

Indian Opinion

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THE SOUTH AFRICAN INDIAN

(BY HY. S. L. POLAK)

WE take the following from the March Number, of *The Indian Review*:—When Sir George Napier, Governor of the Cape Colony, annexed Natal, he issued a preliminary proclamation dated May, 1843, containing the following declaration:—

“There shall not be in the eye of the Law any distinction or disqualification whatever founded on mere distinction of colour, origin, language, or creed, but the protection of the Law in letter and in substance shall be extended impartially to all alike.”

In the course of time the white planters of the Province found themselves faced with bankruptcy, and, through the Durban Corporation, petitioned Sir George Grey, the Governor, in 1859, to permit the introduction of Indian agricultural labourers. They urged the following special consideration:

“... For the fact cannot be too strongly born in mind that, on the success or failure of these rising enterprises, depends the advancement of the Colony or its certain and rapid decline. Experimental cultivation has abundantly demonstrated that the issue depends solely on a constant supply of labour.”

As a result, many thousands of indentured labourers were brought, sometimes with their families, from India, and at first encouraged to settle in the Colony after the expiry of their contracts. It was part of the agreement with the Government of India at the time that Indian traders should be allowed to enter the Colony, primarily to supply the needs of their countrymen. As they were found useful by the natives and by the scattered white colonists, these traders, many of whom prospered by their hard work, enterprise, thrift, and sobriety, increased in numbers and spread to different parts of South Africa, including the old South African Republic. With the course of years, the growth of a skilled and semi-skilled Indian community, and the increase of the white population, the latter became acutely race-conscious, and various expedients were devised, of a legislative or an administrative character, in order to limit the activities and expansion of the Indians, whose immigration into Natal, save under indenture, was closely restricted from 1895 onwards, and a little later they were also deprived of the political franchise.

In the Boer Republic, the treatment of Indians was so severe that the question ultimately became one of the proximate causes of the Boer War. With the extension of British Rule to the Transvaal it was hoped that the position of Indians there would improve. This hope was, however, frustrated. The

position became steadily worse until, in 1907, Responsible Government was granted. The new Transvaal Parliament launched a series of anti-Asiatic measures, which resulted in the Passive Resistance Movement that lasted, under Mr. M. K. Gandhi's leadership, until 1914 when, following an energetic protest by the Viceroy of India, an agreement was reached, extending to all parts of the Union, and embodied in correspondence between the Secretary for the Interior, on behalf of General Smuts, and Mr. Gandhi, acting for the Indian community. Among other things, General Smuts authorised, in the name of the Union Government, the following statement:—

“With regard to the administration of existing laws, the Minister desires me to say that it has always been and will continue to be the desire of the Government to see that they are administered in a just manner and with due regard to vested interests.”

Almost immediately afterwards the Great War broke out, in which India's important part has been universally recognised. The Indian community in South Africa offered all their resources, and, as they had done during the Boer War, willingly recruited Bearer Companies who served gallantly in East Africa, suffering considerable loss on the battlefields.

It was expected that the close association of Indians and Europeans in the prosecution of the common business of the Empire would have done something to soften racial asperities and remove long-standing prejudices based upon a mistaken apprehension of each other's social habits and economic ideals. At the Imperial War Conference, in 1917, General Smuts had said:—

“Once the white community in South Africa were rid of the fear that they were going to be flooded by ‘unlimited immigration from India’ (a fear removed once and for all by the prohibitory Immigration Laws of 1913 and 1914 and by India's acceptance of the Reciprocity Resolution of the 1917 Imperial War Conference, elaborated in 1918, and confirmed in 1921 and 1923, recognising the right of the Dominions and India respectively to restrict immigration each from the other for the purpose of controlling the composition of their own populations) ‘all other questions would be considered subsidiary and would become easily and perfectly soluble.’”

At the ensuing Conference, in 1918, Mr. Henry Burton, the Union spokesman on the Indian question, had made the following admission:—

“As far as we are concerned, it is only fair to say, and it is the truth, that we have found that the Indians in our midst in South Africa, who form in some parts a very substantial portion of the population, are good, law-abiding, quiet citizens, and it is our duty to see that they are treated as human beings, with feelings like our own, and in a proper manner.”

