

Indian Opinion

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NOTES AND NEWS

THAT the *Natal Mercury* should pay a compliment to the Rt. Hon. Srinivasa Sastri is indeed a pleasant surprise to us. But is that compliment because Mr. Sastri is doing the right thing or is it because the thing he does happens to be to its liking. While discussing Mr. Sastri our contemporary has launched into Indian politics and branded practically the whole of India as foolish because it has boycotted the Simon Commission. If the *Mercury* would have taken the trouble of studying the other side of the question it would perhaps not have blundered. Our wise contemporary does not seem to know that in the boycott of the Simon Commission all the parties in India are united inclusive of the party to which Mr. Sastri belongs. We do not know if Mr. Sastri favours the boycott or not, but should he happen to do so the *Natal Mercury* would perhaps hold a different opinion of him altogether. It is very much like Shakespear's Shylock crying, "Daniel come to Judgment" when everything seemed to be in his favour.

The Indian Boy Scouts under the Rev. B. L. E. Sigamoney and Mr. Ashton left Durban last Tuesday night for Johannesburg after spending a happy fortnight near the seaside. On their way they visited Maritzburg and Ladysmith.

Mrs. D. N. Sirur condemned in strong terms the pernicious custom of child marriages and the mental and physical deterioration resulting from them at a meeting of women held recently at Bombay to support the Bill of Rao Saheb Harbilas Sarla for the prevention of child marriages now pending before the Legislative Assembly. Mrs. Sirur challenged those who opposed legislation on the ground that Hindu marriage was a sacrament to show how it could be under the existing conditions. She observed: "One wife for a man and one husband for a woman, that is the highest condition of married life, then alone can it be called sacrament. But what do we see, a man has the liberty to marry as many times and discard as many wives and a woman is supposed to marry once and to worship her husband as God. If either of the two parties retains the idea of a sacrament it is a woman. Well, I do not want the woman to come to a lower standard, but what I would like to emphasise and where I would like to appeal to the Government is that women by upholding the higher standard have earned the privilege to demand that a change be made in the age of marriage when they are convinced that such a change is absolutely necessary for the well-being of the country."

A movement has been set on foot in Bihar (India) for the abolition of the timehonoured custom of 'purdah' and discarding the 'veil' by a number of prominent Bihari men and women. A strong appeal has been signed and addressed to the public on this question by some influential people including Babu Braja Kishore Prasad, Hon. Babu Mahendra Prasad, member of the Council of State, Hon. Babu

Anugrah Narayan Singh, member of the Council of State, Babu Jagath Narayan Lal, M.L.C., Babu Baldeva Sahay, M.L.C., and Babu Chandreshwar Prasad Narayan Sinha, M.L.C. The signatories in the course of their appeal state that "we have arrived at the conclusion that the purdah is an undesirable institution, being responsible for impeding our growth and progress in many directions and it should not be allowed to continue a day longer than it can be avoided. Whatever may have been the justification for its introduction in the scheme of our life, it is difficult to defend it now on any grounds, rational, moral or human. We hold that the system is repugnant to the genius of our culture. We want that the women of our province should be as free to move about and take their legitimate part in the life of the community in all particulars as their sisters in Karnatak, Maharashtra and Madras in an essentially Indian way."

JOHANNESBURG MUNICIPALITY'S NEW BY-LAWS

THERE is much consternation felt among a section of the Indian community in Johannesburg over the new by-laws proposed to be passed by the Johannesburg Town Council to deal with street sellers, hawkers and pedlars. The draft by-laws are published elsewhere in this issue. The Transvaal Indian Congress has taken the matter in hand and is making representations to the Town Council and to His Honour the Administrator for relief. In a petition addressed to the Mayor and Councillors of the Town Council of Johannesburg it has been urged by the Congress that these by-laws will affect fruit and vegetable vendors who number about three to four hundred and a number of Indian flower sellers whose trade will be considerably injured and consequently it will act detrimentally on their only means of livelihood. The aggregate amount of capital invested by the former in their business, the petitioners urge, is approximately a sum of £70,000. They pay in licences to the Municipality a sum of about £3,300 annually. The supplies of these traders are obtained from farmers, and wholesale dealers both European and Indian and also from the

Municipal Market and their purchases at wholesale cost to them aggregate approximately £1,650 per day. It has furthermore been pointed out how useful the fruit and vegetable hawkers are to the housewives whose daily needs are in all weathers and conditions regularly supplied at their doors. This fact has been openly confessed by the housewives themselves on previous occasions and it is proved again by the fact that the petition has been signed by over five hundred European householders and others.

