premises to be dealt with by the Government. The Government, on the other hand, in conformity with the Capetown Agreement which solemnly declares that those Indians who choose to remain in the country as its permanent population will not be allowed to lag behind any other section of the population in education and in other matters, should take the earliest opportunity to amend the above-mentioned laws which are contrary to the spirit of the Agreement.

It is but fitting to conclude this article with the following words from a leaderette in the *Star*:—

“Most earnestly do we endorse his (Sir Kurma's) plea for justice and fairplay to resident Indians who regard themselves as nationals of South Africa and many of whom were born here. South Africa and not India is their home, and to attempt by indirect but none the less effective means to drive them out of the country by making it almost impossible for them to live in it, would be an act of semi-barbarism and certainly one in conflict with the precedents and principles of any community which claims to be civilised in something more than name.”

WORKERS' EDUCATION

IN our last week's issue we had occasion to refer to the education of Indian children. We emphasised the urgent necessity there was for the Natal Provincial Council to give effect to the recommendations of the Indian Education Enquiry Committee. We pointed out that the duty of educating the children devolved upon the Provincial Government. There is, however, one section of the community which has never been thought of, whose well-being has always been neglected. We refer to the Indian workers.

Now that the unison of the European and Indian workers is a foregone conclusion, it is highly necessary that the education of the workers should be raised to a standard that is obtaining amongst the Europeans. The conditions in which the poor class of Indians have been living made it impossible for them to sufficiently educate their children, the result being that the majority of the Indians have been drifting into the various industries in Natal with little or no education at all. Amongst the thousands of workers there is quite a large number of Indian lads who have barely passed their 'teens and who ought to be in the schools. The position presents a deplorable state of affairs.

It has been proved beyond any doubt that the Indian is an efficient worker. And this result has been achieved despite the many obstacles that have been placed as an impediment against his progress. Given the

facilities the Indian would undoubtedly prove more efficient than he is to-day.

The presence of the Rt. Hon. Mr. V. S. Sastri in South Africa, though for a short period, resulted in a change for the better, of the feelings that had hitherto existed between the European and the Indian. The change is more noticeable in the industries where the European worker had always looked down upon his Indian co-worker. It is highly gratifying to learn that the South African Typographical Union, which was adamant for some time, has now accepted Indian Printers as members of its Union. This bold step will no doubt be followed by other European Unions. Whilst expressing our joy at this change, we are not unmindful of the duty of the Indian worker. He has to improve his condition before he can command the rate of wages that is being paid to the European worker.

It is necessary, in the circumstances, for the Indian workers to raise their standard of education. We are pleased to learn that the Natal Workers' Congress has taken the initiative in this matter. With the co-operation of the Natal Teachers' Society, we are sure, a scheme would be evolved whereby the Indian worker would be able to educate himself up to the Sixth Standard, for that is the standard required of the apprentices.

Semi-Barbarism

The *Star* (Johannesburg) dated March 14, contains the following leaderette:—

Speaking at the reception in his honour at the City Hall last night, Sir Kurma Reddi referred to the “very difficult and delicate work” before him. He at once struck the right note when he said that the “only hope” lay in getting the sympathy and support of the two white races of South Africa, without which it would be impossible for him to achieve anything. Mr. Sastri succeeded in creating a marvellously better atmosphere in South Africa because he won the friendship and goodwill of those with whom he came in contact, and we feel confident that Sir Kurma Reddi will be equally successful. His task, as we all realise and none more than himself, is one of great difficulty, but he has in full measure those qualities of mind and character so necessary in one holding his high and responsible position. Most earnestly do we endorse his plea for justice and fair play to resident Indians, who regard themselves as “nationals” of South Africa and many of whom were born here. South Africa and not India is their home and to attempt by indirect but none the less effective means to drive them out of the country, by making it almost impossible for them to live in it, would be an act of semi-barbarism and certainly one in conflict with the precedents and principles of any community which claims to be civilised in something more than name. The Indians, as Sir

Kurma says, pay taxes but have no voice in the country's administration, and "for this reason the responsibility of Parliament, the Provincial Councils and the municipal bodies is the greater." It is within the power of purely local authorities not only to inflict serious hardship and even ruin upon a section of the community which is powerless to protect itself, but also to nullify to a large extent the policy of the Government itself. Sir Kurma Reddi has behind him the best elements in the public opinion of South Africa, as well as of India, and we hope and believe that his appeal will not be in vain.

Welcome Reception To Sir Kurma

Meeting At Johannesburg City Hall

Over 1,000 Indians and many Europeans gathered in the City Hall last Tuesday, the 13th instant, at a reception given by the Transvaal Indian Congress to Sir Kurma Venkata Reddi, Agent-General for India, who is now on his first visit to Johannesburg. The Deputy-Mayor, Mr. D. Anderson, presided.

The Agent-General, who was enthusiastically received and made the recipient of several garlands—an honour in which Mr. Anderson shared—made a powerful appeal to white South Africa to give the Indian time to and the opportunity of attaining the Western standard of civilisation, expressing the conviction that the Indian had a useful place to fill in South Africa and would yet, given the chance, become a younger brother to the white man.

Mr. Anderson welcomed Sir Kurma who held a very high position in the legislature and municipal Government in his own land and who had been India's delegate to the last meeting of the League of Nations. He went on to the problems of Johannesburg in regard to the law relating to Indians. Mr. Sastri had brought to the notice of the Government the anomalies in the law, and, though nothing had yet been done, he hoped Sir Kurma would be able to carry this work to its logical conclusion.

"I ask you to extend to Sir Kurma a hearty welcome to Johannesburg," concluded Mr. Anderson. "I hope his work will be of great benefit to you and that he will go away well satisfied with the task he has carried through." (Applause.)

Indian Culture

Mr. M. D. Baroochi, president of the Transvaal Indian Congress, whose speech was read in English by Mr. P. K. Desai, welcomed the ambassador, "not only as a man of immediate assistance to us here, but also as affording the European community still one more opportunity of judging for themselves the not inconsiderable heights to which Indian education, character, culture and civilisation can rise."