Nevertheless, from 1919 onwards a series of enactments, some by Provincial Councils and assented to by the Governor-General-in-Council, and some by the Union Parliament, have been passed, imposing still further disabilities upon the Indian community.

and designed to maintain a position of racial privilege and special economic opportunity for the white population, whilst aiming at the gradual extinction of Indian rights and, if possible, the elimination of the Indian community. Not content with these measures, a new Bill, entitled "The Areas Reservation and Immigration and Registration (Further Provision) Bill," has now been introduced in the Union Assembly. In his speech on the first reading last July, Dr. Malan, the Minister of the Interior, outlined the attitude and policy of the Nationalist-Labour Government as follows:—

"I must say that the Bill frankly starts from the general supposition that the Indian, as a race, is an alien element in the population, and that no solution of this question will be acceptable to the country unless it results in a very considerable reduction of the Indian population in this country. . . ." The method of dealing with this question will not be the employment of any forcible means. The method which this Bill will propose will be the application of pressure to supplement, on the other hand, the inducement which is held out to Indians to leave the country."

Dr. Malan at the same time admitted that the Bill went "a good deal further" than the Class Areas Bill of General Smuts' Government, which had aroused the gravest fears of the Indian settlers, and fell to the ground with his defeat at the General Election.

In the first place, the Indian community declare that the present Bill is a clear breach of the spirit, if not also of the letter, of the 1914 settlement, and that, in this, it is but the culmination of a long course of bad faith on the part of the Union Government. Mr. Gandhi, in his first letter to General Smuts, in 1914, had warned him that, whilst that correspondence closed the Passive Resistance Struggle "complete satisfaction cannot be expected until full civil rights have been conceded to the resident Indian population."

It is now alleged that they form an alien element in the South African population. How they came to settle in the country has already been described. Their total number in the entire Union is less than 160,000 to-day, as against a white population of over 1½ million (1921). In Natal, where the bulk of the Indians reside, during the decennial period 1911-1921, the Indian population had increased by only 5 per cent., as against a 40 per cent. increase for the whites. It is in this province that complaints of economic competition are strongest, yet large numbers of Europeans have found it worth their while to settle there. It must be remembered, too, that entry is practically free to Europeans, even though aliens, and all but prohibited to Indians, since 1913. The new Bill is aimed even at natural increase of the Indian community, and it imposes yet harsher restrictions than before upon the entry of wives and families of resident Indians. It ought to be borne in mind—and it is too often forgotten—that "in South Africa the problem is not one of Indian immigration at all, but the treatment of the resident Indian population. Is it to be crushed out of existence or to be raised to the level of a common citizenship?"

Who are these Indians? Having originally been brought to and allowed to settle and acquire rights in South Africa to serve the purposes of the insolvent white planters, they and their successors have, by their ill-paid labour, and in spite of all kinds of obstacles—political, educational, economic, and social—converted Natal, much of which is sub-tropical, from a wilderness into the garden of South Africa, and have helped materially to make Dominion status possible for the Union. As traders they have, on European evidence, greatly benefitted the white population. They have always been willing to accept the responsibilities and duties of citizenship as well as its privileges. Many Indians served in the Boer War and the late War in such capacities as

were open to them under Administrations strongly influenced by colour and race-prejudice. As a community they have suffered and sacrificed in a manner unknown to any other section of the population in order to preserve their self-respect and dignity and the national honour of their country of origin, which, since the Union, alone has stood between them and outrage and disaster. For the British Parliament, in granting freedom to the white population to manage their own affairs, has enabled the British Government to wash its hands of all responsibility towards the defenceless and unprotected Indian settlers, in spite of the enforced recognition, at successive Imperial Conferences, that the question of the just treatment of the South African Indians is not, and will not be permitted by Indian public opinion to become merely an internal concern of the Union.