There are again the street flower sellers who are by the new by-laws debarred from pursuing their trade in the main trade centre which will mean the shutting of the only means of livelihood to these people.

There is yet another section in the proposed by-laws which requires amending, and that is the one licensing distributors of hand-bills and advertisements. The circulating of hand-bills which have no business motive in them and are only circulars notifying the public of any meeting or other public demonstration should certainly not need to be licensed.

While it is necessary for any Government or administrative body to regulate street trading of any nature in public thoroughfares in order to prevent obstruction and nuisance, it should not be the intention to prevent a trade which is useful to the public merely to deprive a person or persons of an honest means of livelihood. We do not think the Johannesburg Town Council in drafting these by-laws are prompted by any other but a good motive and we hope that the representations made by the local Indian community will receive their favourable consideration.

Words of the Wise

I would be true, for there are those who trust me;
I would be pure, for there are those who care;
I would be strong, for there is much to suffer;
I would be brave, for there is much to dare;
I would be friend of all—the foe—the friendless;
I would be giving, and forget the gift;
I would be humble, for I know my weakness;
I would look up—and laugh—and love—and lift.
—Howard Arnold Waller.

If your name is to live at all it is so much more to have it live in people's hearts than only in their brains.
—O. W. Holmes.

It is not so much the being exempt from faults as the having overcome them that is an advantage to us.
—Dann. Swift.

New By-Laws For Hawkers In Johannesburg

The following are new draft By-laws to regulate street trading recommended by the Works Committee of the Town Council of Johannesburg:—

Street Trading By-Laws

1. No person shall carry on the business of street trading or act as a street trader, either as principal, agent or employee, within the Municipal area of Johannesburg, unless he shall be in lawful possession thereof issued in his name by the Town Council of Johannesburg.
2. The following fees shall be payable in advance to the Council in respect of such licences per month for each person:—Sellers of flowers 5/-. Sellers of newspapers, matches and other articles, distributors of handbills or other advertisements, shoe-black and any person engaging in any like occupation approved by the Council and carried on in a public place 1/-.
3. No licence granted under these By-laws shall in any way entitle any person to carry on street trading (other than shoe-blackening or selling of newspapers) anywhere within the area bounded by Simmonds Street, Commissioner Street, Von Brandis Street and Jeppe Street, including the portions of such streets constituting the boundaries.
4. Every licence granted under these By-laws shall expire on the last day of the calendar month in which it was issued.
5. Every application for a licence shall furnish the Council in writing with particulars of his full name, age, sex and place of abode, and the nature of the street trading he proposes to carry on, and every licensee shall inform the Council of any change in his place of abode.
6. No licensee shall give, hire or lend his licence to any other person.
7. No licence shall be transferable from one person to another person.
8. (a) If any street trader (other than a shoe-black or seller of newspapers) shall commence to carry on his business in any street or other place to which the public has access, he shall move within twenty minutes to a place outside a radius of one hundred feet from the place where he commenced to carry on his business.
(b) No street trader (other than a shoe-black or seller of newspapers) shall commence to carry on his business in any street or other place to which the public has access within a radius of one hundred feet from any place where he has in the same day previously commenced to carry on business.
(c) A street trader (other than a shoe-black or seller of newspapers) shall be deemed to commence to carry on his business not only on the first occasion when he carries on his business on any day, but on every occasion when he first carries on business after moving outside a radius of not less than one hundred feet as aforesaid.
9. No street trader shall in any street or public place expose for sale or exhibit his goods on the ground of any side-walk or street.
10. Any police constable or person bearing the written authority of the Council under the hand of the Town Clerk to do so may order any street trader who appears to such constable or person authorised by the Council to be carrying on his trade in any street in such a manner as to constitute an obstruction to traffic or a nuisance, to move on. Any person failing to comply with such order shall be deemed to have committed a breach of these By-laws.
11. Any person bearing the written authority of

the Council under the hand of the Town Clerk or police constable may at any time demand the production by any licensee of his licence. Any person holding any licence issued under these By-laws shall, on being thereto required by any police constable or person bearing the written authority of the Council under the hand of the Town Clerk, produce such licence or be liable to the penalties provided in Section thirteen hereof.