The welcome he had desired to be wholly joyous was, alas, tinged with sadness. Their heads were bowed low in affliction and humiliation, and their future was threatened. They had been the victims of racial discrimination and statutory disabilities. They had been reduced to an undeservedly degrading position. Yet they were far worse off today.

"We stand confronted with losing even the very means of our livelihood, our licences to trade. Your coming brings to us a ray of hope and a promise of relief. We take it as a sign that the whip of this last calamity with which we are threatened will be averted. Guide us, direct us, help us through the darkness that encompasses us now and lead us into the sunshine of dignified manhood wherein we may again hold up our heads." (Applause.)

Sir Kurma's Reply

Long applause continued as the Agent-General got up to reply. Coming from a distance of 5,000 miles to be in the midst of those who were his countrymen, he began, this great welcome from the citizens of the London of Africa was to him a source of strength in the work before him. That work was difficult and delicate. His distinguished predecessor had done satisfactory work. They now expected him to rise to the heights attained by Mr. Sastri. Mr. Sastri and he, however, belonged to different types. While Mr. Sastri was a born orator, he had only a powerful pair of lungs; while Mr. Sastri was a scholar, he had only dabbled in politics. Yet there was one thing in which he hoped to excel Mr. Sastri, and that was in retaining the friendships the latter had made, and by winning new hearts. Therein lay the salvation. (Applause.) Without the support of both Dutch and British it would not have been able to attain anything.

Met Under A Cloud

They were met under a thick cloud of anxiety. Yet they would not expect him to make any public utterance on a subject so delicate. "These are matters which are better redressed by heart to heart talks in private and appeals, as members of the British Empire, to the fairmindedness of the citizens of South Africa.

"To many of you India is only a name; none of you have any idea of going back to India. To this country you are rendering services which have been recognised by South Africans as efficient. You have lived here all these days. You pay taxes, but you have no voice in the administration of the moneys so collected, you have no hand in the making of the laws, no hand in the administration of the laws. The strength of the weak lies in the King, and when the King's place is taken by Ministers I am sure they will play the game by you." (Applause.)

But if they claimed the protection of the law they must also assume the duties and responsibilities under that law. Let them be prepared to be good citizens and undertake their responsibilities as such. In Capetown they had agreed to adopt the standard of Western civilisation. That was going to prove very difficult. It involved responsibilities and expenditure far above their means. But it was necessary to adopt it in spite of its difficulty. "I am sure that you will be equal to the task and in the long run be as good citizens as anybody in the land." (Applause.)

They had excellent facilities for primary education in Johannesburg and he regretted to say that they were not making proper use of them, especially as far as their girls were concerned. It was essential that their girls should be educated as well as the Dutch and English girls.

He welcomed the news that the Acting Minister of Justice had been pleased to remove the ban placed on certain Indian waiters and barmen by the Liquor Act. "A legislature such as that of the Union could never do an injustice. It must have been a mistake. That is why this defect is now removed. On your behalf I thank them, though what they have done is bare justice."

It is a very significant and hopeful sign that Europeans and Indians could meet on one platform to discuss the recent difficulties in connection with the liquor and hotel trade. They had now come to an agreement under which all the benefits of the Industrial Conciliation Act would be reaped by both sections together.

Turning to the Europeans, Sir Kurma said: "My countrymen here have agreed to attain the standard of living which your Government has demanded of them. There are, however, two reasons for which that would be difficult for them. In the first in-

stance, I would like to point out that while some of them are rich, many are poor. The standard you have set them requires substantial means to live up to. In the second place, they have a civilisation different to yours—yours gives more importance to materialism, while we are more or less spiritualists; yours is a civilisation of, if I may say so, aggressiveness, ours of humility and mildness; yours is competitive, ours is one of silence. To change from the one to the other we require time, means and opportunity. South Africa is a young land, and, like youth, it has vigour, energy and a future—a great future."

Ready To Take Its Place

Though South Africa had got responsible government only a few years ago, it was already to-day concluding independent treaties with foreign countries and was a member of the League of Nations. It was ready to take its place in the sphere of international politics, and it was incumbent for South Africa to raise the standard of civilisation.

"In that task, you will find that there is room for every man in South Africa and you will find that also the Indian is capable of contributing his share. This man will come in handy to you. Don't shun him. Lift him up to your standard, give him an opportunity and I am sure he will yet be a younger brother to you." (Loud applause.)

Bishop A. B. L. Karney, in the course of a short address, expressed the conviction that if they only kept their heads and trusted their leaders many of their difficulties would melt away.—*The Star*.

Transvaal Indo-European Council

Welcome To Sir K. V. Reddi

A large and distinguished gathering was present on Thursday, 14th March, in the afternoon when the Indo-European Council gave a reception to welcome Sir K. V. Reddi, the Agent-General for India in South Africa. It was a unique event for Johannesburg to have witnessed a successful inter-racial function of that nature. The members of the Indo-European Council must be congratulated in their successful attempt.

Professor J. M. Watt presided, assisted by Mr. C. K. T. Naidoo (Vice-chairman) and the Secretaries the Rev. B. L. E. Sigamoney and Mr. J. D. Rheinalt-Jones. Those at the head table were Professor and Mrs J. M. Watt, The Bishop of Johannesburg (the Rt. Rev. A. B. L. Karney), Mr. and Mrs. Rheinalt-Jones, Dr. and Mrs. L. Erasmus Ellis, Mr. and Mrs. C. K. T. Naidoo, Rev. and Mrs. B. L. E. Sigamoney.