The South African Indians can, no more than their British and Dutch fellow immigrants, be described as aliens in South Africa. In any case, two out of every three of them are South African-born, in many instances of South African-born parents and even grandparents. The proportion of South African-born Indians to the total Indian population is bound to increase every year. They are morally entitled to all the advantages and opportunities of life in a new country that are claimed by any race or class, however privileged. Instead of "existing laws" being "administered justly and with a due regard to vested rights," they have been unjustly administered, and these vested rights, whether communally or individually enjoyed, have been rapidly whittled away with a view to total deprivation. Instead, as Mr. Gandhi had hoped, of being able gradually to educate the European rulers to the point of granting them greater rights until they enjoyed equal citizenship, fresh disabilities have been, ever since the War, imposed upon them by successive unsympathetic Administrations, until they now find themselves, deprived of the natural leadership of their educated countrymen and with all avenues of advancement closed to their promising young people, faced with this new and final threat of ruin. Whilst many witnesses before the Langs Commission urged compulsory repatriation (until they were faced with the impossibility of "repatriating" South African-born Indians), they united in realising that "there could be no such repatriation without expropriation of property and adequate compensation." The Nationalist-Labour policy, however, as expressed in the Bill now before the Union Parliament, is one of spoliation, segregation, starvation, repatriation, and extirpation—no force, just "pressure," and all at very little expense to the Union save loss of honour and the hatred of India and the East!

Lord Reading, in his address at the opening of the new session of the Indian Legislative Assembly on Jan. 20, gave emphatic, if not cautious, expression to the suppressed emotion of all classes in India, regardless of party bias. Public opinion is rapidly becoming inflamed. It may be that no volcanic outburst will occur; but if outraged national sentiment and racial pride must take another channel, so much the worse for the wrongdoer. What is happening in South Africa to-day may well be the opening of a new chapter in Imperial relations. After Kenya, the British Commonwealth cannot afford another affront to India. At the Imperial Conference, in 1923, Sir Tej Bihular Sapra, on behalf of the Government of India, replying to General Smuts's refusal of an accommodation, made the significant remark:

"It is not difficult to foresee a stage being reached when even the Government of India . . . may find it necessary to appeal to His Majesty's Government, to say that one part of the Empire is standing against the other, and it is for you, His Majesty's Government now to treat this problem inside your

own Commonwealth as you would deal with a problem of foreign policy . . . I do anticipate a stage, like that being reached at no distant date in so far as the relation of India with South Africa is concerned."

Sir Tej Bahadur Saprú's anticipation may possibly be fulfilled sooner than even he expected, for it is probable that if the present Bill, in spite of all efforts to prevent it, is substantially enacted, the Indian Legislature will expect the Government of India to urge the disallowance of the measure, in which event we shall be faced with a first-class Imperial crisis, which even another Imperial Conference will be powerless to solve.

Need we wait till then? When Mr. J. H. Thomas, the Secretary of State for the Colonies, was in South Africa towards the end of 1924, he strongly advocated a non-Party Conference to be held in South Africa, with the assistance of the Indian and British Governments. Although the Government of India has sought to pursue this method of negotiation, the Union Government has so far steadily refused its consent, save upon the basis of "a more effective repatriation scheme," with the object of obtaining "a considerable reduction" of the Indian population. Surely, however, the methods of diplomacy that are used successfully to promote better international relations ought to prove yet more efficacious in the promotion of concord between different parts of the same Commonwealth. If we cannot secure a League of Nations within the British Empire, with what moral power can we go to Geneva and sit in conclave around the Assembly table for the furtherance of the objects of the Covenant of the larger League?

The Colour Bar Bill

South African Indian Congress Petition To Parliament

The following telegram was dispatched last Sunday to the Speaker of the session of the House of Assembly and the Senate by Mr. A. I. Kajeé, the General Secretary of the South African Indian Congress in regard to the Colour Bar Bill:—

"I am directed by the Executive of the South African Indian Congress, which represents the Indian citizens of the Union, to place on record an emphatic protest against the passing of the Mines and Works Amendment Bill, which has for its object the negation of the elementary rights of human beings to utilise their latest energies in the direction which is best suited to their talents. Quite apart from the unethical and retrogressive tendency of the Bill, should it become law, it would be productive of incalculable harm to the country and would affect the fortunes of both Europeans and non-Europeans. I am directed by the Executive to lodge this formal protest, and a petition has been forwarded by today's post which will be presented to the honourable Assembly by a member of the House."

In the petition the "Mines and Works Amendment Bill" is referred to as "class legislation, the primary object of which is to incapacitate members of non-European races from acquiring knowledge of any branch of industry run by mechanical power." The signatories to the petition proceed to state that public opinion is adverse to the Bill, and follow this by an extract from the findings of the Economic Commission on the question of the Colour Bar.