12. No licence shall be granted under these By-laws to any person under the age of sixteen years.

13. Any person contravening or failing to comply with the requirements of these By-laws shall be liable to a penalty not exceeding £10 and in default of payment to imprisonment with hard labour for a period not exceeding one month.

Amendment to Hawkers' and Peddlers' By-Laws

Difficulty has been experienced in obtaining convictions for offences under Sections 10 and 13 of the Hawkers and Peddlers By-laws. These sections read as follows:—

10. No hawker or peddler shall remain or loiter or keep or allow his vehicle to remain stationary in any spot to which the public has access for a longer period than twenty minutes for the purposes of his trade, and no hawker or peddler shall, for the purposes of his trade, return on the same day to any spot or to the immediate vicinity thereof which he has already visited on the same day for such purposes.

13. Any police constable or person bearing the written authority of the Council under the hand of the Town Clerk to do so may order any hawker or peddler who appears to such constable or person authorized by the Council to be loitering or returning to a street or place already visited in the course of the same day, in such a manner as to contravene the provisions of Section 10 of these By-laws or as to constitute an obstruction to traffic or a nuisance, to move on. Any person failing to comply with such orders shall be deemed to have committed a breach of these By-laws.

It is considered that the sections as quoted above should be repealed, and the following substituted therefor:—

10. If any hawker or peddler shall commence to carry on his business in any street or other place to which the public has access, he shall move within twenty minutes to a place outside a radius of one hundred feet from the place where he commenced to carry on his business.

No hawker or peddler shall commence to carry on his business in any street or other place to which the public has access within a radius of one hundred feet from any place where he has in the same day previously commenced to carry on business.

A hawker or peddler shall be deemed to commence to carry on his business not only on the first occasion when he carries on his business on any day, but on every occasion when he first carries on business after moving outside a radius of not less than one hundred feet as aforesaid.

13. Any police constable or person bearing the written authority of the Council under the hand of the Town Clerk to do so may order any street trader who appears to such constable or person authorized by the Council to be carrying on his trade in any street in such a manner as to constitute an obstruction to traffic or a nuisance, to move on. Any person failing to comply with such order shall be deemed to have committed a breach of these By-laws.

'Natal Mercury' On Mr. Sastri

The *Natal Mercury* dated July 26 has the following leading article:—

So admirably has Mr. Sastri, the Agent of the Government of India in this country, identified himself with the public life of the Union, so completely has he won the respect of all classes of the community, that it is difficult to realise that he arrived here over a year ago and that before very long we shall have to contemplate the end of a term of office already extended by six months. Mr. Sastri came to us to assure so far as possible the smooth working of the "Gentlemen's Agreement" entered into between the Governments of the Union and of India. There is no need to detail the success that he has achieved in a position of some delicacy. The importance of the office he holds does not hinge so much on the status or authority of the Indian Government's representative as on the personality of its occupant. And one would have to go very far indeed to discover anyone whose gifts make him better suited to the task than the present holder of the position. Inevitably, the time must come when a successor to Mr. Sastri will have to be appointed. And when it does arrive it will be vitally important that the Indian Government should select the very best man available. But we sincerely trust that not for some considerable time shall we find ourselves deprived of those services which Mr. Sastri has so signally rendered to this country, to his own and to the Empire as a whole.

Mr. Sastri sacrificed a great deal when he accepted the office of Agent General in South Africa. And it might seem unreasonable to expect him to sacrifice still more. Apart from his duty to his own country, his personal inclinations, to say nothing of his family ties, naturally draw him strongly towards India itself. His presence there to-day would, we imagine, undoubtedly help to remove the unhappy impression which the Simon Commission must have received from that extremist section of Indian opinion which foolishly launched a boycott of the Commission. In many other ways, too, Mr. Sastri must feel strongly called to return to his homeland. Nevertheless, we feel that the Agent-General could best serve India if by that high sense of duty to which he has always listened he could be prevailed upon to remain beyond the year as the servant in South Africa of his Government. Much of the value of the Indian Agreement depends upon its interpretation and the manner of its interpretation. Mr. Sastri, by culture and personality and by his really statesmanlike qualities, has been ideally suited to the office he has occupied. He has been able to reveal to the vast majority of South Africans a new type of Indian opinion; to show us India and her people in an entirely new light. Moreover, he has gone a long way towards reconciling those differences in the Indian community which have for so long been a barrier to any settlement. There is one paramount consideration which we would strongly urge on Mr. Sastri, however. South Africa to-day stands at the verge of a political change. A general election looms in the near future. Fresh personal factors are bound to emerge as a result of the appeal to the electorate. And it is absolutely vital to the success of the Indian Agreement that when the change comes the Indian Government should have in this country an Agent who possesses not merely the intellectual stature of a statesman but also the great gifts of culture and personality. We have that man at the moment. It depends entirely on Mr. Sastri whether we have him when the time arrives that he may be most urgently needed.