Among the guests were the Very Rev. W. A. Palmer (Dean of Johannesburg), Miss Palmer, Mrs. Rishworth, Mr. J. Young (Chief Magistrate), Mr. H. R. Raikes (Principal of the University of the Witwatersrand), Dr. Samuel Evans, Sir William and Lady Dalrymple, Sir George and Lady Albu, Sir Spencer Lister, Professor H. B. Fantham, Professor J. T. Haaraoff, Mr. W. H. Andrews, Mr. Li Nugai (Consul General for China), Mr. and Miss Howard Pim, Mr. T. A. R. Purchas, Mr. A. Y. Nwen, Dr. F. O. Stohr, Dr. J. J. Levin, Mr. J. D. Tyson I. C. S., Cannon Devonshire, Archdeacon Hill, Rev. Jas. Gray and Mrs. Gray, Canon W. Parker, Dr. Xmas, Dr. and Mrs. N. Liang, Rev. W. C. Terril and Mrs. Terril, Colonel Godley, Mr. and Mrs. Henry Sacke, Mr. and Mrs. Seals Wood, Professor O. W. Williamson, Mr. and Mrs. William Anstey, Mrs. A. D. Viney, Miss M. Archer, Mr. C. S. Ricketts, Miss Notten, Miss E. B. Hammon,

Mrs. Mcarthy, Dr. and Mrs. Dexter Taylor, Rev. and Mrs. Ray Phillips, Messrs P. K. Desai, S. B. Medh, L. W. Ritch, Oswin Bull, H. Kallenbach, B. K. Patel, E. M. Mall, C. G. Patel, A. Patel, Miss Broomley, M. D. Baroochi, Mr. and Mrs. Hazaree, Mrs. P. K. Naidoo, Mrs. K. M. Pillay, Mr. and Mrs. D. M. Nursoo, Mr. and Mrs. Singaram Pandithar, Mrs. K. Francis, Mr. Mrs. Willie Ernest, Mr. D. P. Gidowall, Mr. Hinda Khan, Mr. M. M. Gandhi (Editor 'Indian Opinion').

Professor Watt, in introducing Sir Kurma Reddi, reviewed the latter's career and the services he had rendered his people in and out of India. "We should feel extremely grateful to him for coming to South Africa as he has done," said Professor Watt, "as he has thereby practically surrendered the leadership of his political party in India, which is at present in power." This indicated the great sense of public duty and great spirit of sacrifice which inspired him. He had undertaken an extremely difficult task, most people would say. Many wondered that he had undertaken it. "I do not believe that it is really so very difficult, Professor Watt said, "because I believe that Sir Kurma Reddi, like Mr. Sastri, will find a great deal of sympathy among the European population. (Hear, hear.) The problems which have so far arisen have never proved insoluble."

Path Of Co-operation

The Bishop of Johannesburg, who associated himself with Professor Watt's remarks, also commended the courage it must have required to face the difficult problem Sir Kurma Reddi would have to deal with, but he also agreed that there was much in what Professor Watt had said about the sympathy of the Europeans, and the effects of a display of justice on their part towards the Indians. Sir Kurma was a patriot. "There is a good deal of talk about as if patriotism has disappeared in internationalism," the Bishop said. "I don't believe a jot about this." They had to learn, however, that there was much to be gained from an interchange between nations. "I feel very strongly that if we of the West take up the attitude that we are the only people in the world who have anything to give, and that all the other nations of the world have got to learn from us," Dr. Karney said, "we are going along a very disastrous road. (Hear, hear.) We should rather go along the safe path of co-operation."

Sir Kurma Reddi, responding, said that it would take him some little time to convince himself that his position was neither difficult nor dangerous. "Of one thing I am certain," he remarked, "that if the position were like that created by the Indo-European Council, then my lot has been cast not among strangers but among friends and sympathisers. It is friendship and sympathy I want, and if one can judge from what has happened, I will find that friendship and sympathy in South Africa."

They had seen what was right, they had felt what was right, and they had performed what was right. They had told the world that it was not right for a section of their fellowmen to be segregated, to be cut off. In treating the Indians as equals the Europeans had shown them that although they (the Indians) might not be the equals of the highly intellectual among the Europeans, they could associate with them on the same footing. The Indians, however, should not expect everything from the Europeans. Although they might expect a certain amount of help from them, the Europeans had their own responsibilities and duties. "Do not expect your friends to be 'whole-hoggers,'" Sir Kurma Reddi urged the Indians. "Do not expect them to go to the length that you might, for they must expect a certain amount of opposition from their own countrymen. Help them in forming these associations. The Europeans here have sacrificed a good deal, and why did they make this sacrifice? Because they feel that they are men who are called upon in this generation to see that no wrong is done to any member of society or section of society, that they are called upon to

Why does a dog wag his tail when he is pleased?
The dog has his own way of thinking.

At Heaven's Gate even a child can reach the Kingdom.
—H. Franklyn

do something for humanity, for the betterment of the human race."

Selfish Patriotism

"It is very difficult indeed to know what is exactly good and what is exactly bad," Sir Kurma Reddi pointed out. If a man saved a little, if he were prudent and provident, he was praised; if he exceeded a little in the virtue he was put down as a miser. Selfishness in man was condemned, but patriotism was only the selfishness of a nation. Almost all the wars of Europe had arisen through patriotism, through the boundaries that man had set between land and land, in consequence of which he felt he could go and conquer others. Similarly, nationality was only the giving vent of the racial instincts in man, and to this, too, most of the wars had to be attributed. Man should realize that he was not the son of this land or of that, but that all were the children of God. They should see whether it was not possible to treat all men as equal and for a nation to treat all nations as equal.

"This joint association deserves to be congratulated and thanked for the courage it has shown, and for its inclination to help the people in this land," Sir Kurma said. "You are bound to succeed, even as Christ and Buddha succeeded, and your names will be handed down to humanity even as were the names of Christ and Buddha." (Loud applause.)

Premier's Native Franchise Policy

Higher Voting Qualification—Not Differentiation—The Remedy

Signed by Sir James Rose-Innes (formerly Chief Justice of the Union), the Archbishop of Capetown (the Most Rev. Dr. William M. Carter), Sir Clarkson Tredgold, Miss Emilie Solomon (sister of Sir William Solomon), and other notable persons, a striking manifesto on General Hertzog's Native policy has been issued by the Native Franchise Vigilance Committee (Capetown).

The document, while recognising the Prime Minister's honesty in endeavouring to deal comprehensively with the Native question, protests against the Native Representation Bill as denying the right of the Native, however civilised, ever to attain true citizenship in South Africa. Nowhere in the world, it is urged, has so backward a step been taken on the mere basis of race.