Dangerous Principles

"It would be obvious from observations of the Economic Commission," proceed the petitioners, "how dangerous the principles underlying this Bill are, but when it is made operative in conjunction with the provisions of the parental Act of 1911, the

real purpose of the Amending Bill will be transparent, that it, the present legislation, compasses at the aim of exclusively reserving the whole of the skilled and semi-skilled trades and industries for the descendants of the European race, a legislation unparalleled in the history of modern times or even in the most despotic regime of ancient tyrants."

"In effect the proposed Colour Bar Bill is an attempt to violate the liberty of the subject, his freedom of contract, his right to hold, possess, control and sell his own labour."

The Mines and Works Amendment Bill alone is sufficient to throttle and stunt the growth of any community which comes under the operation of this law.

"We respectfully venture to urge that, notwithstanding the responsibility the Government owes to safeguard the rights of the European electors, the Union Parliament, as the custodian of the rights and interests of the unrepresented races, cannot divest themselves of their greater responsibility to protect the rights of the latter, and seeing that the Mines and Works Amendment Bill is likely to bring about a radical change in the political and economic outlook of the country, a change that would not contribute to promote better feeling among the various races in the country, we place on record the emphatic protest of the Indian community against the passing of the Bill."—*Natal Mercury*.

The New Way In India

BY SIR FREDERICK WHYTE, K.C.S.I.

Sir Frederick Whyte, who recently retired after four years as the first Speaker of the Indian Legislative Assembly (a post now filled by Mr. Patel, a Swarajist), despatched the following special article to *The Evening News* before he left India for a world tour:—

The policy inaugurated in 1917 and brought into actual operation in 1920 has not yet reached the term at which Parliament intended that it should come up for judgment. That term is 1929; but, as Lord Birkenhead himself said, wise men are not the slaves of dates, and it is time that those who take an interest in Indian affairs should be preparing to answer the questions arising out of the operation of the new Constitution in India during the past five years.

Parliament gave India large opportunities in the present Act; and both the Viceroy and the Secretary of State have declared that the use of these opportunities will mainly be judged by the manner in which Indian politicians have co-operated (or failed to co-operate) with the Government of India. My duty as President of the Legislative Assembly gave me a point of vantage from which to watch how far this co-operation went.

Having watched the changing panorama of Indian politics for five years, I am bound to say that, judged by this criterion, the Indian politician has been not ungenerous in his attitude to the Government. The co-operation which Lord Birkenhead demands has in large measure been given; and you have only to look back across the proceedings of the Legislative Assembly (and, I should also add, of the Legislative Councils of Madras and Bombay, to single out the two most successful) to see that there is ample evidence of the truth of my statement.

In the first two years of the new Constitution the Assembly deliberately increased many taxes on the proposal of the Finance Member in the hope of balancing the Budget; and thereby undoubtedly incurred much unpopularity.

Moreover, in not one case but in many individual Indian Members or groups stood courageously by the Government when it would have been only too

easy to attack the official policy. As it would be invidious to mention names, either on the Government side or on the Opposition, for obvious reasons, I must leave this credit as a general reward to the Assembly as a whole.

Gandhi

But, it may be said—what about Mahatma Gandhi and his non-co-operators? Well, what about them? Has there ever been a country ruled by an alien Government whose people, if they were worth their salt at all, did not protest against the presence of the alien? It would take too long to examine all the grounds of Mahatma Gandhi's protest on behalf of Indian nationalism, but the essence of it is that India shall be governed according to Indian ideas.

In the last sentence I have used two phrases which beg the question. The first is "nationalism" and the second is "governed according to Indian ideas." Nationalism pre-supposes a nation. Government according to Indian ideas pre-supposes that Indians know what government is, and that they have mature ideas to apply to it. Moreover, it implies something more—namely, the possession of those manifold qualities, personal and political, which are the life-blood of any system of self-government.

Now, what is the truth in this matter? As far as nationalism goes, the sense of Indian nationality is still only adolescent; and the Bengali, for instance, looks more to Bengal as his motherland than to India as a whole. And, if the sense of nationality is as yet not full-grown, its embodiment in national institutions such as Governments and Parliaments has never yet been made the subject of prolonged study even by the intellectual classes of Indians. Lacking this background of knowledge, and lacking, too, the general intellectual grasp of political principle, India lacks an essential part of the equipment of Home Rule.