The Indian Question In South Africa

Mr. Kodanda Rao's Address To Students Christian Association

(Continued from page 211)

The white labour policy of South Africa has a tendency to cause unemployment among Indians. For one thing it has led to the reduction in the number of the Indian employees in the railways. It fell from 1940 in 1925, to 1276 in 1927, a reduction of 34%. How much of it is due to retirements and deaths and if any Indians have been eliminated, it is difficult to say. At any rate, the railway service is now practically closed to Indians.

The industrial legislation of the country has a similar tendency of closing more and more professions to Indians in practice. The recognised Trade Unions do not admit Indians and under the Industrial Conciliation Act the European Trade Union member has a voice in settling the terms of employment, but not the Indian. If the terms are fixed, as they are bound to be under the circumstances, on a European level, the Indian is liable to be displaced and thrown out of employment. Similarly if the terms under the Wage Act are fixed on the European basis, the Indian tends to be displaced. To what extent in actual practice these tendencies have eventuated, it is not yet possible to estimate.

The Apprenticeship Act combined with the educational policy of the Administration with reference to Indians handicaps the Indians and debars them from the skilled occupations. A minimum qualification of Standard VI. is required under the Act and it also requires the apprentice to attend technical classes. Indians have no compulsory education; even on a voluntary basis the facilities in Natal are yet scanty, and few of the schools teach up to Standard VI. and there are no facilities for technical education for Indians.

These are some of the methods of economic pressure that bear hard on the Indian and tend to induce him to leave the country.

Let us now turn to the other side of the case—the case for India. The Indians contend that as citizens of the British Commonwealth they are entitled to free immigration within the Commonwealth and to freedom to pursue any vocation they like unhampered. Is it fair, they ask, that the nationals of foreign countries, like those of Continental Europe, should be free to enter South Africa but not British Indian subjects? Are strangers to be given preferences which are denied to members of the same family? The legitimate rights of all British subjects including Indians, who have emigrated to foreign countries for trade and commerce and industry are protected by the British Government. Should the status of Indians in the Commonwealth be lower and insecure than in foreign lands? Should Indians be treated as aliens in any part of the Commonwealth? India stood by the Commonwealth in her hour of need, poured out her blood and treasure in defence of the Empire during the Great War and her loyalty and sense of identity with the Commonwealth were freely and frankly acknowledged on all hands. Should India's self-respect be violated by invidious discriminations against her nationals in another part of the very empire which she helped to save? Should no consideration be paid to the feelings of India with its hoary civilisation dating back to thousands of years, which gave birth to some of the great religions of the world,

like Hinduism and Buddhism, which sheltered some of the earliest Christians when they fled before European persecution and nursed them with tenderness, which again sheltered the Zoroastrians when they fled from Persia under persecution; India, which counts to-day among its living sons and daughters, persons like Gandhi, Tagore, Sir J. C. Bose the plant physiologist, Sir P. C. Roy the eminent chemist, Prof. Radhakrishnan the philosopher, Rt. Hon. V. S. S. Sastri the statesman, and Mrs. Sarojini Naidu the poet, to name only a few? To-day the Government of India is shared by Indians and Britishers alike. There are three Indians in the Viceroy's Cabinet along with three Britishers. In the Provinces there are Indian Ministers responsible to the provincial legislatures sharing the responsibilities of administration with European colleagues, and controlling departments manned to a large extent by Europeans in the superior grades.

The late Lord Sinha, who died a few months ago, was a member of the British peerage, took his seat in the House of Lords, was Under-Secretary of State for India and ultimately became the Governor of the Province of Bihar in India. Mr. Dadabhai Naoroji sat for many years in the House of Commons as a representative of a British constituency, and to-day Mr. Saklatwala is a member of the same House.

India has a place in international polity on a level of equality with the other nations and the Dominions of the British Commonwealth. She is an original member of the League of Nations, of the International Labour Organisation and is represented in all international gatherings, and in that smaller League of Nations, the Imperial Conference. Under these circumstances should South Africa attempt, and India accept any solution of the Indian problem in this country which wounds the self-respect of India? Should there be no Empire preference not only commercial commodities but also in the matter of citizenship as well? Is it right and fair for one Dominion to stigmatise all the nationals of a sister Dominion as undesirables, and not only exclude them, but also press those already in the country to leave it, disfranchise and exert economic pressure on those that remain in the country?