Such a policy, the signatories contend, can only end in national disaster, in which Europeans will suffer at least as much as non-Europeans.

The true solution of the problem, the document urges, is to raise the franchise qualification without discrimination of race or colour, in such a manner that "none but really civilised persons can come on the register."

The full text of the document is as follows:—

In view of the great issue raised by the proposal to destroy the Cape system of native representation in Parliament and to substitute another, we, the undersigned, desire to draw the attention of our fellow-countrymen to the vital principle at stake and the grave menace to the whole national fabric of South Africa which is involved.

The importance of this issue transcends all party considerations. Our appeal, therefore, is made in no party spirit, is untrammelled by party boundaries. Indeed, we believe that there are many men and women in every party who look with grave uneasiness and with profound compunctions of conscience on these proposals, touching as they do the great principles of justice, right and statesmanship, on which alone the permanent structure of States and civilisations can be based. Our conviction that the answer to the question upon which a decision is to be taken must profoundly influence the destiny of this country and determine the fate of future generations of South Africa—European and non-European alike—impels us to speak.

Strongly as we feel this, we recognise the honesty of the Prime Minister in attempting to deal comprehensively with this

great question and the desire to serve the best interests of South Africa which is evident in his attempt. Nor are we blind to the great advance made in his concession of the principle that, throughout the Union, not only Europeans but also non-Europeans must be directly represented in Parliament, and his success in carrying large sections of the people with him in regard to this. But while rendering this great service, he is at the same time fixing on the whole country a principle which appears to us profoundly mischievous and menacing, so that it is impossible for us to consent even by silence to bargaining away what is right in the south, merely to obtain what is at best only half right in the north, when, as we see it, rightness and safety for the whole country go together.

"Fundamentals Of Liberty"

Cape legislation never recognised any distinction of colour or race in the fundamentals of liberty. Equality before the law, freedom for any man to perform any work for which he is competent, and equality in the exercise of electoral powers by all who have satisfied a uniform standard—these have been the birth-right of all men. Behind this stands the recognition of the basic fact that all sections of the population are integral parts of the whole, with common interests; that the welfare of the whole country, and not that of any single race or colour, is the true concern of all the people; and that on the whole-hearted acceptance of this principle by all sections of the population the welfare of each and all and the safety of the whole country depend.

The provisions of the Bill strike at the root of this policy. On its political side it is proposed that in future there shall be differentiation, not only in the method of exercise but in effectiveness, between the electoral rights of the European and the Bantu. The representatives of the latter are to be sectionally chosen, and their number is to be strictly limited, with the avowed object of lessening the effectiveness of the Bantu vote.

These proposals are based on the assumption that the interests of the Bantu people are separate and distinct from the interests of the European, and on the resolve that no Bantu, however educated, civilised, or cultured, shall ever be permitted to hope even in the most distant future to attain to a political rank equal to that open to all European men. Politically, the Bantu is to be branded for all time with the stamp of inferiority, solely on account of his race.

The result of this policy, as surely as night follows day, will be to drive all the Bantus—civilised or uncivilised, educated or uneducated—into one camp by giving them a common grievance. That grievance will consist in their being driven beyond the pale of full citizenship by the withdrawal from them of a valuable and dearly-priced political privilege which they have never abused.

National Disaster

We know of no instance anywhere in the world where so backward a step has been taken on the mere basis of race or colour. Certainly in South Africa all this can end in nothing but national disaster, in which Europeans will suffer at least as much as the non-Europeans. Already the mere proposal has deeply agitated and roused the native mind. It has increased, and is increasing, a common race consciousness, and has organised the whole dark race in a moment by inflaming in their hearts a universal instinct of self-defence.

There are many sections in the population of South Africa, and as many sectional sentiments. In dealing with these it has always proved necessary to national safety and peace for the legislature to carry with it the assent of at least the great proportion of any section affected by its action. In no case is this more essential than in that of the natives at their present stage of development—keenly alive as they are to justice, to sympathy, and also to lack of these.

But in regard to the proposals now before the country, we are confronted by the determined antagonism of the Bantu people. Franchise or no franchise, a friendly Bantu people is no menace, and hostile Bantu people is. By rousing in their hearts a rankling sense of being strangers in their own country, we should be making them hostile. By making them feel that, as they develop, they become full partners, we should be making them friendly and eager to take their place as civilised men in a civilisation naturally led in the main, in the interests of all, by men of European stock, and thus destroy forever the substance of the fear which inspires this proposed legislation.

The change is advocated on the ground that the register may be swamped by native voters who cannot be trusted with the franchise, and that in consequence European civilisation is endangered. We consider that this danger has been greatly overestimated. Figures officially supplied to the Select Committee of the House of Assembly appointed to examine the original Bill are by no means alarming.

But even were the danger a real one, there are two things to be considered—first, that the obvious remedy lies ready to our hand; and, secondly, that the danger of the restrictive policy embodied in the Bill is immeasurably greater than that of the present system.

The remedy is to raise the franchise, as was done in 1892, without discrimination of race or colour, and to do it so that none but really civilised persons can come upon the register.

The danger lies in the inevitable reaction to the reality or even the appearance of repression. The importance of the Cape system is that it opens to the developed native a door to full citizenship in his own country. Authoritative voices have declared that we have no right for asserting that there are any special limits to the development of the Bantu people. If they develop, and feel

citizenship is open to them, the Cape policy is setting them on the path by which they may enter into their rights as friends of European civilisation, to which they will owe their rise.

There is no other path to safety. If they develop and full citizenship is denied them, there is bound in the end to be a clash. It would no doubt be possible for a time to keep them down by force; but force has never proved to be a lasting remedy—least of all in South Africa. The denial of full civic rights to civilised Bantu people would mean a challenge to all the non-European peoples of Africa—and not Africa alone—and might precipitate a racial struggle the possibilities of which are too dreadful to contemplate, especially in their impact on European civilisation in this country.

On the other hand, the policy we stand for aims at the only possible solution. It is grounded on eternal principles which lie at the root of stable progress, and boldly takes its stand on the impregnable rock of civilisation. In this way the native who attains to the franchise will be enabled to vote not as a native, but as a citizen.