Englishmen of long Indian experience usually conclude from this that India cannot govern herself either now or hereafter. No such conclusion is justified. We have held almost every responsible post in the Civil Service and in the Army in our own hands throughout the last 150 years; and only recently has any Indian reached high office in his own country.

We have, therefore, stood in the way of the Indian who wished to learn the meaning of political responsibility; and we are not entitled to say that Indians as a whole are unfit for responsibility until we have given them much larger opportunities of proving their quality.

It is here that I believe the present Constitution falls short of the adequate test. Both on account of the comparatively limited scope which the Legislative Councils possess in the transferred subjects and on account of the unfortunate lack of money which during the first three years severely restricted the energies of Ministers, the test of responsibility imposed by the Act on the Indian Legislative Council has been inadequate.

A Plea for More Scope

It is true that Bengal has miserably failed to use even the opportunities offered by the Act; but, on the other hand, Madras, Bombay, the United Provinces (to a more limited extent), and the Punjab have by their proceedings justified the claim which I now make, that, before any man, Indian or European, presumes to pass judgment upon contemporary political India, he should give Indian public men more generous scope to show what they have in them.

I am well aware that the growth of responsibility is a slow process, and that in the endeavour to prove whether Indians possess the larger capacities necessary for self-government the patience both of Eng-

land and of India will be sorely tried. Let us in England remember that peoples placed as the Indians are to-day have always been impatient, and would not possess the capacity for political growth if they were not impatient. Let Indians, on the other hand, remember that they have still to prove whether Western institutions of the kind which we set up recently in India are appropriate to the East.

Maritzburg Notes

[FROM OUR OWN CORRESPONDENT]

The Draft Townships Ordinance is being debated in the Natal Provincial Council. The Congress lodged objections to the Ordinance on the ground, among others, that it deprived the Indians of their Township vote, which they enjoyed since 1881. There is no indication so far during the course of the debate that any heed will be taken of the protest made by the Congress on behalf of the community. It is a foregone conclusion that just as the Boroughs Ordinance of 1924, which contains the same principle of excluding Indians from possessing the Municipal vote, and which despite strenuous objections by the Congress before a full Cabinet meeting, received the Governor-General's assent, the Township Ordinance is bound to be passed. In any event the Congress should pursue the only course that is open to it at present, namely, the lodging of objections before the Ministers.

Speaking about the Boroughs Ordinance, our community has to be reminded that time is fast approaching, when those whose names are not on a Borough's Roll, may, if possessed of necessary qualifications, apply to be enrolled as voters. The applications by Indians are bound to be refused in view of the provisions of the Boroughs Ordinance. The Congress has made a move to test the validity of the Ordinance, and will no doubt see that some one is selected to test the point. The point we wish to urge is that despite the fact that the legal point is to be tested, applications should be lodged so that in the event of success attending our efforts, applications which had been lodged might be accepted without challenge by Municipal authorities on the ground of their being out of time, or on some technical ground.

The Congress, with its usual vigilance in protecting the interests of the community, has given a good deal of attention to the legal aspects of the question, and that opinion has been obtained from a few of South Africa's eminent counsel who feel confident of the ultimate success of our case.

It will come as a surprise to many, who interest themselves in promoting vernacular education, to know that the H.Y.M.A. Free Tamil School (Maritzburg) has been conducting a Sunday School every Sunday from 10 to 12 noon. Besides scriptures on Hindnism, morals, hygiene, and sacred songs are taught. The attendance of both boys and girls numbers over 100. It is a pleasure to see that these children attend the school with prayer books in their hands every Sunday.

The Maritzburg Indian Sports Association has, after securing from the Town Council a recreation ground in extent 12 acres, laid out a fine turf ground and a football ground, both of which are being used for the play of football and cricket matches. Batmen's guides have also been erected. A variety of ornamental trees have been planted in various points, and these in time to come will not only beautify the

ground, but will afford shade and convenience to spectators of sports. Right round the ground hedge plants, which are in vigorous growth, will form a screen.

A Maritzburg Lawn Tennis Club has been formed with Mr. P. K. Govender as President, and Mr. G. V. Naidoo as Secretary. A lawn tennis court is in course of being laid out, and before long Indian sportsmen will have an opportunity of fitting themselves as tennis players.