It is true that the presence of the Indian in this country complicates the racial issues. But is the problem peculiar to this country and is the Indian the sole cause of it? It is said that in the United States of America similar problems have arisen by the fact that its immigrant population has been drawn from all parts of Europe. These different nationalities do not assimilate, but keep apart at any rate for some good time. Even in this country there is no homogenous European population. There are first the Dutch and the British. The immigrants of to-day are not all drawn from the same country. On the whole there seem to be more immigrants from Eastern Europe than from the Western, but neither in the United States nor here has it been proposed to surmount the problems of heterogeneity by the elimination of certain sections of the population and driving them back to the countries of their origin. On the other hand, they have so shaped their public institutions that they tend to weld together into one common nationality the heterogeneous elements. That, of course, takes time, but it is recognised to be the only right policy. Why should the case be different in the case of the Indian in South Africa? What is a 174,000 of Indians compared to a million and a half of Europeans and five and a half millions of Natives. If the will was there, is it beyond the power of Western and Christian civilisation to solve this comparatively small problem along lines of humanity and goodwill? Will Christian civilisation, which attempts not without success, more difficult problems as the uplift even of barbarous races in the remotest corners of the earth, admit defeat before the Indian problem in

South Africa and turn to milder methods of expulsion and economic strangulation?

The Indian would have us remember that he was invited to come to this country to save by his labour the European planters and that promises were held out that after the period of indenture he could be a free man with his own bit of land to cultivate, and that in every respect he would be a citizen of Natal. The prosperity and development of Natal owes as much to the Indian labour as to the capital and enterprise of the European. Is he now to fling out of the country as a squeezed orange? Is the Indian to be merely an article of convenience to the European? Has he no rights of his own?

Moreover, at the present time over two-thirds of the present Indian population were born in this country, they are South Africans by birth, they know no other Motherland, India is as foreign to them as to most of you. Some of them are of the second generation in South Africa. Their habits and customs have undergone modifications under the new environment in which they have been brought up. They are out of step with Indian ways and feel out of element in India. Is it fair to ask them to uproot themselves from here and transplant themselves in India? It is admitted that the Indians in this country are economically better off than they would be in India. Is it right to drive them to a lower economic level by sending them back to India.

It may be the Europeans of an earlier generation committed a blunder in introducing the Indian, but shall we be justified in repudiating our national debt and national obligations on the ground that we of the present generation did not contract them? If it is unthinkable when it concerns only financial obligations, shall we contemplate it with equanimity when it concerns human beings?

The Indian admits that his standard of life is today lower than that of Europeans. If it is a failing, he fails in company. He asserts that the standard of life of the European in rural areas, on the farms, is not to any appreciable extent higher than his own; nor that of the poorer classes of Europeans in the towns. The standards of life of the European from Eastern Europe are not the same as those of Europeans from western Europe. They are not the same for all classes of the same people nor of the same class from generation to generation. Standards of life are not the immutable concomitants of race or colour. They are the resultant of wealth and upbringing. There are Indians here and in India who live up to the European standard, particularly those who have come into contact with European society and who can besides, afford it. The Indians born and bred up here have on the whole a higher standard of life than their parents born and brought up in India. The Indian is not inherently incapable of rising to the highest standards of European life. But is it possible for him to do so considering the circumstances that surround him. The Indian labourer was picked up in India not for his high standard of life but for his cheapness. When he came over to this country, he was made to live in a state of semi-slavery for five years under the indenture system, during which time he and his children received little or no education. Education would raise his standard of life and he would demand higher wages and that was not an inviting prospect to the planter. When he shook himself free from the indenture and set up on his own, there were but few facilities for the education of himself or his children. The State was niggardly and even hostile. No private social agency was worked for his uplift. His wages were kept down to the customary low level. Picked up for his poverty, subjected to slavery and compelled to stagnate at that level even when he was free, is it a

Supposing we wished to run the gold mines in Johannesburg with white labour, and as the white labour here is inadequate and costly, we imported white people from the slumland of the European capitals, paid them low wages, perhaps a trifle more than what they would have got in their own places, and treated them to a large dose of slave conditions, and neither the State nor private agencies bothered to uplift them, would they have developed higher standards of life and living?