Nor must we overlook the wider view. The relations between black and white must come to a head in South Africa. No greater question confronts mankind. The eyes of the world are upon us. We are in the front of the struggle of opposing policies; and the experience and accumulated wisdom of the world are on the side of the policy we advocate. Ultimately it must prevail; but if we depart from it we shall be brought back to it through years of conflict, with increasing embitterment and estrangement.

We shudder to think of leaving such a legacy to the generations that are coming after us. For the sake of European and non-European alike, for the sake of South Africa and civilisation in general, we feel it our duty to raise our voices on behalf of what we believe to be the only sound policy. Much effort will be needed to secure the adoption of these views. Much educational work has to be done, stubborn prejudices have to be broken down. We need, therefore, and shall welcome, the co-operation of all who are in sympathy with our views. Those who sympathise and are prepared to co-operate in any way are invited and urged to communicate with

The Acting Secretary Native Franchise Vigilance Committee,
London and Lancashire House, 148, St. George's Street,
Capetown.

Signed:

J. ROSE-INNES, WILLIAM M. CARTER, Archbishop,
J. W. JAGGER, W. DUNCAN BAXTER, EMILIE SOLOMON,
CLARKSON TREDGOLD, F. K. WIRNER, HENRY BURTON,
MORRIS ALEXANDER, H. E. S. FREMANTLE,
The Rev. RAMSHEM BALMPORTH, H. L. CURREY,
P. ROSS FRANKS, MARY BROWN (born Solomon).

—Reuter.

Definition Of Term "Domicile"

Appeal To Bloemfontein

Judgment Reserved

The Appellate Division of the Supreme Court heard an argument last Monday on the question whether an Indian boy under 16 years of age, who had entered the Transvaal in May, 1927, was entitled to remain or whether he was a prohibited emigrant and was, therefore, liable to be deported.

The boy concerned, one Ebrahim Mahomed, was the son of Sali and an Indian woman, his wife according to Mohammedan rites, who had never been out of India. Sali had come to the Transvaal in 1907, where he remained for about five years and was registered under the Trans-Act of 1908. That registration entitled him to return after absence from the Union at any time. He left for India in 1912, and Ebrahim was born there in 1913. Sali returned to the Union in 1916, but left for India again in 1919, and has not returned under Act 22 of 1913.

All Indians have been declared under the heading of Asiatic prohibitive immigrants, except those persons expressly exempted by the Act. One class of exempted persons consists of children under sixteen years of age whose parents are exempted by reason of domicile in the Union.

The question was whether Sali was still domiciled in the Union when Ebrahim entered or whether he had abandoned his domicile. In this connection it might be explained that a person who has once acquired domicile, or home, which is the nearest equivalent popular term for the legal term domicile, retains it in spite of

his temporary absence of however long a period, provided he has the intention of returning to that home eventually for permanent residence there.

The term domicile is elaborately defined in section 30 of the Act, and that definition modifies the common law meaning in some respects. The principal immigration officer had declared Ebrahim a prohibited immigrant, but had allowed him to land temporarily to have the question tested. The matter was brought before the Immigration Appeal Board which submitted the question of domicile, which under the Act is made a question of law, to the Transvaal Provincial Division. That court held that Ebrahim was not domiciled in the Union after 1919.

Mr. O. Pirow, K.C., with him Mr. De Villiers, appeared for Ebrahim, and Mr. Nesor, with him Mr. Lansdown, for the principal immigration officer.

The argument was concerned with the interpretation of the Act and the application of the definition of the word domicile to the facts of the case.

The court reserved judgment.—*Rand Daily Mail.*

Women's Position In India

Sir Kurma Reddi Speaks To Rotarians

Strong criticism of the book, "Mother India," written by the American woman, Miss Katherine Mayo, was voiced by Sir Kurma Reddi, Agent-General for the Government of India in South Africa, when he addressed the Johannesburg Rotary Club last week on "the position of women in India."

Sir Kurma Reddi expressed regret that no women were present, for, he said, "I wish my words to reach the women of this country."

"There was recently published," he continued, "a book which obtained a great circulation. Deservedly or undeservedly, it was one of the best sellers. The books it seems, which sling mud at others will always have the best sale."

"In this book, I am sorry to say, it was a woman who gave expression to a number of half-truths and created such great misrepresentation and misunderstanding about Indian women that to-day no Indian would think of mentioning its name."

Mud Met With Mud

"It was met with replies, among which was a book called 'Father India.' That was just meeting mud with another piece of mud. It is not by such means as this that the truth can be placed before the world."

"If we are prepared to admit the defects in us, then there is nothing wrong. The world will realise for itself whether the women in India are worse off than the women in any other part of the world. In my opinion, the women of my country are no better and no worse off than women in any other parts of the civilised world."

Every nation and community had its defects, continued Sir Kurma Reddi. "We Indians are not without ours," he added. "But if the truth has to be told, then one must look much deeper than the mere outside of things. This lady came to India, spent about six weeks or months there, and at once returned to America and published her book. India is a vast country with a population of 320,000,000. To say that anyone can within so short a time realise what is happening in India is expecting far too much."

Marriage A Sacrament

Proceeding to deal with the rights of women in India, the speaker said from the earliest times men in India had always been expected to show the highest regard for their womenfolk. The Indian system of marriage had been criticised. Civilisation had made many inroads on Indian customs. In some parts of the world marriage for a period only was already-recognised. He would be very sorry to see this practice spread.

Relationship between man and wife such as was enjoyed in India was not without its merits. Marriage was regarded merely as a sacrament. Love came after. After two or three years of marriage the couple began to know each other.

"We have no divorce," said the speaker. "A woman cannot divorce her husband nor a man his wife. How far the civilised world will recognise this as the best of ideals it is not for me to say. In India we do not find any difficulty in reaching the same genuine standard of true love as western civilisation has been able to reach before marriage." Nevertheless, in India there was nothing like the married unhappiness which existed in other countries.