A Dramatical Society, with the object of raising funds to erect a pavilion on the sports ground, has staged "Satharani" for two nights in the H.Y.M.A. Theatre Hall, and their efforts have brought in a good sum of money. There is every possibility, in so far as Indians are concerned, of the "Sleepy Hollow" becoming an "Active Hollow."

Mr. T. G. Rogers, who is a frequent contributor to the Local Press of articles on Indian and other questions, has consented to give an address on the subject "£3 Tax, and why it was removed" in the H.Y.M.A. Library on Saturday the 15th inst., at 8 p.m. Mr. Rogers is a student of the Indian problem, and his address should prove an instructive one. All are invited to attend.

Ever since the Asiatic Bill gave rise to discussion of the Indian problem, a suggestion has been on foot to bring the enlightened opinion of sympathetic Europeans and Indians together by forming an English-Indian Advisory Council. It is contended that the formation of a Council or Society, composed of Europeans and Indians will provide a means of discussing any aspect of the Indian problem, and of exchanging views, which, it is said, will result in mutual benefit and advantages. It is stated that there are many influential public men on the European side, who are quite sympathetic towards Indians, and who want to see that justice is done to their cause. The proposed Council will form a link between the two sections of the community, and a close contact with enlightened European opinion will tend to dispel misapprehension and remove misunderstanding. The suggestion demands consideration on the part of the Indians, for if the two sections work in a spirit of goodwill and harmony, beneficial results are bound to accrue.

OUR LONDON LETTER

[FROM OUR OWN CORRESPONDENT]

15th April, 1926.

The judicial committee of the Privy Council has dismissed the appeal of Sobhuza II, King and Paramount Chief of Swaziland, against Allister M. Miller, and the Swaziland Corporation Ltd. The appellant alleged that certain lands which included the mountain strongholds of Swaziland and the graves of Swazi Kings, were the property of the King of Swaziland. The case involved the question and the status of the country. The respondents' claims were based upon a grant made by the High Commissioner for South Africa on behalf of the King under the Swaziland Concession Partition Proclamation. Lord Haldane dismissing the appeal, said as the question involved concerned constitutional issues they would advise that there should be no costs of the appeal.

The International Conference which sat at the Ministry of Labour in London to deal with problems arising out of the 8 hours day convention drawn up by the Washington Conference reached an agreement between the parties to the parties word

Belgium, France, Germany, Great Britain and Italy. The Washington hours convention is a measure providing for the International application of the 8 hours day, or the 48 hours week, with certain carefully defined exceptions allowed in continuous process industries, preparatory and complementary work, exceptional cases of pressure of work force majeure, and accident. The possible disparity of hours of work has been a continual source of irritation in industrial Europe since the war.

Shopping by post is a system which has been receiving the attention of all concerned for some time past. The mail order post has been used a great deal but it has in some respects been found to be inadequate, and as a complementary measure the C.O.D. system has now been introduced. Some city shops are already speaking well of the innovation. On the day it was put into operation some of these shops received extra large numbers of orders.

Mr. J. D. Rockefeller's offer to the Egyptian Government hangs fire. The offer is ten million dollars for the purposes of Egyptian Archaeology. Half of the money to be used in the erection of a magnificent museum on an Island in the Nile with an institute for Archaeological Research. It was to be like the great temple at Karnak. It was to have an embarkment, and an imposing staircase leading up to the main entrance on the river front. The exterior of the building was to be of ashlar stone in harmony with Egypt's ancient buildings, and above the entrance was to be the inscription "Dedicated to unfolding the life of man." The other half of the money would have constituted the fund for the maintenance of the proposed museum and institute. The sole duty of the American trustees would be to build a museum and transfer it upon completion to the Proposed Egyptian Commission which the Egyptian Government was requested to create by decree, such Commission to carry on for thirty-three years during which period Mr. Rockefeller thought the Egyptians would qualify to manage for themselves. But as a Commission was to have an overwhelming number of Europeans on it against two Egyptian representatives, the Egyptian Government naturally were reluctant to accept the offer on the terms of Mr. Rockefeller. The matter however is not yet at an end and hopes are expressed that on the return of Mr. Rockefeller's representative to America the offer in some revised form may settle the question and provide Egypt with the means to unfold her past life and greatness and the world to acquire more knowledge concerning the life of man.