Would it be fair, would it be just, to turn round and curse him for low living?

The well-to-do Indian trader and merchant has other reasons for his comparatively low standard. He complains that he is not allowed to feel at home in South Africa, he is treated as an alien. His position and status are insecure. Any time his bread may be taken out of his mouth. He lives in constant dread in the atmosphere of a fugitive. That compels him to think of one and only object in life—how to make his pile while yet he may, before the storm breaks. He came here in the first instance to make money, but finds no inducements to travel beyond that objective. He asks if the majority of European immigrants to this country come here with pre-natal love for South Africa, with a view to spending their all and serve South Africa? Is it not true that they also come here for making money, to improve their material prospects? South Africa welcomes them as her own children, confers on them her citizenship and gives them all possible assistance to realise their objects. In consequence they develop other interests than making money. When they have succeeded in their ambitions, their hearts glow with gratitude and thankfulness for the country that made it possible, and out of the warmth of their hearts and the abundance of their prosperity they pour out their money to glorify South Africa. But that stimulus and that prospect is denied to the Indian.

In the Transvaal, for instance, the Indian cannot own fixed property and must live in locations on monthly tenure. Can he be expected to sink money in putting up permanent buildings on land rented on a monthly tenure, furnish it and live in style? Even property meant for communal purposes such as temples, mosques and churches and schools cannot be owned by Indians. They have been obliged to register such properties in the names of their European friends. A Hindu temple in Johannesburg was so registered. Unfortunately the European friend went insolvent, and the temple was put up for sale. The Hindu community bought it at the sale and registered it in the name of another European friend. As ill luck would have it, he also failed, and the Hindu community had to buy their own property again, and again register it in the name of yet another European, and devoutly they pray to God that he may prosper.

If the Indian's standard of living is to be raised, he must be given greater sense of security, greater opportunities for education and social welfare and invited to make himself every inch a South African, proud of this country and its civilisation, and doing his best to live up to its highest standards. Even as things stand, in spite of the depressing circumstances that surround him, the South African born Indian has elevated his standards much higher than that of his fore-fathers and under propitious circumstances, he is capable of rising to the full height. If the Indian is helped to raise his standard, the complaint of unfair competition will be a thing of the past.

The Indian is not congenially fond of dirt and filth. Insanitation is a function of economic means and education and municipal efficiency, not of race and colour, and segregation is no protection, as diseases now travel across oceans to far flung parts.

The charge that the commercial morality of the Indian is much lower than that of the European has been effectively refuted before the Select Committee on the Areas Reservation Bill. It has been shown before the Natal Indian Education Enquiry Commission that there is absolutely no foundation for the legend that the Indian community did not care for education, showed no public spirit and self-help and made no sacrifices for the education of its children. In one form or other the Indian community have helped to build and equip the Indian aided schools in Natal, and would have done more if the Government had extended a helping hand. Besides this, they have built and conducted over 30 private schools without receiving any aid from the Government. On the top of it all they have recently raised, under the inspiration of Mr. Sastri, the sum of nearly £20,000 for a Training College and High School at Durban. The social service rendered by a band of Indian volunteers during the last small-pox epidemic has been handsomely acknowledged by the Durban Municipality. Two organisations have since come into existence, the Social Service Committee and the Indian Child Welfare Society. Indians have organised sports for their young and the more well-to-do have a fine country Club, the Orient Club at Isipingo, near Durban.

It is not true that all the Indians in this country are drawn from the depressed classes and outcasts in India. The free immigrants are either Mohammedans or the higher caste Hindus. Even among the indentured Indians quite a good proportion are not from the depressed classes. The common factor is poverty, not caste. Even if they were all from the depressed classes, is there any justification for treating them so in this country? Christian missions and western civilisation generally have denounced the caste system in India, particularly the treatment of the depressed classes, and have unceasingly sought to inculcate the democratic ideal. The Indian peoples have themselves recognised the evil and are now trying to undo it.