It had been said that women in India were kept as prisoners. There were hundreds of thousands of women, Sir Kurma Reddi declared, to be found going about in open carriages. The Indian woman was mistress in her home, and very often held the purse strings.

Property Rights And Votes

Since 2,000 B. C. Indian women had been entitled to hold property in their own right. This right was acquired in England by women only about 1875. There were parts of India where there were to be found as many educated women as anywhere in the world. Under the peculiar law of two native States, the women possessed all the family property. The man had no share.

Indian women, continued Sir Kurma Reddi, enjoyed the vote, a right yet denied to South African women. There were 200,000 women voters in India. A woman was the deputy president of the Madras Legislative Council, a body of 125 members with wide powers.

"When you realise what that means," concluded the speaker, "I do not think that we can any longer be reproached with keeping our women down." (Applause.)

In thanking the speaker the Bishop of Johannesburg, the Right Rev. Dr. A. B. L. Karney said that, if he were placed in the position of Sir Kurma Reddi and asked to come to South Africa, he would shrink back with considerable fear. The courage of men like Mr. Sastri and Sir Kurma Reddi was extraordinary. One could only be filled with admiration for such men, who for the good of their fellowmen came to undertake work in a country where the position was so difficult, where so much tact and delicacy of touch was required.

Mr. A. E. Thiselton presided, and thanked both speakers.—*The Star*.

Hilton-Young Commission Report

(ASSOCIATED PRESS.)

New Delhi, Jan. 18.

The report of the Hilton Young Commission of the Closer Union of Eastern and Central Africa was made available at noon to-day in Delhi. It is a closely printed document of over 350 pages and while the main recommendations regarding Kenya are unanimous, there are additional sets of recommendations of the chairman regarding the Legislative Council of Kenya as well as on the Central African territories.

The Commission consisted of the Rt. Hon. Sir Hilton Young (chairman), Sir Reginald Mant, Sir George Schuster (the present Finance Member of the Government of India) and Mr. J. H. Oldham.

Need for a New Conception of Relations

The Commission explain the governing ideas which have influenced their recommendations *via-*

the truth is simply that judges are needed

via the terms of reference. At the outset the Commission think there is need for a new conception of the relations of the Imperial Government to non-self-governing dependencies of the type found in Eastern and Central Africa. The Commission find that in the struggle between the various local communities, anxious to manage their own affairs, and the Imperial Government desiring the relaxation of a close control, it is impossible to devise a form of government which, while ensuring the Imperial direction of policy in essential matters, allows room for the development of self-government.

Responsible Government Out Of The Question

The majority of the Commissioners agree that responsible government is out of the question within any period of time that need now be considered. A closer union of the territories of Eastern Africa under a Governor-General will, the Commissioners opine, act as a link between the local Governments and the Colonial Office and such Imperial control is expected to provide helpful guidance on the main lines of policy. The right to direct this policy is retained by the Imperial Government, not only because of its responsibilities for the native population in each separate territory, but also because of its wide interests throughout Africa in regard to which a consistent policy must be followed. As the whole population, native and non-native, must with the advance of civilisation and development of the territory, move steadily forward in the direction of increasing political responsibility, it is necessary, say the Commissioners, to look forward to the day when the immigrant communities and the natives will join together and control the whole business of Government. They add that the white and black races can for a long time to come, possibly for all time, develop in the main with the greatest advantage to each along different lines. "Our idea is that, while each pursues its own distinctive and natural line of development, they may be able to settle down together in a single state without fear of struggle for domination, provided there is available an impartial arbiter to decide the issues on which there is a conflict of racial interests. It can be the destiny of the Imperial Government to fill this role."

East Africa Can Never Be A White Man's Country

Another guiding idea is that the territories of Eastern Africa can never be whitemen's countries in the sense that they could be populated and developed by a permanently settled self-sufficient white race, performing for itself all tasks of manual labour, but that they can constitute in the form of a settled area important outposts of British civilisation capable of doing great good. In the light of these guiding ideas the Commissioners make proposals answering to their terms of reference.

Time Not Yet Ripe For Federation

Firstly, they opine that the time is not yet ripe for any drastic or sudden change to secure more effective co-operation between the different Governments by means of a federation or closer union.

Co-ordination of policy is an essential need and, as the first step towards this, the Commission recommended the appointment of a Governor-General for Eastern Africa to act as a personal link between the Secretary of State and the various local Governments and to hold the position, as it were, of a permanent chairman with full executive powers of a standing conference of the three Governments. But as an immediate preliminary step, it is proposed to

appoint a High Commissioner in order to inaugurate enquiries and joint discussions on questions of native policy; secondly, to promote unified control of services of common interest and settle on a fair basis any immediate cause of difference and, thirdly, to discuss locally and work out arrangements for introducing the modifications proposed in the Kenya constitution. The results of the preliminary enquiries should be reviewed by His Majesty's Government and, if then thought fit, the post of Governor-General of Eastern Africa should be created. The plan includes changes of organisation both in Africa and in London.

Governor-General's Powers

The Governor-General's powers will be particularly to direct the course of native policy and to supervise its working and he will work with advisory councils in respect of general matters and of transport and customs.

Powers And Composition Of Councils

The Commission next face the question of the powers and composition of the various Legislative Councils. The recommendations involve no change because no subjects will be withdrawn from the purview of the local Legislatures, but the central authority will exercise powers of supervision. The only exception is in Kenya, where, as a condition of the abolition of the official majority in the Legislative Council powers are reserved to the central authority to ensure the passing of measures for certain purposes in order to enable him to veto the decision of the majority of the Council, especially to ensure inter-racial justice. As regards the composition of Legislative Councils, no change is recommended in those of Uganda and Tanganyika. In regard to the Kenya Council, the Commission as a whole recommended the appointment of four additional members nominated by the Governor to represent native interests, making with the member at present nominated for this purpose five such representatives, and a corresponding reduction of the present official members. This is intended as a first step in a progressive reduction in the proportion of official members in the Council to be undertaken in proportion as the main lines of imperial policy in regard to natives and non-natives become generally accepted.