"We Tibetans" is a book on Tibet. It is written by Rin Chen Lhano which in English means "Precious Goddess." This is the Tibetan name of Mrs. Louis M. King, the Tibetan wife of Mr. Louis M. King, former British Consul on the Chinese Frontier of Tibet. Her home is now in London. According to the book there are no maids in Tibet. Apart from the Ani or Nuns there are no women in Tibet who go through life unmarried. A Tibetan woman neither smokes nor uses powder or rouge. She has however in some districts to cover her face with a black pigment, to protect the face from wind and sun. Mrs. King says "The average European is not good looking according to our ideas; we consider your noses too big; often they stick out like kettle spouts; your ears too large, like pig's ears; your eyes too blue like children's marbles, your eye-sockets too deep and eyebrows too prominent, too simian."

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Welcome To Mr. Sorabjee Rustomjee

A Mass Meeting under the auspices of the South African Indian Congress will be held at the Rawat's Bio Hall, Durban on Wednesday, the 19th instant, at 5-15 p.m. to accord a hearty welcome to Mr. Sorabjee Rustomjee member of the Congress Deputation that went to India.

All are invited to kindly attend.

A. I. KAJEE,
General Secretary S.A.I.C.

મી. સોરાબજીને આવકાર

કોંગ્રેસ તરફથી હોંડ ગઝેટલા ડેપ્યુટેશનના મેમ્બર મી. સોરાબજીને આવકાર આપવાને આવતા બુધવાર તા. ૧૯મીએ સાંજે સવા પાંચ વાગે રાવત બાયો હોલમાં સાહિત્ય આફ્રિકન ઇન્ડિઅન કોંગ્રેસના આશ્રય હેઠળ હોંડીઓની એક માસ મીટીંગ મળશે. જે વખતે માર્ચ લાઈઓને હાજર થવા વિનંતિ કરવામાં આવે છે.

એ. આઈ. કાજી,
જનરલ સેક્રેટરી સા. આ. ઈ. કોંગ્રેસ.

નવા વરસના પંચાંગો

૧૯૨૨ના પંચાંગોની નકલો ઘણી થોડી રહી છે. તદ્દન ઘટાડેલી કીમતે મોકલી આપશું. કીમત શીલીંગ એક ચોરસ છે.

લખો:
મેમ્બર 'ઇન્ડિઅન ઓપીનીયન'
ફીનીક્સ, નાટાલ.

હોંડીઓ માટે મુસાફરખાનાની ઉત્તમ સગવડ

ડરબનમાં લાંબી મુદતથી બહાર ગામના હોંડી ઉતારઓ વિગેરે ઉતારા તથા સ્વચ્છતાથી રહેવાના સાધનની ન્યુનતાના સમયે બારે અગવડ બોગવવી પડતી હતી એ ખીના ખાનમાં લઈ અમેએ અમારા નંબર ૩૦ એલીસ સ્ટ્રીટ ઉપર આવેલા કુશાઈ મકાનમાં રહેવા તથા મુલા વિગેરેની તમામ સગવડ સાધવું મુસાફરખાનું લાંબી મુદતથી સ્થાપત ક્યું છે પરંતુ પુસ્તી બહેરાત નહિ થવાના કારણે અમારા સાંબળવામાં આજુ છે કે મજા મહરયો એ બાબતથી હજી અંબજુ છે, માટે તેવા અંબજુ સાહેબોને સારી રીતે બજામાં આવી જામ કોઠલા માટે આથી બહેર કરવામાં આવે છે કે મજુર મુસાફરખાનું સારી રૂવા ઉભસવાળા કુશાઈ મકાનમાં હોઈ ધણીજ ક્રાંતિવાળા રૂમો અને ટાઉનની તદ્દન નજીક આવેલું છે, જેથી દરેક ઉતાર સહેલાઈથી લાભ લઈ શકે છે. હમેશા ક્રેટર (રખેવાળ) હાજર રહે છે જ્યાં કોઈ જાતની અગવડ કે ફરિયાદ હોય તેા મહેરખાની કરી નીચલે ઠેકણે અમને ખબર આપશો તો તેની તુરતજ તપાસ કરવામાં આવશે.

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બોક્સ ૩૫૧૧.

ફોન ૨૪૧૦.

જોહાનીસબર્ગ

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