The policy towards the depressed classes has undergone a great change. It is one of tenderness and sympathy and uplift. Under the British administration there has been theoretical equality of opportunity for all communities, political and economic, but recently the policy has become one of active sympathy, of giving a helping hand, of giving a leg-up. To-day representatives of the depressed classes sit in the Central Legislative Assembly, and the Provincial Legislative Councils, Municipalities and District Boards, University Senates and Government Offices, with high caste Brahmans serving under them. All public institutions are open to them. In addition, special facilities like scholarships, special free hostels and special schools, are provided to stimulate education in them. The influences of the Government, the missionary bodies, both Christian and other, and of enlightened public opinion are all harnessed in furtherance of this policy. It is only a matter of time for it to be accepted by a wider and wider circle of people. Is it worthwhile for South Africa, proud of its Christian civilisation and western culture, to copy an evil for which India was justly condemned and which India herself is discarding? Is it Christian, is it democratic, is it wise? Further do people emigrate to other countries with the object of being no better than they were in the country of their origin? Is not the object greater economic prosperity, social freedom and political advancement? If that is so, as undoubtedly it is, why should the Indian emigrant alone be asked to be content in this country, with a status somewhat lower than in their own country?

What then is the solution that India would wish for the Indian problem in South Africa? India objects to repatriation, to segregation, to racial discrimination and economic disabilities, and asks for

equality of opportunity with the European in economic, educational and political spheres; in other words, assimilation. If some of the Indians are on an inferior level, the same ameliorative influences should be brought to bear on them for their uplift as now operate on the poorer and backward communities among the Europeans, and Indians will respond to these influences.

The Passive Resistance movement has shown to what heights of character, Christian character, the Indian community in this country can rise, under proper leadership. With the hearty co-operation of the State and the enlightened European community, the Indian will in one generation cease to be a problem in this country, and become a valuable asset. The money now spent on repatriation would be far better spent on uplift.

It will thus be seen that the European and the Indian solutions are poles asunder. The European one is of elimination or segregation, directly or indirectly; the Indian one is assimilation. Moderate statesmen on either side recognised that a friendly settlement was impossible if either policy by itself was made the solution. A compromise, a blend of both, was the only way out, and this compromise is enshrined in the Capetown Agreement of 1927.

(To be Continued)

The East And West

"Materialism is mixed in varying degrees with intellect or aesthetics—all of them 'spiritual' processes," writes Mr. Stanley P. Rice in the *Atlantic Review*, Mr. Rice says:—

"The man whose sole object is to make money uses his intellect to achieve his end; the woman who buys a multitude of dresses is indulging her aesthetic faculty. She does not buy them because she needs them, but because they are pretty or because they will suit her.

"Both may or may not be influenced by moral considerations: the man by *conscientiousness*, the woman by the avoidance of extravagance—which is a different form of the same thing. It is thus apparent that even in these, the crudest forms of materialism, there are mental processes at work which modify the term, and this becomes more obvious as we ascend the scale.

"It is indeed increasingly difficult to decide where materialism ends and 'spirituality' comes into play as the foremost factor, for opinions may differ as to whether materialism should be applied objectively or subjectively. If it be confined to the subjective aspect alone, we are concerned only with motive, but since motive must always be a process of the mind, whether intellectual or moral or æsthetic, we should be driven to the conclusion that there is no such thing as materialism except in the two cases already mentioned.

"That, however, is over-refinement; it lands us in the position that the word 'materialism' so freely used means hardly anything. In practice, it is undoubtedly used objectively. But the motives may vary in degree which are admittedly unequal. The man who bets on a race-course has no other object than to win money; he certainly does not view the transaction with any altruistic desire to put money into another's pocket. The maker of a motor car has, as his primary object, his own profit, but he is at the same time doing a social service by supplying a public want.

"The administrator of public moneys has no other object than to serve the public by providing good roads, efficient lighting, sanitation, police, and so forth; and those who devote their time and energies to hospital work, often without reward to themselves, are actuated

solely by philanthropy in the true and literal sense. All these people are, however, ministering in different degrees to a material object.

The writer agrees with Huxley when the latter calls materialism "a pre-occupation with the actual world in which we live." There are signs that the complete victory of materialism in Europe is a danger to Western Civilization, and "they are looking for means to counteract it," concludes Mr. Stanley Rice.

"Suggestions are made that we may find the remedy in the East, and the East may have this much to teach us, that there are many things in life worth having besides wealth and bodily comfort.

"But the East can teach us little more. She has exalted the mystical side of life madly, and the result is too often misery and death and that weakness from which flow its own peculiar vices. The ideal to which we in the West ought to look forward is the balanced synthesis of all factors: not deifying materialism, nor overtreasuring it, we should set ourselves to the redress of the balance which is overweighted on the one side in the West, on the other in the East. It is a stupendous task, possibly an impossible one, but at least we shall make no headway unless we clearly recognise what the problem is and that its solution lies in the direction of a just co-ordination."