Franchise Changes In Kenya

Consideration is to be given to the replacement of adult franchise in Kenya by franchise depending on civilisation qualification. The nature of the tests to be imposed is a matter for enquiry by the High Commissioner in discussion with the Kenya Government and the representatives of unofficial communities. The changes which the new franchise qualifications would effect in the respect we numbers of European and Indian voters should be made clear to the leaders of both the communities and the High Commissioner is to endeavour to induce them to come to an agreement on the question of election on a common roll.

Concurrently with the changes proposed in the composition of the Kenya Council the Governor-General is given special power to enact legislation and secure supplies which he regards as essential for the discharge of his responsibilities contrary to the vote of the majority of that Council. The Commissioners remark that they advocate the raising of the franchise qualification in Kenya on the broad ground that the civilisation test is the best suited to the conditions in East Africa.

Indian Claim For Common Roll

Discussing the Indian claim to a common fran-

chise, the report observes: 'Inasmuch as the progress of the territory must depend on co-operation between the races, the ideal to be aimed at is a common roll on equal franchise, with no discrimination between the races. It is at the same time clear that this ideal can be realised only by consent and that the consent of the European community can only be obtained if they are given a feeling of security that their interests are not in danger of being overwhelmed by the mere numbers of other communities. Such security cannot be provided on the basis of adult suffrage. The figures to be collected as a result of the High Commissioner's enquiry on the basis of civilisation qualification will be laid before the leaders of both the communities and a fresh attempt made to see whether an agreement can be reached in regard to the question. It may be that a revision of the franchise will not in itself effect a reconciliation of differences of view. Our hope is that our report may suggest fresh lines of approach to the political problems of Eastern Africa and that its recommendations may contribute to the growth of a spirit of co-operation, increasing the chances of a plan being devised which will do justice to the legitimate interests of both the communities.'

Opposing Claims Examined

These observations are at the conclusion of the chapter relating to the Indian claim for common franchise. In the body, however, the viewpoint of the Indian community is explained. On this question the commissioners acknowledge the assistance given by Kunwar Maharaj Singh and Mr. Ewbank. The report states: 'Indians do not claim representation in proportion to their numbers but effective representation of their interests and equality of political status. We understand that their main objection to the present system of communal representation is that, in their view, it conveys an implication that they are inferior to the white immigrants and is, therefore, galling to their self-respect. In order to remove this implication they were prepared to accept the proposal in the Wood-Winterton agreement report, to admit not more than one-tenth of their number to the franchise. In fact, they seek not political domination but a recognition of their right as British subjects to equality of treatment with other British subjects within the Empire. The European representatives did not base their opposition to the Indian claims on any narrow ground of racial prejudice. As the pioneers of British civilisation, their ideal is to create a political unit in Kenya, modelled on British institutions and embodying British standards of efficiency in administration. They are not satisfied that if the initial limitation of the strength of the Asiatic vote is safeguarded, that can be permanently maintained.'

The commissioners observe that issues involving fundamental racial interests must be determined in the last resort, not by the voting strength in the Council, but by an impartial tribunal representing the Imperial Government. The chairman differs from the rest of his colleagues in regard to the composition of the Kenya Legislative Council and adheres to the view that the system of a common roll for European and Asiatic voters is ideally the best suited to the conditions in Kenya.

गन्ना का खेत में ६ मास अगर ज्यादा मुदत के लिये काम करने वाले १२ हिंदी कामदार की जरूर है. वालवच्चे साथ अगर एकीडे.

टीको: L. JACOBSON,
10, Club Arcade, Durban.

Discussing the Indian claim to a common fran-

Discussing the Indian claim to a common fran-

ઇન્ડિયન ઓપિનિયન.

પુસ્તક ૨૭ ધું.

ફ્રીનીક્સ, શુક્રવાર, તારીખ ૨૨ માર્ચ ૧૯૨૯

અંક ૧૨

નોંધ અને સમાચાર

જોહાનીસબર્ગની ઇન્ડો-યુરોપીયન કાઉન્સિલ

આ સંરચા તરફથી સર કે. વી. રેડીને મર્ષ તા. ૧૪ મીએ જોહાનીસબર્ગના સેક્શન હોલમાં ટી પાર્ટી આપવામાં આવી હતી જે પ્રસંગે પ્રતિષ્ઠિત યુરોપીયનોની મોટી હાજરી થઈ હતી અને પચાસેક હોદીઓને પણ આમંત્રણ કરવામાં આવ્યું હતું. પ્રોફેસર વેટ પ્રમુખપદેથી સર કુર્માની ઝાળખાણ કરાવી તેમને આવકાર આપ્યો હતો. અને જોહાનીસબર્ગના ખીણપે પણ સર કુર્માના કામમાં ફતેહ ઇચ્છી હતી, સર કુર્માએ પોતાના ભાષણમાં જણાવ્યું હતું કે: પ્રમુખે અને ખીણપે કહ્યું કે આજીવન અને હું આ દેશમાં આવ્યા તેમાં અને મોટા ભાગ આપેલો છે પરંતુ અમારો ભાગ તો માત્ર એટલોજ કે અમારાં ખાલ બચાવવાનો વિયોગ અમારે સહેવાનો. ન્યારે હકીકતમાં ખરો ભાગ તો આ કાઉન્સિલમાં યુરોપીયનોએ જોડાઇનેજ આપેલો છે કેમકે તેઓને હોદીઓની સાથે જોડાઇને પોતાના દેશીભાઈઓની આગળ હક્ક પાવવાનું છે. અને તેઓનો વિરોધ સહન કરવાનો છે. હોદ્દા ધર્મમાં આવતારોમાં સાનવામાં આવે છે. ન્યારે જ્યારે દેશ કે પ્રજામાં અધર્મ વરતે છે ત્યારે આરે ઇશ્વર અવતાર લઈ અધર્મનો નાશ કરી ધર્મ સ્થાપન કરે છે એવું રીતે આ ઇન્ડો-યુરોપીયન કાઉન્સિલ પણ ઇશ્વરાવતાર રૂપેજ થયેલી જણાય છે, સર કુર્માએ યુરોપીયન મીત્રોને સુખારકબાદી આપી હતી અને હોદીઓને આપણી સાથે જોડાયલા યુરોપીયનોને પુરતી મદદ કરવા જણાવ્યું હતું.

હજી સુખારક

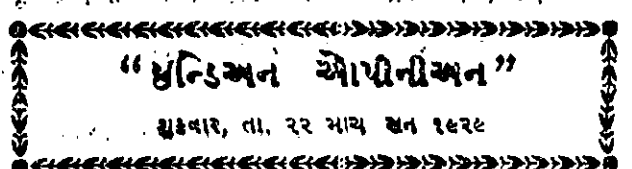
આવતા અઠરાડીમાં ડરબનથી ઉપડતી હોલાન્ડ આફ્રિકા લાઇનની સ્ટીમર નીન્કરકમાં ડરબનની જાણીતી પેદી મેસર્સ આમોદ ઇવુઃ એન્ડ કુંપની વાળા મી. ઇવુઃ હાજી ઇન્ડો-યુરોપીયન માલ, મેસર્સ આમોદ હાઈલ વાળા મી. ઇન્ડો-યુરોપીયન હાજી, મહમદ હાઈલ તથા ડરબનની સુરતી મસજીદના માજી મોલવી મરહુમ હાજી હાજી રેહમતુલ્લાના હરબંદ મી. એ. એચ. હાજી હજીને ઇસ્ટે કુટુંબ સહીત રવાના થવાર છે.

આ અઠરાડીની વિદાયગીરીના માનમાં ડરબનમાં મયા અડવાડીયાથી શરૂ થયેલા પ્રજા મેળાવાઓમાં તેઓના કાર્યોની સ્તુતી સાથે હજી સુખારકની બહી દુરાઓ ઇચ્છવામાં આવે છે. મી. ઇન્ડો-યુરોપીયન હાઈલએ ઇચ્છા લાંબા વખતથી પહેલું સુસાધરખાનું સ્થાપી ડરબનની ધણી અમલની હાજત પુરી પાડી હતી જે માટે પણ પ્રસન્ન થઈ હતી. વળી મી. એ. એચ. હાજીની હીની અને દુન્યવી સેવાઓ માટે તથા મી. ઇવુઃ માલની ઉદારતાના વખાણ વડતાઓ તરફથી સમાહતાં સ્ટીમર લીન્કરકમાં હજી માટે જાનારોમાં મેસર્સ હાજી ઇલામ અહમદ ખાન, હાજી સુલમાન ઇવુઃ હમર,

મવલાબક્ષ, ઉમરદીન, બદાહીદીન અલીબક્ષ, વિગેરે છે. અને સર્વે હાજીઓને હજી સુખારક ઇચ્છીએ છીએ.

વેપારી કોલકરાર

હાલના યુનીયન પ્રધાન મંડળે જર્મની સાથે વેપારી કોલકરાર કર્યા છે. આ કોલકરાર ગ્રેટ બ્રીટન અને સહનજાહવને આર્થિક તથા વેપારી સ્થિતિને હાનીકર્તાં છે એવો મત કેટલાકે ધરવે છે. આ ઉપર પાર્લામેન્ટ અને સેનેટમાં બારે ચર્ચા થઈ હતી. કોલકરાર સામે નારાજમાં અવરોધ થયે છે, અને તે ઉપર સંમતી નહિ આપવા કીમ જ્યોર્જને પ્રજા તરફથી અરજી થનાર છે.



કાંસવાલના હોદીઓ કેટલાકે માસ થયાં જેવી માનસીક બંધા સહન કરી રહ્યા છે તેવી અન્ય કોઇ ટાંસવાલમાં ઘેરાતાં પણ પ્રાંતના હોદીઓને હાલમાં સહન કરવી પડતી નથી. લીકર એક્ટ અને જોહાનીસબર્ગની મ્યુનીસીપાલિટીએ વેપારી પરવાનાના સર્ટીફિકેટો અટકાવી રાખેલાં છે. આ બે પ્રશ્નો, જે પ્રાંતના હોદીઓની હસ્તિતા સુળમાં કાપ મુકનારા છે. લીકર એક્ટ સંબંધી સ્થિતિ હાલ પીકાં અને હોટેલોમાં નોકરી કરી રહેલા હોદીઓને કારણે વેપારી અમલથી રાહત આપવાના ન્યાયપ્રાતાના કામચલાઉ પ્રધાને લીધેલાં વાજબી પગલાંથી કંઈક સુધરી છે. જે કે મી. ટીલમાન રૂસે મુળમાં ઉત્પન્ન કરેલી સ્થિતિ કે જેની ઉચ્ચે હોટેલમાં નોકરી કરનાર દરેક હોદી પોતાની નોકરી, કે જેમાં તે પેદા થયેલો છે, તે પરથી બરતરફ થવાના અપમાં હતો તેના કરતાં આ સ્થિતિ વધારે સારી મજાવ છતાં ભવિષ્યને માટે તો તે પ્રમાણીક શેજના આસ કરી જે પ્રાંતમાં રહેલાં જુજ સાધનો માંનું એક હમેશને માટે બંધ કરી દેનારી છે. લીકર એક્ટની કલમ ૧૦૨ ને સમુળી રદ કરવામાં આવશે ત્યારેજ આ સ્થિતિ સુધરી શકશે. જે દલીલ મજબૂર કાપલાની કલમ ૧૦૪ કાઢી નાખવાને વજીહતી મજાહ હતી તેજ દલીલ આ કલમ રદ કરવાને માટે પણ વજીહતી ગણાવી જોઈએ. અને હોદીઓને માટે વેટરની નોકરીને સાથે જીવન અંગવામાં મગરૂરી નથી સમજવા. અને ઇચ્છીએ છીએ કે જે પદથી અમારાં ભાઈઓ ઉચ્ચ ચઠશે અને કેળવણીનું ધોરણ સુધરતાં તેઓ ચલશેજ એવી અમને ખાત્રી છે. પરંતુ જમ. રે આવી હલકી નોકરીને વિશે પણ તેની એટલી મજા આપેઆપ કરવામાં આવે