ભાડે આપવાના છે

બે ગ્રાહકો

ડરબન ક્વીન સ્ટ્રીટમાં એમ. કે. ગાંધી લાવખરેરી હેડબંધ
આવેલા બે ગ્રાહકો: ભાડે આપવાના છે.

વધુ વિગત માટે મળે,

એમ્પાયર એજન્સી કંપની

૧૭૫, ટ્રે સ્ટ્રીટ, ડરબન.

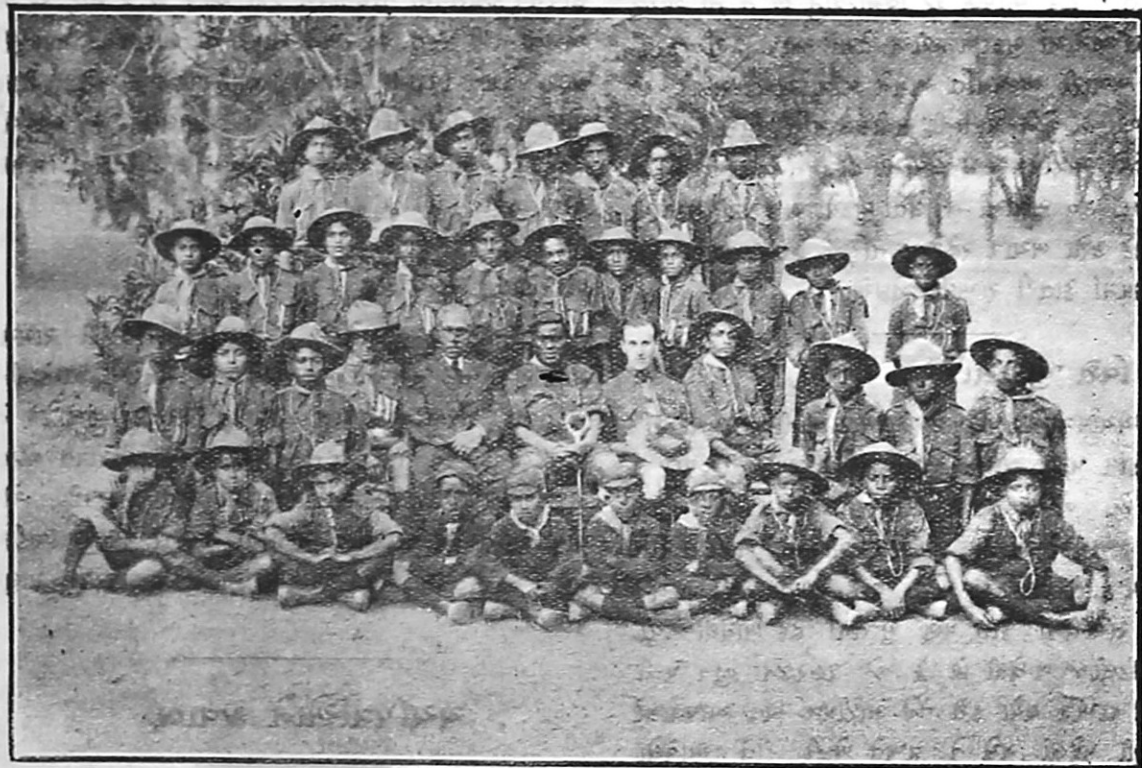
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THE TRANSVAAL INDIAN BOY SCOUTS

ટ્રાંસવાલના હિંદી બોય સ્કાઉટ



Who recently visited Durban under the leadership of the Rev. B. L. E. Sigamoney the father of the Scout Movement amongst Indians in South Africa.

Seated in the centre from left to right:—(1) Mr. W. Ernest of Johannesburg, (2) Rev. B. L. E. Sigamoney, (3) Mr. Ashton (Scout Masters),

જેઓએ દક્ષિણ આફ્રિકામાં હોલોઓમાં સ્કાઉટની દિલચાલના પિતા રેવરન્ડ બી. એલ. ઈ. સીગામણીની સરકારી માર્ચે ક્રૂર પ્રવૃત્તિ કરીને તેમને તે પ્રભાકીન લીધી હતી. ચિત્રમાં યે એ ઠી ઠી આજી રેવરન્ડ સીગામણી અને જમણી બાજુ યે. એશ્ટન બોલા છે કે જેઓ સ્કાઉટ માસ્ટર છે.